00049293

NOT
WITH
UE

Digitized with financial assistance from

Ms.Swati Thakar

on 13 March, 2020

ORI
891.21
Mah|Pro
4 49293

SHANTI PARVA.

CONTENTS.

CHAPTER I.—The period of mourning. Yudhishthira wants to know everything about Karna's birth—p. 1.

CHATER II.—The account of Karna's life. Drona's curse—Karna becomes Rama's pupil—p. 2.

CHAPTER III.—Karna's trial. Jamadagni sleeps on his lap—His thigh is bored. Jamadagni's curse—p. 3.

CHAPTER IV.—Swayamvara of Chitrangada's daughter.—Karna's success—p. 5.

CHAPTER V.—Karna defeats Jarasandha—p. 5.

CHAETER VI.—Yudhishthira's despair—p. 6.

CHAPTER VII.—Yudhishthira bewails to Arjuna for the destruction of kinsmen—6.

CHAPTER VIII.—Arjuna cheers up Yudhishthira by saying that it is by prowess that one acquires kingdom—p. 8.

CHAPTER IX.—Yudhishthira is bent upon following Renunciation—p. 10.

CHAPTER X.—Arjuna urges upon him the necessity of performing the duties of kings—p. 11.

CHAPTER XI.—An account of certain ascetics who taking instruction from a bird give up Renunciation and live like householders—p. 12.

CHAPTER XII.—Nakula advocates the necessity of action—p. 13.

CHAPTER XIII.—Sahadeva also urges upon the king the necessity of action—15.

CHAPTER XIV.—Exhortation by Draupadi—p. 16.

CHAPTER XV.—Arjuna again asks Yudhishthira to exercise the Rod of Punishment—p. 17.

CHAPTER XVI.—Bhima also asks Yudhishthira to follow their fore-fathers and govern the kingdom—p. 19.

CHAPTER XVII.—Yudhishthira denounces worldly enjoyments and activities. The real vision of men described—p. 20.

CHAPTER XVIII.—The discourse between king Janaka and his Queen—the latter finding fault with the life of mendicancy—p. 21.

CHAPTER XIX.—Yudhishthira's decisions. He holds that it is a mistake to think that there is nothing superior to wealth—p. 23.

CHAPTER XX.—The ascetic Devasthana also advocates the acquisition of wealth—p. 24.

CHAPTER XXI.—The discourse between Indra and Vrihaspati—The ideal of true religion—p. 25.

CHAPTER XXII.—The duties of a Kshatriya described by Arjuna—p. 26.

CHAPTER XXIII.—Vyasa also urges upon Yudhishthira to live like a house-holder. The history of the king Sudyumana—p. 26.

CHAPTER XXIV.—Vyasa points out the duties of a king. The history of the king Hayagriva—p. 28.

CHAPTER XXV.—Vyasa describes the Time—p. 29.

CHAPTER XXVI.—Yudhishthira describes the two paths to heaven. The necessity of Sacrifices and Vedic Study. The proper use of wealth—p. 31.

CHAPTER XXVII.—Yudhishthira's lamentations for the death of his people. Vyasa consoles him by saying that all this is the work of Destiny—p. 32.

CHAPTER XXVIII.—Conversation between Janaka and Ashma as to how should a man act upon the accession and destruction of both kinsmen and wealth—p. 34.

CHAPTER XXIX.—Krishna consoles the king. The discourse between Narada and Shanjaya—p. 36.

CHAPTER XXX.—Account of the Rishis Narada and Parvata—p. 41.

CHAPTER XXXI.—The story of the birth of the child whose excreta were gold—p. 43.

CHAPTER XXXII.—Vyasa consoles Yudhishthira saying that he has merely done his duties—p. 42.

CHAPTERS XXXIII & XXXIV.—Vyasa exhorts him to cast off his grief and rule his kingdom—p. 46.

CHAPTER XXXV.—The necessary rites of expiation of sin are describe—p. 47.

CHAPTER XXXVI.—The same subject—p. 4

CHAPTER XXXVII.—Vyasa describes what food is clean and what unclean—p. 51.

CHAPTER XXXVIII.—Vyasa asks Yudhishthira, on being asked, to enquired of Bhishma the duties of the four orders—p. 53.

CHAPTER XXXIX.—The Pandavas enter the city. Charvaka condemns the king—p. 55.

CHAPTER XL.—Krishna consoles the king—p. 56.

CHAPTER XLI.—Yudhishthira's installation—p. 56.

CHAPTER XLII.—Yudhishthira requests all to treat Dhritarashtra as king—Distribution of offices—p. 57.

CHAPTER XLIII.—The funeral rites of the departed kingsmen—p. 58.

CHAPTER XLIV.—Yudhishthira describes the various manifestations of Krishna—p. 58.

CHAPTER XLV.—The distribution of houses—p. 59.

CHAPTER XLVI.—Yudhishthira eulogizes Krishna—p. 60.

CHAPTER XLVII.—Vasudeva asks Yudhishthira to receive instructions from Bhishma—p. 61.

CHAPTER XLVIII.—Pandavas go to Bhishma, who describes the prowess of Krishna—p. 62.

CHAPTER XLIX.—Yudhishthira asks Bhishma about how the Kshatriyas multiplied after being exterminated by Rama—p. 66.

CHAPTER L.—The fresh birth of Kshatriya on earth described—p. 67.

CHAPTER LI.—Krishna and Yudhishthira approach the bed of arrows and the former acquires of Bhishma if his understanding was all right—p. 70.

CHAPTER LII.—Bhishma describes the universal form of Krishna who asks the former to deliver instructions—p. 71.

CHAPTER LIII.—Bhishma expresses his inability, but Krishna presses him. Then the Pandavas leave the camp—p. 72.

CHAPTER LIV.—Yudhishthira with all the Pandavas go again to Bhishma—p. 72.

CHAPTER LV.—Bhishma says that he remembers all the duties. Krishna says that Bhisma's sayings, by his favour, will be an authority—p. 73.

CHAPTER LVI.—The duties of the Kshatriyas described—p. 76.

CHAPTERS LVII & LVIII.—Royal duties—p. 77.

CHAPTER LIX.—The history of sovereignty—p. 82.

CHAPTER LX.—The duties of the four orders described—p. 88.

CHAPTER LXI.—The four modes of life described. The duties of the Brahmanas—p. 90.

CHAPTER LXII.—The position of the Brahmana who performs the duties of the other three orders—p. 91.

CHAPTER LXIII.—The duties of the Brahmanas and of the Kshatriyas—p. 92.

CHAPTER LXIV.—The Kshatriya duties—p. 93.

CHAPTER LXV.—The duties of other races described such as Yavanas, &c.—p. 95.

CHAPTER LXVI.—Royal duties further described—p. 96.

CHAPTER LXVII.—The principal duties of a kingdom—p. 98.

CHAPTER LXVIII.—The duties of a king; why is he called a god—p. 99.

CHAPTER LXIX.—The duties of a king, further described—102.

CHAPTER LXX.—The thirty-six virtues of a king—p. 106.

CHAPTER LXXI.—How should a king protect his subjects—p. 106.

CHAPTER LXXII.—The divine right of the king. How should he appoint a priest—p. 108.

CHAPTER LXXIII.—The appointment of a priest. The discourse between Aila's son and Kashyapa—p. 109.

CHAPTER LXXIV.—The necessity of a priest to a king. The discourse between Muchakunda and Vaisravana—p. 110.

CHAPTER LXXV.—The virtues by which a king acquires happiness in the next world—p. 111.

CHAPTER LXXVI.—The difference between the Brahmanas following the duties of their own orders—and those following other duties—p. 113.

CHAPTER LXXVII.—The wealth of which the king is master—p. 113.

CHAPTER LXXVIII.—Can a Brahmana follow the duties of Vaishya?—p. 115.

CHAPTER LXXIX.—The appointment of sacrificial priests and their duties—p. 117.

CHAPTER LXXX.—The necessity of co-operation for king—p. 118.

CHAPTER LXXXI.—The means for acquiring the hearts of both friends and foes. The discourse between Vasudeva and Narada on this subject—p. 119.

CHAPTER LXXXII.—The second means described—p. 121.

CHAPTER LXXXIII.—The appointment of law-makers, ministers of wars, commanders, counsellers &c.—p. 123.

CHAPTER LXXXIV.—The one thing for which a man becomes famous—p. 126.

CHAPTER LXXXV.—The deeds for which a king acquires eternal fame—p. 126.

CHAPTER LXXXVI.—The description of the city in which a king should live —p. 128.

CHAPTER LXXXVII.—How a kingdom should be protected—p. 129.

CHAPTER LXXXVIII.—How should a king collect money from his subjects—p. 131.

CHAPTER LXXXIX.—The duties of a king described—p. 132.

CHAPTER XC.—The duties of a king as described by Utathya—p. 133.

CHAPTER XCI.—The same subject continued—p. 135.

CHAPTER XCII.—The conduct of a king who seeks virtue as described by Vasudeva —p. 137.

CHAPTER XCIII.—How should a king guard himself—p. 238.

CHAPTER XCIV.—The same subject —p. 140.

CHAPTER XCV.—How should a king fight with another king—140.

CHAPTER XCVI.—The duties of a king towards his enemy—p. 141.

CHAPTER XCVII.—The acts by which a king acquires blessed regions—p. 142.

CHAPTER XCVIII.—The regions which a heroe acquires by meeting with death in battle—p. 143.

CHAPTER XCIX.—The duties of heroes as described by king Janaka—p. 146.

CHAPTER C.—How should kings lead their armies in the battle-field—p. 146.

CHAPTER CI.—The conduct and dress of the warriors—p. 148.

CHAPTER CII.—The signs of a future success—p. 149.

CHAPTER CIII.—How should a king treat his enemies—p. 151.

CHAPTER CIV.—The duties of a king who is opposed by his own officers—p. 153.

CHAPTER CV.—The same subject—p. 156.

CHAPTER CVI.—The advice of Janaka to king of Kosala—p. 157.

CHAPTER CVII.—How should a king treat his allies—p. 158.

CHAPTER CVIII.—The most important duties described by Bhishma—p. 159.

CHAPTER CIX.—The superiority of truth to false-hood—p. 161.

CHAPTER CX—How to get over difficulties—p. 162.

CHAPTER CXI.—How to distinguish between men of tranquil souls and otherwise. The story of the discourse between a tiger and jackal—p. 163.

CHAPTER CXII.—The works of a king. The story of a camel—p. 167.

CHAPTER CXIII.—The conduct of a king towards a powerful enemy—p. 168.

CHAPTER CXIV.—The conduct of a learned man when insulted with harsh words in a court—168.

CHAPTER CXV.—The selection of servants and ministers by a king—p. 169.

CHAPTER CXVI.—The story of the dog and leopard—p. 170.

CHAPTER CXVII.—The same story —p. 171.

CHAPTER CXVIII.—The qualifications of a minister and a king—p. 172.

CHAPTER CXIX.—The fruits of appointing right men in right places—p. 173.

CHAPTER CXX.—An abridgment of royal duties—p. 174.

CHAPTER CXXI.—A true account of Punishment—p. 177.

CHAPTER CXXII.—The story of Vasuhoma—p. 179.

CHAPTER CXXIII.—An account of virtue, Profit and pleasure—p. 181.

CHAPTER CXXIV.—The characteristics of vituous conduct and how it can be acquired —p. 183.

CHAPTER CXXV.—An account of hope —p. 186.

CHAPTER CXXVII.—The story of Rishava —p. 187.

CHAPTER CXXVIII.—The discouse on hope—188.

CHAPTER CXXIX.—The discourse on Morality between Gotama and Yama—p. 189.

CHAPTER CXXX.—The conduct of a king when he has no friends or when he is surrounded by wicked ministers—p. 190.

CHAPTER CXXXI.—The conduct of a king who is weak, and whose kingdom is divided—p. 192.

CHAPTER CXXXII.—When robbers attack a kingdom how should a Brahmana maintain his own people—p. 193.

CHAPTER CXXXIII.—How should a king replenish his Treasury in emergency—p. 194.

CHAPTER CXXXIV.—The acquisition of power by a Kshatriya—p. 195.

CHAPTER CXXXV.—The story of a robber—p. 195.

CHAPTER CXXXVI.—How should a king fill his Treasury—p. 196.

CHAPTER CXXXVII.—The excellent story of an idle man—p. 197.

CHAPTER CXXXVIII.—How should a king act when attacked by many enemies, with whom should he make war—p. 198.

CHAPTER CXXXIX.—How should a king act without trusting others—p. 206.

CHAPTER CXL.—The duty of a king when his kingdom is attacked by robbers—p. 211.

CHAPTER CXLI.—The duties of a king when sin prevails in his kingdom—p. 214.

CHAPTER CXLII.—The means by which kings should collect wisdom—p. 218.

CHAPTER CXLIII.—The merit of a person who supports a beseeching men—p. 220.

CHAPTER CXLIV.—The story of a pigeon on the subject—p. 221.

CHAPTERS CXLV & CXLIX.—The same story—p.

CHAPTER CL.—The purification of a person who commits sin from want of discrimination—p. 225.

CHAPTER CLI.—The fruit of satisfying the Brahmanas—p. 226.

CHAPTER CLII.—The purificatory rites of a king—p. 227.

CHAPTER CLIII.—Whether a man revives after death. The conversation between a Vulture and a Jackal—p. 228.

CHAPTER CLIV.—The duty of a king when a neighbouring, but a powerful enemy is offended by him—p. 233.

CHAPTER CLV.—The conversation between Narada and Shalmali—p. 234.

CHAPTER CLVI & CLVII.—The same story—p. 234.

CHAPTER CLVIII.—The source and basis of sin—p. 236.

CHAPTER CLIX.—Covetousness is the root of all evils—p. 237.

CHAPTER CLX.—The most important duties—p. 238.

CHAPTER CLXI.—Penance is the most important—p. 239.

CHAPTER CLXII.—The marks of truth—p. 240.

CHAPTER CLXIII.—The source of anger and lust—p. 231.

CHAPTER CLXIV.—The acts of a malevolent person—p. 242.

CHAPTERS CLXV & CLXVI.—(Mistake)—The distribution of wealth among Brahmanas—p. 243.

CHAPTER CLXVII.—The question of Nakula—the first creation of the sword and the author thereof—p. 246.

Chapter CLXVIII.—Vidura's discourse on virtue, Profit and Pleasure—p. 249.

Chapter CLXVIII.—An account of men gentle by nature and of true friends—p. 252.

Chapter CLXIX.—Sojourn of Goutama—p. 254.

Chapter CLXX.—The hospitality of Goutama by Rajadharma—p. 255.

Chapter CLXXI.—The meeting of Goutama with the Rakshasa chief—p. 256.

Chapters CLXXII & CLXXIII.—The same subject—p. 257.

Chapter CLXXIV.—An account of Religion—p. 59.

Chapter CLXXV.—The duties of men in view of approaching death—p. 262.

Chapter CLXXVI.—The root of happiness and misery—p. 264.

Chapter CLXXVII.—The root of happiness. The story of Manki—p. 265.

Chapter CLXXVII.—Value of wealth. The various instructions—p. 267.

Chapter CLXXIX.—The root of success. The story of Praharda—p. 268.

Chapter CLXXX.—Relatives, acts, riches and wisdom—which of them should be the refuge—p. 270.

Chapter CLXXXI.—Whether gifts, sacrifices, penances and dutiful services to preceptors yield wisdom and bliss—p. 272.

Chapter CLXXXII.—The origin of the universe. The creator and the living creature—p. 273.

Chapter CLXXXIII.—The creation of the universe—p. 274.

Chapter CLXXXIV.—The five elements—p. 275.

Chapter CLXXXV.—The work of fire and wind—p. 277.

Chapter CLXXXVI.—The work of air—p. 277.

Chapter CLXXXVII.—Death is only a change of form—p. 278.

Chapter CLXXXVIII.—The creation of the Prajapatis—of Duty, truth, Penance &c. No distinction of castes—p. 280.

Chapter CLXXXIX.—The characteristics of the four Varnas—p. 280.

Chapter CXC.—Truth and Untruth—p. 282.

Chapter CXCI.—The four modes of life —p. 282.

Chapter CXCII.—The same subject—p. 284.

Chapter CXCIII.—The ordinances about conduct—p. 285.

Chapter CXCIV.—The spiritual science —p. 287.

Chapter CXCV.—The four kinds of Yoga —p. 290.

Chapter CXCVI.—The rules of silent recitation—p. 290.

Chapter CXCVII.—The end of the recitors —p. 292.

Chapter CXCVIII.— Do —p. 292.

Chapter CXCIX.—The discourse on the subject by Savitri—p. 293.

Chapter CC.—The reply of the Brahmana to Virupa—p.

Chapter CCI.—The fruits of Jnana Yoga —p. 300.

Chapter CCII.—The origin of the elements and the formation of the bodies—p. 301.

Chaptsr CCIII.—The Soul and the three Gunas—p. 303.

Chapter CCIV.—The same subject—p. 304.

Chapter CCV.—Worthlessness of physical and mental sorrow. The value of wisdom —p. 305.

Chapter CCVI.—The divine Vishnu—p. 306.

Chapter CCVII.—An account of the Creator—p. 307.

Chapter CCVIII.—The Patriarchs—p. 309.

CHAPTER CCIX.—The various names of Vishnu—p. 310.

CHAPTER CCX.—The creation: The Brahma—p. 312.

CHAPTER CCXI.—The soul: understanding mind—p. 314.

CHAPTER CCXII.—Acts and knowledge —p. 315.

CHAPTER CCXIII.—Knowledge of the Supreme Soul—p. 316.

CHAPTER CCXIV.—The means of conquering the senses—317.

CHAPTER CCXV.—The same—p. 319.

CHAPTER CCXVI.—A Yogin should give up sleep—p. 320.

CHAPTER CCXVII.—The knowledge of Supreme Brahma—p. 321.

CHAPTER CCXVIII.—The acquirement of Liberation by Janaka—p. 323.

CHAPTER CCXIX.—The conversation between Panchashikha and king Janaka —p. 326.

CHAPTER CCXX.—The acquirement of happiness and mesery—p. 329.

CHAPTER CCXXI.—Is fasting a penance —p. 330.

CHAPTER CCXXII.—Is the man doer of good and bad acts—p. 330.

CHAPTER CCXXIII.—By following what intelligence can a king shorn of prosperity live on earth?—p. 332.

CHAPTER CCXXIV.—The dialogue between Shakra and Vali on the subject —p. 333.

CHAPTER CCXXVI.—The same—p. 336.

CHAPTER CCXXVII.—What is the good for a man who is in distress for loss of friends or kingdom—p. 339.

CHAPTER CCXXVIII.—The marks of future greatness and degeneration—p. 343.

CHAPTER CCXXIX.—How does a man attain to Brahma—p. 348.

CHAPTER CCXXX.—The conversation between Krishna and Ugrasena about the man who pleases all—p. 349.

CHAPTER CCXXXI.—The origin and end of all creatures—p. 350.

CHAPTER CCXXXII.—The account of Brahma—p. 351.

CHAPTER CCXXXIII.—The night and day of Brahma—p. 353.

CHAPTER CXXXIV.—The duties of a Brahmana—p. 354.

CHAPTER CCXXXV.—The same subject —p. 356.

CHAPTER CCXXXVI.—How knowledge is to be acquired—p. 357.

CHAPTER CCXXXVII.—Knowledge by which birth and death may be avoided —p. 359.

CHAPTER CCXXXVIII.—The Vedas —p. 361.

CHAPTER CCXXXIX.—The means by which Brahma can be known—p. 362.

CHAPTER CCXL.—The doctrine of knowledge according to the Yoga system—p. 363.

CHAPTER CCXLI.—The injunctions about knowledge and action—p. 365.

CHAPTER CCXLII.—The various modes of life—p. 336.

CHAPTER CCXLIII.—The domestic mode of life—p. 367.

CHAPTER CCXLIV.—The duties of the Vanaprastha mode of Life—p. 369.

CHAPTER CCXLV.—The means for acquiring the highest subject of acquisition—p. 370.

CHAPTER CCXLVI.—The various principles—p. 372.

CHAPTER CCXLVII.—The various elements: ego: understanding—p. 373.

CHAPTER CCXLVIII.—Mind and understanding—p. 374.

CHAPTER CCXLIX.—The knowledge of soul—p. 375.

CHAPTER CCL.—The foremost of all duties—p. 376.

CHAPTER CCLI.—The account of a true Yogin—p. 378.

CHAPTER CCLII.—The subject of spirituality; the formation of elements—p. 379.

CHAPTER CCLIII.—The account of Self—p. 379.

CHAPTER CCLIV.—The tree of desire—p. 380.

CHAPTER CCLV.—The enumeration of the principles—p. 381.

CHAPTER CCLVI.—What is death—381.

CHAPTER CCLVII.—The Creation of Death—p. 382.

CHAPTER CCLVIII.—The colloquy between Death and Brahma—p. 383.

CHAPTER CCLIX.—An account of Righteousness—p. 385.

CHAPTER CCLX.—Question by Yudhishthira about virtues and duties—p. 386.

CHAPTER CCLXI.—The story of Tuladhara and Jajali—p. 387.

CHAPTER CCLXII.—The same story—p. 389.

CHAPTER CCLXIII.—The same story—p. 392.

CHAPTER CCLXIV.—The same story—p. 394.

CHAPTER CCLXV.—The story of king Vicharakhu about sacrifices—p. 395.

CHAPTER CCLXVI.—The determination of an obligatory act—p. 395.

CHAPTER CCLXVII.—How should a king protect his subjects without harming any body. The conversation between Dyumutsena and Satyavat—p. 399.

CHAPTER CCLXVIII.—Religion of enjoyment and Liberation—p. 401.

CHAPTER CCLXIX.—Various religious rites described by Kapila—p. 402.

CHAPTER CCLXX.—The importance of the Vedas and the Vedic rites—p. 406.

CHAPTER CCLXXI.—Religion, Profit and Pleasure—which of them is superior. The discourse of Kundadhara—p. 408.

CHAPTER CCLXXII.—The Sacrifice performed for virtue—p. 411.

CHAPTER CCLXXIII.—Description of Liberation, Renunciation, sin and virtue—p. 412.

CHAPTER CCLXXIV.—The means for acquiring Liberation—p. 413.

CHAPTER CCLXXV.—The discourse between Narada and Asita Devala about creation—p. 414.

CHAPTER CCLXXVI.—How the thirst for riches can be removed. The discourse between Janaka and Mandavya—p. 416.

CHAPTER CCLXXVII.—The duty of a man as knowing that the life of a man runs speedily. The discourse between a father and a son—p. 416.

CHAPTER CCLXXVIII.—How should a man attain to Brahma—p. 418.

CHAPTER CCLXXIX.—Yudhisthira asks when he should renounce sovereignty and adopt a life of Renunciation—p. 419.

CHAPTER CCXXX.—The greatness of Vishnu described—p. 420.

CHAPTER CCXXXI.—The defeat of Vitra—p. 424.

CHAPTER CCXXXII.—The destruction of Vitra—p. 426.

CHAPTER CCLXXXIII.—The origin of fever—p. 428.

CHAPTER CCLXXXIV.—The destruction of the sacrifice of Daksha by Mahadeva—p. 431.

CHAPTER CCLXXXV.—The names by which Daksha worshipped Shiva—p. 434.

CHAPTER CCLXXXVI.—The origin and nature of the spiritual Science—p. 440.

CHAPTER CCLXXXVII.—How death and sorrow may be avoided. The discourse between Narada and Samanga—p. 442.

CHAPTER CCLXXXVIII.—What tends to the good of one who is not acquainted with Scriptures—p. 443.

CHAPTER CCLXXXIX.—How grief may be avoided and happiness enjoyed. The conversation between Sagara and Aristhanimi—p. 446.

CHAPTER CCXC.—The history of Ushanas—448.

CHAPTER CCXCI.—The means by which one acquires the greatest good both in this world and in the next—p. 449.

CHAPTER CCXCII.—Parasara's discourse on acts and expiation of sin—p. 451.

CHAPTER CCXCIII.—Discourse on virtue and wealth: The duties of Brahmanas and Kshatryas—p. 452.

CHAPTER CCXCIV.—The duties of the Sudras. The gift to Brahmanas—p. 453.

CHAPTER CCXCV.—The duties of the Brahmanas—p. 454.

CHAPTER CCXCVI.—The ordinances about penances as described by Parasara—p. 453.

CHAPTER CCXCVII.—The origin of the difference of color amongst different orders. The birth of various castes—p. 457.

CHAPTER CCXCVIII.—Discourse on Kshatrya duties and death—p. 459.

CHAPTER CCXCVIII.—What yields good. What is the best path? What is that which being done is never destroyed? What is that place from which there is no return? Parasara's replies—p. 461.

CHAPTER CCC.—Merits of truth, self-control, forgivenees and wisdom—p. 463.

CHAPTER CCCI.—The difference between Sankhya and Yoga systems of philosophy—p. 465.

CHAPTER CCCII.—The principles of Sankhya Philosophy—p. 467.

CHAPTER CCCIII.—(Mistake in chapter mark). How this universe is destroyed. That which was never destroyed and will never be destroyed—p. 472.

CHAPTER CCCIV—The nature of the soul—p. 474.

CHAPTER CCCV.—Soul's passage through births—p. 476.

CHAPTER CCCVI.—Individual soul, Nature and Supreme Soul—p. 477.

CHAPTER CCCVII.—The practices of Yoga and the nature of the Supreme Soul—p. 478.

CHAPTER CCCVIII.—Description of Vidya (Knowledge) and Avidya (Nescience)—p. 481.

CHAPTER CCCIX.—The Supreme Soul and the Individual Soul—483.

CHAPTER CCCX.—The discourse between Vasuman and the Brahmana about what is of the highest good to a man both in this world and the next—p. 485.

CHAPTER CCCXI.—The origin of the principles of the Sankhay System—p. 487.

CHAPTER CCCXII.—The duration of time of the Supreme Purusha—p. 488.

CHAPTER CCCXIII.—The destruction of the universe—p. 488.

CHAPTER CCCXIV.—The spiritual element and accidental—p. 489.

CHAPTER CCCXV.—The three qualities of Nature—p. 490.

CHAPTER CCCXVI.—What is with qualities and what is without qualities—p. 491.

CHAPTER CCCXVII.—The science of the Yogins—p. 492.

CHAPTER CCCXVIII.—The places to which the dead go—p. 493.

CHAPTER CCCXIX.—Yajnavalka's attainment of knowledge. He describes the manifest and unmanifest—p. 494.

CHAPTER CCCXX—How a man can avoid death and decrepitude. The narratives of Panchashika—p. 499.

CHAPTER CCCXXI.—The excellence of Liberation; one can acquire it in domestic mode of life. The discourse between Janaka and Sulabha—p. 499.

CHAPTER CCCXXII.—How Sukha was won over to Renunciation—p. 508.

CHAPTER CCCXXIII.—The efficacy of gifts, sacrifice and penances—p. 512.

CHAPTER CCCXXIV.—The history of Suka—p. 513.

CHAPTER CCCXXV.—The same—p. 514.

CHAPTER CCCXXVI.—The same—p. 515.

CHAPTER CCCXXVII.—The conversation between Shuka and Sanaka—p. 517.

CHAPTER CCCXXVIII.—The study of Self by Self—p. 519.

CHAPTER CCCXXIX.—The suspension of the Vedas. The disciples of Vyasa go down for sub-dividing them—p. 522.

CHAPTER CCCXXX.—Narada's instruction to Suka—p. 523.

CHAPTER CCCXXXI.—Narada preaches the importance of Yoga and Knowledge of Self—p. 526.

CHAPTER CCXXXII.—The eternal situation free from sorrows. Suka leaves his house—p. 528.

CHAPTER CCCXXXIII.—The practice of yoga by Suka—p. 530.

CHAPTER CCCXXXIV.—Suka passes through the mountain to Mandakini. Vyasa follows him. Mahadeva consoles him describing the origin of Suka—p. 532.

CHAPTER CCCXXXV.—Who is the God of gods. The discourse between Narada and Rishi Narayana on this subject—p. 535.

CHAPTER CCCXXXVI.—Narada goes to see Narayana born in the house of Dharma. The characteristics of liberated men—535.

CHAPTER CCCXXXVII.—The birth of Vrihaspati; the description of the White Island—p. 538.

CHAPTER CCCXXXVIII.—The discussion whether goats should be sacrified. The fall of King Vasu—p. 540.

CHAPTER CCCXXXIX.—Narada worships Narayana in the White Island—p. 542.

CHAPTER CCCXL.—Narayana appears before Narada and tells him that those who have implicit faith in Narayana become liberated. His various incarnations are also described—p. 544.

CHAPTER CCCXLI.—The creation of Rudras etc. The Religion of Renunciation—p. 549.

CHAPTER CCCXLII—The names of Narayana—p. 554.

CHAPTER CXXXLIII.—The attainment of uniformity by Agni and Soma—The birth of gods, Manus &c.—p. 557.

CHAPTER CCCXLIV—Why did Narada succeed in seeing Narayana? Why did he go to see Nara and Narayana.—p. 566.

CHAPTER CCCXLV.—Nara and Narayana said to Narada that for his devotion the Great God showed himself to him—p. 568.

CHAPTER CCCXLVI.—The origin of Pinda—p. 570.

CHAPTER CCCXLVII.—An account of Vishnu—p. 571.

CHAPTER CCCXLVIII.—The replacement of the Vedas.—Description of Narayana—p. 572.

CHAPTER CCCXLIX.—The practices of men who are devoted to Narayana—p. 576.

CHAPTER CCCL.—The story that Vyasa was Narayan's son—p. 580.

CHAPTER CCCLI.—Account of Soul—583.

CHAPTER CCCLII.—Nature and action of Soul—p. 585.

CHAPTER CCCLIII.—Duties of several modes—p. 586.

CHAPTER CCCLIV.—The same—p. 586.

CHAPTER CCCLV.—Householders' duties—p. 587.

CHAPTER CCCLVI.—The story of the Naga king Padma—p. 588.

CHAPTERS CCCLVII—CCCLXVI.—The same—p. 588.

THE MAHABHARATA.

(IN ENGLISH.)

SHANTI PARVA.

CHAPTER I.

(RAJADHARMANUSHASANA PARVA.)

Having saluted the Supreme Deity (Narayana), and the highest of all male beings (Nara), and also the Goddess of Learning (Saraswati) let us cry success.

Vaishampayana said:—

1—2. "Having offered oblations of water to all their friends and kinsmen, the sons of Pandu, Vidura, Dhritarashtra, and all the Bharata ladies, continued to live on the banks of the sacred river. The noble sons of Pandu wished to pass the period of mourning, which lasted for a month, outside the Kuru city.

3. After king Yudhishthira had performed the water-rites, many great sages endued with ascetic success and many sainted Rishis came there to see the king.

4. Among them were the Dwaipayana Vyasa, Narada, the great Rishi Devala, Devasthana, and Kanwa. They had in their company the best of their pupils.

5. Many other Rishis, of great wisdom and well versed in the Vedic lore, living as householders or belonging to the Snataka class, came to see the Kuru king.

6. Those high-souled ones, as they came, were duly adored by Yudhishthira. The great Rishis then took their seats on rich carpets. Accepting the adoration suited to the period of mourning, they sat in due order around the king.

8. Thousands of Brahmanas consoled and comforted that king of kings living on the sacred banks of the Bhagirathi with heart exceedingly shaken by sorrow.

9—10. Having accosted first the Rishis headed by Vyasa, Narada addressed Yudhishthira the son of Dharma, saying,—'Through the strength of your arms and the kindness of Krishna, the whole Earth, O Yudhishthira, has been righteously acquired by you.

11. By dint of good fortune, you have escaped alive from this dreadful battle. Ever abiding by the duties of a Kshatriya, why do you not rejoice, O son of Pandu?

12. Having killed all your foes, will you not please your friends, O king? Having secured this prosperity, I hope, you have nothing to be sorry of now'."

Yudhishthira said:—

13. "Indeed, I have conquered the whole Earth through my reliance on the might of Krishna's arms, through the favour of the Brahmanas, and through the strength of Bhima and Arjuna.

14—15. But his heavy grief, is always preying on my mind, that through covetousness I have brought about this dreadful destruction of kinsmen. Having caused the death of the darling son of Subhadra, and of the sons of Draupadi, this victory, O holy one, appears to me as being tantamount to defeat.

16. What will Subhadra of Vrishni's race, that sister-in-law of mine, say to me? What also will the inhabitants of Dwaraka say to the destroyer of Madhu when he goes there from this place?

17. This Draupadi, again, who is ever busy with pleasing us, bereaved of son and kinsmen, is causing me great pain.

18. There is another subject, O holy Narada, about which I will speak to you. For Kunti having hidden a very important matter, great has been my grief.

19—21. That hero who had the strength of ten thousand elephants, who in this world was a peerless car-warrior, who was endued with the pride and gait of a lion, who was gifted with great intelligence and compassion, whose liberality was unbounded, who practised many high vows, who was the refuge of the Dhartarashtras, who was

sensitive about his honor, whose prowess was irresistible, who was ready to repay all injuries and was always wrathful [in battle], who defeated us in various encounters, who was quick in the use of arms, conversant with every mode of battle, skilful and endued with wonderful courage, that Karna was a son of Kunti, given birth to by her secretly, and, therefore, a uterine brother of ours.

22. Whilst we were offering oblations of water to the dead, Kunti described him as the son of Surya (Sun-God). Possessed of every accomplishment, that child had been thrown into the water.

23—24. Having placed him in a basket made of grass, Kunti floated it in the water of Ganga. He who was known to the world as the son of the charioteer Radha, was really the eldest son of Kunti, and, therefore, our uterine brother! Hankering after kingdom, alas, I have unknowingly brought about the death of that brother of mine. It is this that is burning my body, like a fire consuming a heap of cotton.

25. Arjuna having white horses knew him not for a brother! Neither I, nor Bhima, nor the twins, knew him as such! He, however, a great bowman knew us (for his brothers).

26. We have heard that once Pritha went to him for seeking our well-being and addressed him, saying,—You are my son.

27. That illustrious hero, however, refused to satisfy Pritha's desire. Subsequently, we are informed, he said to his mother these words:—

28. 'I am unable to leave Duryodhana's side in battle! If I do so, it would be a dishonorable, cruel, and ungrateful act.

29. If, in pursuance of your wishes, I make peace with Yudhishthira, people will say that I am afraid of Arjuna having white horses.

30. Having defeated Arjuna with Keshava, therefore, in battle, I will afterwards make peace with Dharma's son!' These were his words as we have heard.

31. Thus answered, Pritha once more addressed her son having broad chest and said,—'Fight with Phalguna then, but spare my four other sons.'

32. The intelligent Karna, with joined palms then replied to his trembling mother, saying,—'If I get your four other sons even under my power, I will not kill them.

33. Forsooth, O goddess, you will always have five sons! If Karna be killed with Arjuna, you will have five! If, on the other hand, Arjuna be killed, you will have five, with me.'

34. Seeking the well-being of her children, his mother once more said to him,—'Go, O Karna, do good to those brothers of yours whose good you always seek.'

35. Having said these words, Pritha took his leave and returned to her residence. That hero has been killed by Arjuna,—the uterine brother by the brother.

36. Neither Pritha, nor he, had ever divulged the secret, O Sir! That hero and great bowman, was therefore killed by Arjuna in battle.

37. Afterwards I have come to know, O best of Rishis, that he was my uterine brother! Indeed, according to Pritha's words, I am informed that Karna was our eldest-born.

38. Having caused my brother to be killed, my heart is burning greatly. If I had both Karna and Arjuna for helping me, I could have defeated Vasudeva himself.

39. Whilst I was tormented in the court by the wicked sons of Dhritarashtra, my anger suddenly excited, became cooled on seeing Karna.

40—41. Even while hearing the harsh and bitter words of Karna himself on the occasion of our match at dice,—which he uttered for pleasing Duryodhana,—my wrath became cooled on seeing Karna's feet. It appeared to me that Karna's feet resembled the feet of our mother Kunti.

42. To make out the reason of that resemblance between him and our mother, I thought for a long time. Even trying my level best I could not find the cause.

43. Why, indeed, did the Earth swallow up the wheels of his car at the time of battle? Why was my brother cursed? You should relate all this to me.

44. I wish to hear everything from you, O Rishi. You know everying of this world, as also of both the past and the future."

CHAPTER II.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Vaishampayana said:—

1. "Thus accosted that best of orators, *viz.*, the sage Narada, described everything about the manner in which he who was

known as a charioteer's son had been cursed."

Narada said:—

2. 'What you say, O mighty-armed one, is true O Bharata! Nothing could resist Karna and Arjuna in battle.

3. This, O sinless one, that I am about to tell you is unknown to the very celestials. Listen to me, O mighty-armed one, as it happened formerly.

4. The question was mooted, how all the Kshatriyas, purified by weapons, should attain to blissful regions. For this, a child was conceived by Kunti while she was a maid, capable of creating a general war.

5. Highly energetic that child became known as a Suta. He subsequntly learnt the science of arms from the preceptor (Drona), that foremost of Angirasa's race.

6—7. Thinking of the prowess of Bhimasena, the quickness of Arjuna in the use of arms, your intelligence, O king, the humility of the twins, the friendship, from earliest years, between Vasudeva and the holder of Gandiva, and the love of the people for you all, that young man was burnt with envy.

8. In early age he contracted friendship with king Duryodhana, led by accident and his own nature and the hate he cherished against you all.

9—10. Marking that Dhananjaya was superior to every one in the science of arms, Karna one day approached Drona privately and said these words to him,—I desire to master the Brahma weapon, with all its Mantras and the power of withdrawing it, for I wish to fight Arjuna.

11. Forsooth, the love you bear for every one of your pupils is equal to what you cherish for your own son! I pray that all masters of the science of arms may, by your favour consider me as one accomplished in weapons.

12—13. Thus accosted by him, Drona, on account of partial love for Phalguna, as also from his knowledge of the wickedness of Karna, told him,—None save a Brahmana, who has duly practised all vows, should master the Brahma weapon, or a Kshatriya who has practised austere penances, and no other.

14. When Drona had answered thus, Karna, having adored him, took his permission and proceeded forthwith to Rama then living on the Mahendra mountains.

15. Approaching Rama, he bowed to him and said,—I am a Brahmana of of Bhrigu's race!—This secured honor for him.

16. With this knowledge about his birth and family, Rama received him kindly and said,—You are welcome!—at which Karna became highly pleased.

17. While living on the Mahendra mountains resembling heaven itself, Karna met and mixed with many Gandharvas, and Yakshas, and gods.

18. While living there, he learnt the use of all the weapons duly, and became a great favorite of the gods, the Gandharvas, and the Rakshasas.

19. One day he walked on the sea shore by the side of that hermitage. Armed with bow and sword, Surya's son wandered alone.

20. While thus walking, O Partha, he inadvertently and unwittingly killed the Homa cow of a certain Brahmavadin who daily performed his Agnihotra rite.

21—23. Knowing that he had perpetrated that crime from carelessness, he informed the Brahmana of it. For pleasing the owner, Karna repeatedly said,—O Rishi, I have killed this your cow against my will. Forgive the act! Filled with anger the Brahmana, rebuking him, said, O wicked wight, you should be killed! May you suffer the fruit of this act, O you of wicked soul!

24. While fighting him, O wretch, whom you always challenge, and for whom you are trying so much every day, the Earth shall swallow the wheel of your car.

25. And while the wheel of your car shall thus be swallowed up by the Earth, your enemy displaying his prowess, will cut off your head, you being stupefied then. Leave me, O vile man!

26—29. As you have carelessly killed this my cow, so will your enemy cut off your head while you will be careless!—Though cursed, Karna still tried to gratify that foremost of Brahmanas by offering him kine and wealth and gems. The latter, however, once more answered him,—All the worlds will not falsify the words of mine. Go hence or remain, do what you like.—Thus addressed by the Brahmana, Karna, hanging down his head in depression, returned timidly to Rama."

CHAPTER III.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Narada said:—

1. That foremost of Bhrigu's race, Rama was well pleased with the power of Karna's

arms, his love (for him), his self-restraint, and the services he rendered to his preceptor.

2. Ever practising ascetic penances, Rama cheerfully communicated, with due forms, to his disciple who practised penances everything about the Brahma weapon with the Mantras for withdrawing it.

3. Having acquired a knowledge of that weapon, Karna began to live happily in Bhrigu's retreat, and highly powerful as he was, he devoted himself with great energy to the science of arms.

4. One day the highly intelligent Rama, while walking with Karna in the vicinity of his retreat, felt himself very weak for the fasts he had undergone.

5. From affection created by confidence, the tired son of Jamadagni, placing his head on Karna's lap, slept soundly.

6. While his preceptor was thus sleeping [with head] on his lap, a dreadful worm, whose bite was very painful and which lived on phlegm and fat and flesh and blood, appeared before Karna.

7. Getting at Karna's thigh, that blood-drinking worm began to pierce it. Lest his preceptor might get up, Karna could neither throw away nor kill that animal.

8. Though his limb was cut through by that worm, O Bharata, the son of Surya, lest his preceptor should awake, allowed it to do its pleasure.

9. Though the pain was unbearable, Karna endured it with heroic patience, and continued to hold Bhrigu's son on his lap, without trembling in the least and without displaying any sign of pain.

10—11. When at last Karna's blood touched the body of the highly energetic Rama, the latter awoke and said these words in fear,—Alas, I have been pollutted. What are you doing. Tell me, without any fear, what is the truth of this matter.

12. Then Karna informed him of that worm's bite. Rama saw that worm which was like a hog in shape.

13. It had eight feet and very sharp teeth, and was covered with bristles pointed like needles. Its name was Alarka, its limbs were then shrunk [with fear].

14. As soon as Rama looked at it, the worm died melting in that blood which it had drawn. All this appeared wonderful.

15. A Rakshasa of terrible form, dark in hue, of a red neck, capable of assuming forms at will, and staying on the clouds was seen in the sky.

16—17. His object fulfilled, the Rakshasa, with joined palms addressed Rama, saying, O best of ascetics, you have saved me from this hell! Blessed be you, I worship you, you have done me good.

18. The highly energetic and the mighty-armed son of Jamadagni said to him,—Who are you? And why did you fall into hell? Tell me all this.

19. He answered,—Formerly I was a great Asura by the name of Dansha. In the Krita cycle, O sire, I was of the same age with Bhrigu.

20. I ravished the dearly-loved wife of that sage. Cursed by him I fell down on the Earth in the form of a worm.

21. In anger your ancestor said to me, living on urine and phlegm, O wretch, you will live in hell.

22. I then begged him, saying,—When, O Brahmana, will this curse end?—Bhrigu replied, saying,—This curse shall end through Rama of my family.

23. It was for this that I had led a life like one of uncleaned soul! O righteous one, by you, however, I have been rescued from that sinful life.

24. Having said so, the great Asura, bowing to Rama, went away. Then Rama wrathfully addressed Karna, saying.

24. O fool, no Brahmana could bear such a pain! Your patience is like that of a Kshatriya! Tell me the truth, without fear.

26. Thus asked, Karna, fearing to be cursed, and trying to please him, said, O you of Bhrigu's race, know me for a Suta, a race originating from the intermixture of Brahmanas with Kshatriyas.

27. People call me Karna the son of Radha! O you of Bhrigu's race, be propitiated with my poor self who have thus behaved for mastering the weapons.

28. Forsooth, a revernd preceptor in the Vedas and other branches of learning is one's father! It was for this that I introduced myself to you as a person of your family.

29—30. Unto the cheerless and trembling Karna, that foremost one of Bhrigu's race, smiling though angry, said to the cheerless and trembling Karna who was lying on Earth with joined hands, since you have from avarice of weapons, behaved here falsely, therefore, O wretch, this Brahma weapon shall not remain in your remembrance.

31. Since you are not a Brahmana, this Brahma weapon shall not, up to the time

of your death, live in you when you will be engaged with a warrior equal to yourself.

32. Go hence, this is not the place for a person who behaves falsely. On Earth, no Kshatriya will be your equal in battle.

33. Thus addressed by Rama, Karna came away, having duly taken his permission. Arriving then before Duryodhana, he informed him, saying,—I have learnt all weapons."

CHAPTER IV.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Narada said:—

1. "Having thus learnt the use of weapons from Rama of Bhrigu's race, Karna began to live happily in the company of Duryodhana, O foremost of Bharata's race.

2. Once on a time, O monarch, many kings went to a Swayamvara at the capital of Chitrangada, the king of the Kalingas.

3. That prosperous city, O Bharata, was known by the name of Rajapura. Hundreds of kings went there for securing the hand of the maiden.

4. Hearing that various kings had come there, Duryodhana also, on his golden car, proceeded there, accompanied by Karna.

5. When the festivities commenced in that Swayamvara various kings, O best of kings, came there for the hand of the maiden.

6—7. There were amongst them Shisupala, Jarasandha, Bhishmaka, Vakra, Kaportroman, Nila, Rukmi of steady prowess, Shrigala who was ruler of the kingdom of females, Ashoka, Satadhanwan and the heroic king of the Bhojas.

8. Besides these, many others who lived in the Deccan and many preceptors of the Mlechchha tribes, and many kings from the East and the North, O Bharata, came there.

9. All of them were bedecked with golden Angadas and shone resplendent like pure gold. Of shining persons they were like tigers of fierce might.

10. After all those kings had taken their seats, O Bharata, the maiden entered the arena, accompanied by her nurse and a guard of eunuchs.

11. The names of the kings being mentioned to her that fair maiden passed by the son of Dhritarashtra as she had passed others before him.

12. Duryodhana, however, of Kuru's race could not bear that insult of self. Disregarding all the kings, he ordered the maiden to stop.

13. Elated with the pride of power and relying upon Bhishma and Drona, king Duryodhana taking up that maiden on his car, carried her away forcibly.

14. Armed with sword, clad in mail, and his fingers cased in leathern fences, Karna, that foremost of all holders of weapons, riding on his car, followed Duryodhana.

15. A great tumult then took place among the kings, all of whom were bent upon fighting.—Put on your coats of mail. Get the cars ready!—(These were the words that were heard).

16. Filled with ire, they pursued Karna and Duryodhana, pouring their shafts upon them like masses of clouds pouring rain upon a couple of hills.

17. As they thus pursued them, Karna struck down their bows and arrows on the ground, each with a single arrow.

18. Amongst them some were deprived of bow, some rushed bow in hand, some were on the point of discharging their arrows, and some pursued them, armed with darts and maces.

19. Endued with great lightness of hands, Karna, that foremost of all strikers, assailed them all. He deprived many kings of their drivers, and thus defeated them.

20. They then themselves took up the reins of their horses, and saying,—Go away, go away,—turned away from the battle with depressed hearts.

21. Protected by Karna, Duryodhana also came away, with a gladdened heart, bringing with him the maiden to Hastinapura."

CHAPTER V.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Narada said:—

1—2. "Hearing of Karna's power the king of the Magadhas, Jarasandha, challenged him to a single combat. Both of them were masters of celestial weapons. A dreadful battle took place between them

in which they struck each other with various kinds of weapons.

3. At last when their arrows were run out, and bows and swords were broken, and they both lost their cars, they began, powerful as they were, to fight with bare arms.

4. While engaged with him in a dreadful encounter with bare arms, Karna was about to cut the two portions of his antagonist's body that had been joined by Jara.

5. Feeling himself very much pained, and giving up desire of hostility, the king of Magadha addressed Karna, saying,—I am pleased.

6—7. Out of friendship he then gave to Karna the town Malini. Before this, that foremost of men and subjugator of all enemies (Karna), had been king of the Angas only, but from that time that grinder of hostile forces, began to rule over Champa also, as desired by Duryodhana, as you know.

8—9. Thus Karna became known on Earth for the strength of his arms. When, for your well-being the king of gods begged of him his (natural) coat-of-mail and ear-rings, stupefied by celestial illusion, he gave away those precious things.

10. Deprived of his ear-rings and his natural armour, he was killed by Arjuna before Vasudeva.

11—14. On account of a Brahmana's curse, as also of the curse of the great Rama, of the boon granted to Kunti and the illusion practised on him by Indra, of his being belittled by Bhishma as only half-a car-warrior, behind Rathas and Atirathas, of the destruction of his energy caused by Shalya, of Vasudeva's policy, and, lastly, of the celestial weapons acquired by Arjuna from Rudra and Indra and Yama and Varuna and Kuvera and Drona and the illustrious Kripa, Arjuna succeeded in killing Vikartana's son Karna of solar effulgence.

15. Thus had your brother been cursed and beguiled by many! As, however, he has fallen in battle, you should not grieve for that foremost of men."

CHAPTER VI.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Vaishampayana said:—

1. "Saying so the celestial Rishi Narada became silent. The royal sage Yudhishthira, filled with sorrow began to meditate.

2—3. Seeing that hero cheerless and unnerved by grief, sighing like a snake and shedding profuse tears, Kunti, herself filled with grief and almost beside herself with sorrow, addressed him in these sweet but weighty words and well suited to the occasion:—

4. 'O mighty-armed Yudhishthira, you should not give way to sorrow thus! O you of great wisdom, destroy this grief and listen to what I say.

5. I tried formerly to inform Karna of his being your brother. The god Surya also, O best of all righteous men, did the same.

6. That god said to Karna in a dream and once more in my presence, all that a well-wishing friend, from desire of good, should say.

7. Neither by affliction nor by reasons could Surya or myself succeed in pacifying him or inducing him to join you.

8. Yielding to the influence of Time, he was determined on creating enmity with you. As he was determined upon doing injuries to you all, I myself gave up the attempt.'

9. Thus addressed by his mother, king Yudhishthira, with tearful eyes and heart shaken by grief, said:—

10. 'For your having concealed your counsels, this great calamity has befallen me.' The highly energetic and the righteous king then, in sorrow, cursed all the women of the world, saying,—'Henceforth no woman shall succeed in keeping a secret.'"

11. Recollecting his sons and grandsons and kinsmen and friends, the king then became filled with anxiety and grief.

12. Stricken with sorrow, the intelligent king, resembling a fire covered with smoke, was filled with despair."

CHAPTER VII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Vaishampayana said:—

1. "The righteous Yudhishthira, with an agitated heart and burning with grief, began to grieve for that powerful car-warrior Karna.

2—3. Sighing repeatedly, he addressed Arjuna, saying,—'If, O Arjuna, we had lived like mendicants in the cities of the Vrishnis and the Andhakas, then we would

not have been visited by this miserable end, for our having exterminated our kinsmen.

4. Our enemies, the Kurus, have gained in prosperity, while we have been deprived of all the objects of life, for what fruits of righteousness can be ours when we have been guilty of self-destruction?

5. Fie on the practices of Kshatriyas, fie on might and valour, and fie on anger, since through these such a calamity has overtaken us.

6. Blessed are forgiveness, and self-control, and purity, with renunciation and humility and abstention from injury, and truthfulness which are all practised by hermits dwelling in forests.

7. Full of pride and haughtiness, we however, through covetousness and folly and from desire of enjoying the kingdom, have fallen into this plight.

8. Seeing those kinsmen of ours that were determined on acquiring the sovereignty of the world killed on the field of battle, we have been so much laden with grief that one cannot gladden us by giving us even the sovereignty of the three worlds.

9. Alas, having killed for the sake of the Earth, such kings as deserved not to be slain by us, we are carrying on the burden of existence, deprived of friends and of the very objects of life.

10. Like a pack of dogs fighting one another for a piece of meat, a great calamity has befallen us. That piece of meat is no longer dear to us. On the other hand, it shall be thrown aside.

11. They who have been killed should not have been killed for the sake of even the whole Earth or mountains of gold, or all the horses and kine in this world.

12. All of them filled with envy and seeking all earthly objects, and influenced by anger and pleasure, following the road of Death, have repaired to the regions of Yama.

13. Practising asceticism, Brahmacharyya, truth and renunciation, fathers wish for sons endued with every kind of prosperity.

14. Likewise by fasts and sacrifices and vows and sacred rites and sacred ceremonies, mothers conceive. They then hold the fœtus for ten months.

15. Passing their days in misery and in expectation of fruit, they always ask themselves—Shall these come out of the womb safely? Shall these live after birth? Shall they grow in power and be honored on Earth? Will they give us happiness in this and the next world?

16. Alas, since their young sons, wearing shining ear-rings, have been killed, therefore, their hopes have not been realised.

17. Without having enjoyed the sweets of this world, and without having paid off the debts they owed to their fathers and the gods, they have gone to Yama's abode.

18. Alas, O mother, those kings have been killed just at that time, when their parents expected to reap the fruits of their power and riches.

19. They were always envious and hankered after earthly objects, and always yeilded to anger and joy. Therefore they could never expect to enjoy at any time or any place the fruits of victory.

20. I think the Panchalas and the Kurus that have been killed (in this battle) have been lost, otherwise he who has killed would, by that act of his, obtain all blissful regions.

21. We are the root of the destruction that has overtaken the world. The fault, however, should be attributed to the sons of Dhritarashtra.

22. Duryodhana's heart was always wily. Always malicous, he was addicted to deception. Although we never offended him, yet he always behaved treacherously towards us.

23. We have not gained our object, nor have they gained theirs. We have not defeated them, nor have they defeated us. The Dhartarashtras could not enjoy this Earth, nor could they enjoy women and music.

24. They did not listen to the counsels of ministers and friends and men well read in the scriptures. They could not, indeed, enjoy their rich gems and well-equipped treasury and vast territories.

25. Burning with the hate they cherished against us, they could not enjoy happiness and peace. Witnessing our advancement, Duryodhana became colorless, pale and emaciated. Suvala's son informed king Dhritarashtra of this.

26. Like an indulgent father, Dhritarashtra tolerated the evil policy of his son.

27. Forsooth, by disregarding Vidura and the great son of Ganga, and neglecting to restrain his wicked and covetous son entirely under the influence of his passion, the king has met with destruction like my poor self.

28. Forsooth, Suyodhana, having caused his uterine brothers to be king and having cast this old pair into burning grief, has fallen off from shining glory.

29. Burning with the hate he bore to us, Duryodhana was always sinful at heart. What other highly-born kinsman could use such language towards kinsmen as he, with a view to fight, actually used in the presence of Krishna?

30. We also have, through Duryodhana's folly, been lost for ever, like suns burning everything around them with their own heat.

31. That wicked man, that embodiment of enmity, was our evil star. Alas, for Duryodhana's deeds alone, this race of ours has been rooted out.

32. Having killed those whom we should never have killed, we have incurred the blame of the world.

33. Having installed that wicked prince of sinful acts, that exterminater of his race, as the monarch, King Dhritarashtra is obliged to grieve to-day.

34. Our heroic enemies have been killed. We have committed sin. His wealth and kingdom are gone. Having killed them, our anger has been pacified. But grief is overcoming me.

35. O Dhananjaya, sin is always expiated by pious acts, by giving wide publicity to it, by repentance, by almsgiving, by penances, by sojourn to Tirthas after renunciation of every thing, by constant meditation on the scriptures.

36. Of all these, he who has practised renunciation is belived to be incapable of committing fresh sins.

37. The Shrutis say that he who practises renunciation escapes from birth and death, and obtaining the right way, that person of controlled mind, attains Brahma.

38. I shall, therefore, O Dhananjaya, go to the forest, with your permission, O scorcher of enemies, disregarding all the pairs of opposites, adopting the vow of silence, and walking in the way pointed out by knowledge.

39. O destroyer of foes, the Shrutis say it, and I myself have seen it with my [illegible] that one who is addicted to worldly objects can never obtain any kind of religious merit.

40. Desirous of obtaining worldly objects, I have committed sin, which as the Shrutis declare, begets birth and death.

41. Abandoning the whole of my kingdom, therefore, and all the worldly objects, I shall go to the forest, escaping from the worldly fetters, freed from grief, and without affection for anything.

42. Do you govern this Earth, on which peace has been restored, and which has been freed of all its thorns. O best of Kuru's race, I do not require kingdom or pleasure.'

43. Having said so, King Yudhisthira the just stopped. His younger brother Arjuna then addressed him as follows.

CHAPTER VIII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Vaishampayana said:—

1—2. "Like a person reluctant to forgive an insult, the highly energetic Arjuna of keen speech and prowess, betraying great fierceness and licking the corners of his mouth, said smilingly these weighty words:—

3. 'O how painful, how distressing, I am sorry to see this great agitation of your heart, since having performed such a superhuman feat, you are determined to forsake the world.

4. Having killed your enemies, and having acquired the sovereignty of the Earth, which has been won by observing of the duties of your own order, why should you give up everything through fickleness of heart?

5. Where on Earth has a eunuch or a procrastinating person ever acquired sovereignty? Why then did you beside yourself with anger, slay all the kings of the Earth?

6. He that would lead the life of a mendicant, cannot, by any act of his, enjoy the good things of Earth. Shorn of prosperity and other resources, he can never acquire fame on Earth or sons and animals.

7. If, O king, abandoning this prosperous kingdom, you lead the wretched life of a mendicant, what will the world say of you?

8. Why do you say that leaving aside all the good things of the Earth, shorn of prosperity, and of resources, you will live like a mendicant and a vulgar person.

9. You are born in a royal family. Having conquered the whole Earth, do you foolishly wish to live in the forest after forsaking every thing of virtue and profit?

10. In your absence, dishonest men will despoil sacrifices. That sin will certainly contaminate you.

11. Having perpetrated many wicked acts in a state of poverty, king Nahusha spoke ill of that state and said that poverty is for recluses.

12. To make no provision for the morrow is a practice that suits Rishis. You know this well! The religion of kings, however, depends entirely on wealth.

13. One who robs another of riches, robs him of his religion as well. Who amongst us, therefore, O king, would forgive an act of depriving us of our wealth.

14. It is seen that a poor man, even when he stands hard by, is accused falsely. Poverty is a sin. You should not, therefore, speak high of poverty.

15. A degraded man as also a poor man, O king, have both to rue their fate, I see no difference between these two.

16. Wealth like a mountain begets all kinds of meritorious acts.

17. From wealth originate all religious acts, all pleasures, and heaven itself, O king. Without wealth, a man cannot find the very means of maintaining his life.

18. The acts of a person who, endued with little intelligence allows himself to be divested of wealth, are all dried up like shallow rivers in the summer.

19. He who has wealth has friends. He who has wealth has kinsmen. He who has wealth is considered as a sincere man in the world. He who has wealth is regarded as a learned man.

20. If a person who has no wealth desires to accomplish a particular object, he meets with failure. Wealth accumulates wealth, like elephants capturing (wild) elephants.

21. Religious acts, pleasures, joy, courage, anger, learning, and sense of dignity, all originate from wealth, O king.

22. Wealth begets family prestige. wealth multiples one's religious merit. He who is without wealth has neither this world, nor the next, O foremost of men.

23. The man who has no wealth cannot celebrate religious acts, for these originate from wealth, like rivers from a mountain.

24. He whose limbs are lean is not a truly a lean man, but he who is lean in respect of horses and kine and servants and guests is truly so.

25. Judge truly, O king, and mark the conduct of the gods and the Danavas. O king, do the gods ever seek anything else than the destruction of their kinsmen (the Asuras?

26. If the appropriation of another's wealth be not regarded as right, how, O monarch, will kings practise virtue on this Earth? Learned men have, in the Vedas, laid down this injunction.

27. The learned man have decreed that kings should live, reciting every day the three Vedas, seeking to acquire wealth, and carefully celebrating sacrifices with the wealth thus acquired.

28. The gods, through civil war, have secured footing in the celestial region. When the very gods have won their prosperity through civil war, what fault can there be in such quarrels?

29—30. Verily the gods, even behave thus. The eternal precepts of the Vedas also approve of it. To learn, teach, sacrifice, and assist at others sacrifices,—these are our primary duties. The wealth that kings appropriate from others, becomes the instrument of their prosperity. Wealth is never acquired without doing some injury to others.

31. It is even thus that kings conquer this world. Having conquered, they are justified to regard that wealth as theirs, just as sons speak of the wealth of their fathers as their own. The royal sages that have gone to heaven have described this to be the duty of kings.

32. Like water flowing on every direction from a rising ocean, wealth goes on all sides from the treasuries of kings.

33. This Earth formerly belonged to king Dwilipa, Nahusha, Amvarisha, and Mandhatri. She is now yours.

34. You should, therefore, celebrate a great sacrifice with enough presents of all sorts and a sufficent quantity of the Earth's produce. If you do not perform that sacrifice, O king, then the sins of this kingdom will visit you.

35. Those subjects whose king performs a horse-sacrifice with enough presents, are all freed from sins and sanctified by witnessing the ablutions at the end of the sacrifice.

36. In a great sacrifice requiring libations of all kinds of flesh, Mahadeva himself, poured all creatures as sacrificial libations and then his own self.

37. This is the eternal and holy road. Its fruits are never destroyed. This is the

great road called Dasharatha. Abandoning it, O king, what other path would you follow?"

CHAPTER IX.

(RAJADHARMANUSHASANA PARVA.—*Continued.*

Yudhisthira said:—

1. "For a little while, O Arjuna, concentrate your attention, thought and hearing on the inner self. If you hear my words in such a state of mind, you will like them!

2. Abandoning all earthly pleasures, I shall follow that path which is trod by the righteous! I shall not, for your sake, follow the path pointed out by you.

3. If you ask me what path is auspicious which only one should follow, I shall tell you! If you are not inclined to ask me, I shall yet, unasked by you, tell you of it.

4. Abandoning the pleasures and what men do in this world, and practising the austerest of penances, I shall wander in the forest, with the animals dwelling there, living on fruits and roots!

5. Pouring libations on the fire at the appointed time and performing ablutions at morning, and evening I shall reduce myself by restricted diet, and clad in skins, bear matted locks on my head.

6—7. Enduring cold, wind, and heat, as also hunger and thirst and toil, I shall emaciate my body by penances as sanctioned by the scriptures. I shall daily listen to the clear notes of happy birds and animals living in the forest, which please the heart and the ear.

8. I shall enjoy the fragrance of trees and creepers, covered with flowers and see various kinds of charming products that grow in the forest.

9. I shall also see many recluses there. I shall not do the slightest harm to any creature, what to speak of those who live in villages and towns?

10. Leading a retired life and engaged in contemplation, I shall live upon ripe and unripe fruits and propitiate the departed manes and the gods with offerings of forest fruits and spring water and beautiful hymns.

11. Thus leading an austere forest-life, I shall live on, calmly awaiting the dissolution of my body.

12. Or, living alone and observing the vow of silence, with my head shaved clean, I shall live by begging each day of only one tree.

13. Smearing my body with ashes, and living in forsaken houses, or lying at the foot of trees, I shall live, forsaking all things dear or hateful.

14. Without being overgrieved, or overjoyed, and considering censure and applause, hope and affection, in the same light and conquering the pairs of opposites, I shall live, casting off all the things of the world.

15. Without talking with anybody, I shall outwardly appear as a blind and deaf idiot, while living in contentment and deriving happiness from my innerself.

16. Without doing the least harm to the four kinds of movable and immovable creatures, I shall deal with all creatures equally, whether fulfilling their duties, or guided entirely by the senses.

17. I shall not mock at any one, nor shall I frown at any body. Governing all my senses, I shall always put on a cheerful face.

18. Without asking anybody about the way, proceeding along any way that I may happen to see, I shall go on, without caring for the country or the point of the compass to which or towards which I may go.

19. Not caring where I may go, I shall not look behind. Divesting myself of desire and anger, and concentrating my look inwards, I shall go on forsaking pride of soul and body.

20. Nature always walks before: hence, food and drink will somehow come. I shall not think of those pairs of opposites that are inimical to such a life.

21. If even a small quantity of pure food be not available in the first house (where I may go) I shall secure it by going to other houses. If I cannot procure it by even such a round, I shall go to seven houses successively and fill my cravings.

22—23. When the smoke of houses will cease to come out, their hearth-fires having been put out, when husking rods will cease working, and all the inmates will have taken their food, and when mendicants and guests will cease to walk, I shall select a moment for going out abegging and solicit alms at two, three, or five houses at the most. I shall wander over the Earth, shorn of all desires.

24. Unmoved in success and failure, I shall earn great ascetic merit. I shall

behave neither like one who is fond of life nor like one who is about to die.

25. I shall not show any liking for life or dislike for death. If one cuts off one arm of mine and another smears the other with sandal-paste, I shall not wish evil to the one or good to the other.

26. Abandoning all those acts which lead to prosperity and which one can do in life, the only acts I shall perform will be to open and shut my eyes and take as much food and drink as will barely keep up of my existence.

27. Without ever being attached to action, and always restraining the senses, I shall abandon all desire and free the soul of all impurities.

28. Freed from all attachments and snapping all fetters, I shall live free as the wind.

29. Being freed from affections, I shall enjoy everlasting contenment. Through desire, and ignorance, I have committed great sins.

30. Doing both auspicious and inauspicious acts here, a class of men maintain their wives, children, and kinsmen, all bound to them in relations of cause and effect.

31. When the lease of their life expires, abandoing their weakened bodies, they take upon themselves all the effects of their sinful acts, for none but the actor is laden with the consequences of his own acts.

32. Thus, endued with actions, creatures come into this wheel of life that is continually turning like the wheel of a car, and coming there, they meet with their fellow-creatures.

33. He, however, who gives up his worldly concern, which is really a passing illusion although it looks permanent, and which is afflicted by birth, death, decrepitude, disease, and pain, is sure to enjoy happiness.

34. Again, when the very gods drop down from heaven and great Rishis from their high positions, who that knows truths of causes (and effects) would wish to have even heavenly prosperity?

35. Having performed various acts according to the diverse means of royal policy, insignificant kings, often destroy a great king through some contrivance.

36. Meditating on these circumstances, this nectar of wisdom has come to me. Having attained it, I desire to get a permanent, eternal, and ever-abiding place (for myself).

37. Always (behaving) with such wisdom and acting in this wise, I shall, by following that fearless path of life, end this body that is subject to birth, death, decrepitude, disease, and pain."

CHAPTER X.

(RAJADHARMANUSHASANA PARVA.)—*Continued.*

Bhimasena said:—

1. "Your understanding, O king, cannot perceive the truth, like that of a foolish and unintelligent reciter of the Veda for his recitation of those scriptures.

2. If censuring the duties of kings you would lead an idle life, then, O foremost of Bharata's race, this destruction of the Dhartarashtras was perfectly useless.

3. Does not a Kshatriya possess forgiveness and compassion and pity and abstention from injury?

4. If we knew that this was your intention, we would then have never taken up arms and killed a single creature.

5. We would then have lived by begging till the destruction of this body! This dreadful battle between the kings would also have never taken place!

6. The learned have declared that what we see is food for the strong. This mobile and immobile world is worthy is of being enjoyed by the strong.

7. Wise men conversant with Kshatriya duties have said that they who stand in the way of the person taking the sovereignty of the Earth, should be killed.

8. Committing the same fault, those that stood as enemies of our kingdom have all been killed by us. Having killed them, O Yudhishthira, righteously govern this Earth!

9. This act of our refusing the kingdom is like that of a person who having dug a well stops in his work before obtaining water and comes up covered with mire.

10. Or, this our act is like that of a person who having climbed up a tall tree and collected honey therefrom dies before tasting it.

11. Or, it is like that of a person who having set out on a long journey comes back in despair without having reached his goal.

12. Or, it is like that of a person who having killed all his enemies, O you of Kuru's race, at last dies at his own hand.

13. Or, it is like that of a person with hunger, who having obtained food, refuses to take it, or of a person under the influence of passion, who having obtained a woman reciprocating his desire refuses to know her.

14. We have become butts of censure, O Bharata, because, O king, we follow you who are of weak understanding, in consequence of yourself being our eldest brother!

15. We are endued with the might of arms; we are accomplished in knowledge and gifted with great energy. Yet we follow the words of a eunuch as if we were entirely helpless!

16. We are the refuge of all helpless persons. Yet, when people see us so, why would they not say that we are entirely powerless to acquire our objects? Think of what I say!

17. It has been laid down that (a life of) Renunciation should be adopted, only in times of difficulty, by kings attacked with decrepitude or defeated by, enemies!

18. Wise men, therefore, do not praise Renunciation as the duty of a Kshatriya. On the other hand, the clear-sighted think that the adoption of such a life (by a Kshatriya) involves even the loss of virtue.

19. How can those who are born in that order, who follow the practices of that order, and that have their refuse in them, censure those duties? If indeed those duties be censurable, then why should not the Supreme Ordainer be blamed?

20. The persons who are shorn of prosperity and wealth and who are unbelievers, have laid down this precept of the Vedas as the truth. In reality, however, it is never, proper for a Kshatriya to do so.

21. He who can support life by prowess, he who can support himself by his own exertions, does not live, but really deviates from his duty, by following the life of Renunciation.

22. That man only is capable of leading a solitary life of happiness in the forest who cannot support sons and grandsons and the deities and Rishis and guests and Pitris.

23. As the deer and boars and birds cannot attain to heaven, even so those Kshatriyas who are not shorn of prowess cannot attain to heaven by leading only a forest life. They should acquire religious merit by other means.

24. If, O king, anybody could secure success from Renunciation, then mountains and trees would surely obtain it.

25. These latter always lead lives of Renunciation. They do not harm any one. They do not lead a life of worldliness and are all Brahmacharins.

26. If it be the truth that a person's success depends upon his own torture in life and not upon that of others, then you should take to action. He that is shorn of action can never attain success.

27. If they who fill only their own stomachs could achieve success, then all aquatic creatures would get it, for these have none else to support save their own selves.

28. Behold, the world moves on, with every creature on it acting according to its nature. therefore, one should act. The man shorn of action can never attain success.

CHAPTER XI.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Arjuna said:—

1. The old history of the discourse between certain ascetics and Shakra, is cited in this connection, O foremost of Bharata's race!

2. Certain little-witted well-born Brahmana youths, without attaining manhood, forsaking their homes, came to the woods for leading a forest life.

3. Considering that to be virtue, those youths possessing sufficient resources desired to live as Brahmacharins, having abandoned their brothers and fathers. It so happened that Indra felt pity for them.

4. Assuming the form of a golden bird, Indra addressed them, saying,—What is done by persons who eat the residue of a Sacrifice is the most difficult of acts that men can perform.

5. Such an act is productive of great merit. The lives of such men are worthy of every praise. Having attained the object of life, those virtuous men, obtained the highest end!

6. Hearing these words, the Rishis said,—Lo, this bird praises those who live upon the remnants of Sacrifices! He mentions this to us, for we live upon such remnants!

The bird then said:—

7. The bird then said,—I do not praise you! You are covered with mire and very

impure! Living upon offals, you are wicked! Ye are not persons living upon the remnants of Sacrifice!—

The Rishis said:—

8. We consider this course of life to be highly blessed! Tell us, O bird, what is for our well-being! Your words fill us with great faith!

The bird said:—

9. If by acting against your better selves, you do not refuse me your faith, then I shall tell you true and beneficial words.

The Rishis said:—

10. We shall hear words, O sire, for you know the different paths! O you of righteous soul, we desire also to obey your behests. Instruct us now!

The bird said:—

11. Among quadrupeds the cow is the foremost. Of metals, gold is the foremost. Of words, Mantras, and of human beings, Brahmanas, are the foremost.

12. These Mantras regulate all the rites of a Brahmana's life, beginning with those consequent upon birth and the period after it, and ending with those consequent on death and the obsequial rites.

13. These Vedic rites constitute his heaven, path, and best of sacrifices, If it were otherwise, how could the acts of persons seeking of heaven become successful through Mantras?

14. He who, in this world, worships his self, knowing it to be a deity of a particular kind, attains to success consistent with a nature of that particular deity. Persons dying in two fortnights go to the Sun, the Moon, or the Stars.

15. These three kinds of success, dependent upon action, are sought by every creature. The life of a householder is very superior and sacred and is called the field of success.

16. What path do those men follow that censure action? Foolish and poor as they are they incur sin.

17. And since those little-witted men live by abandoning the eternal paths of the gods, of the Rishis, and of Brahma, therefore, they attain to paths disapproved of by the Shrutis.

18. There is a verse in the Mantras which says,—[Ye sacrificer, perform the sacrifice with gifts of costly things. I will give you the happiness represented by sons, animals, and heaven.]—To live, therefore, in accordance with the ordinance is said to be the highest form of asceticism. Therefore, ye should perform sacrifices and penances in the shape of gifts.

19. The proper performance of these eternal duties, *viz.*, the worship of the gods, the study of the Vedas, and the gratification of the Pitris, as also respectful services to the preceptor,—is the austerest of penances.

20. By practising such highly difficult penances, the gods have obtained the highest glory and power. I, therfore, ask you to satisfy the heavy duties of a householder.

21. Forsooth penances are the foremost of all things and are the root of all creatures. Asceticism, is attainable by leading the life of a householder, upon which depends everything.

22—23. After duly distributing the food morning and evening among kinsmen, they who eat the residue attain to the ends that are highly difficult of attainment.

24. They are called eaters of the residue of feasts who eat after having fed guests and gods and Rishis and kinsmen.

25. Therefore, those persons who observe their own duties, who practise excellent vows and are truthful in speech, are greatly respected in the world, with their own faith greatly strengthened.

26. Shorn pride, those achievers of the most difficult feats attain to heaven and live for ever in the regions of Shakra!—

Arjuna continued:—

27. Hearing these beneficial and righteous words, those ascetics abandoned the religion of Renuncition, saying,—There is nothing in it,—and began to live like householders.

28. Therefore, O you, who are conversant with righteousness, availing of that eternal wisdom, rule the wide world, O monarch, that is now shorn of foes."

CHAPTER XII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Vaishampayana said:—

1—2. "Hearing these words of Arjuna, O chastiser of foes, the mighty-armed and broad chested, Nakula, temperate in speech and possessed of great wisdom, with copper-colored face, looked at the king, that foremost of all righteous persons, and spoke

these words, assailing his brother's heart (with reason).

Nakula said:—

3. Even the gods had placed their fires in the reign called Vishakha-yupa. Know, therefore, O king, that the gods themselves depend upon the fruits of action!

4. Observing the Vedic ordiances (of the Creator as declared in the Vedas), the Pitris, who support (by rain) the lives of even all disbelievers, are, O king, engaged in action.

5—6. They are, indeed, consummate atheists who do not accept the injunction of the Vedas (which inculcate action). By following Vedic injunctions in all his acts, the person that is learned in the Vedas, attains, O Bharata, to the highest region of heaven by the way of the deities. All persons acquainted with Vedas have declared the life of a householder to be superior to all the (other) modes of life.

7-8. O king, the person who in sacrifices gives away his fairly acquired wealth to those Brahmanas who are well conversant with the Vedas, and contracts his soul, is, O monarch, regarded as the true Renouncer.

9. He, however, who, disregarding the life of a householder, the source of much happiness, adopts the next mode of life,—Renunciation, O monarch, is Ra enouncer possessed by the quality of darkness.

10. That man who is honseless, who roves over the world like a mendicant who has the foot of a tree for his refuge, who observes the vow of silence, never cooks for himself, and tries to control his senses, is, O Partha, a Renouncer observing the vow of mendicancy.

11. That Brahmana who, disregarding anger and joy, and especially deceitfulness, always devotes his time to the study of the Vedas, is a Renouncer observing the vow of mendicancy.

12. The four different modes of life were at one time weighed in the balance. The wise have said, O king, that when the life of a householder was placed on one scale, it required the three others to balance it.

13. Marking the result of this examination by scales, O Partha, and seeing further, O Bharata, that the life of a householder alone contained both heaven and pleasure, the great Rishis and the persons convesrant with the ways of the world followed it.

14. He, therefore, O foremost of Bharata's race, who follows this mode of life, thinking it to be his duty and abandoning all desire for fruit, is a true Renouncer, and not that man who having clouded understanding goes to the forest abandoning home.

15. A person, again, who, putting on the external marks of righteousness, fails to conquer his desires even while living in the forest, is bound by Death with his deadly fetters round the neck.

16. Acts which are the outcome of vanity product no fruit. Those acts, however, O monarch, which are the outcome of the spirit of Renunciation, always bear abundant fruits.

17. Tranquility, self-restraint, fortitude, truth, purity, simplicity, sacrifices, perseverance, and righteousness,—these are always the virtues recommended by the Rishis.

18. The householder performs acts intended for Pitris, gods, and guests, this mode of life alone, O monarch, contains the threefold objects.

19. The Renouncer that rigidly follows this mode of life, in which one is free to do all acts, has not to meet ruin either here or hereafter.

20. The holy Lord of all creatures, of righteous soul, created creatures with the purpose that they would worship him by sacrifices with profuse presents.

21. Creepers, trees, deciduous herbs, and clean animals, and clarified butter, were created as materials of sacrifice.

22. To a householder the performance of sacrifice is fraught with impediments. For this, that mode of life is described as exceedingly difficult and unattainable.

23. The householders, who, possessed of wealth and corn and animals, do not perform sacrifices commit, O king, eternal sin.

24. Amongst Rishis, there are some who consider the study of the Vedas to be a sacrifice; and some who consider contemplation to be a great sacrifice which they perform in their minds.

25. The very gods, O king, seek the companionship of such a holy person, who on account of his following such a way which consists in the concentration of the mind, has become equal to Brahma.

26. By refusing to spend in Sacrifice the various kinds of wealth which you have collected from your enemies, you are only displaying your want of faith!

27. I have never seen, O monarch, a king living as a householder renouncing his wealth in any other way except in the Rajasuya, the Ashwamedha, and other kinds of Sacrifice!

28. Like Shakra, the king of the gods, O sire, perform those other sacrifices that are lauded by the Brahmanas!

29. The king, through whose negligence the subjects are plundered by robbers, and who does not offer protection to those whom he is called upon to rule is said to be the personated Kali.

30—31. If, without giving away horses and kine, and female slaves and elephants adorned with trappings, and villages, and populous countries, and fields, and houses, to Brahmanas, we retire into the forest with hearts not overflowing with friendly feelings towards kinsmen, even we shall be, O king, like so many Kali Kshatriyas.

32. Kshatriyas who do not practise charity and give protection (to others), commit sin. Woe to them hereafter and and not bliss.

33-34. If, O lord, without celebrating great sacrifices and the rites in honor of your deceased manes, and if, without bathing in sacred waters, you lead the life of a mendicant, you will then meet with destruction like a small cloud, saperated from a mass and driven by the winds. You will then fall off from both worlds and will be born in the Pishacha order.

35. A person becomes a true Renouncer by casting off internal and external attachments, and not simply by leaving home for dwelling in the forest.

36. A Brahmana who follows all the ordiances in which there are no obstacles, does not fall off from this or the other world.

37. Observing the duties of one's own order, respected by the ancients and practised by the best of men,—who is there, O Partha, that would grieve, O king, for having killed in battle his enemies elated with prosperity, like Shakra killing the forces of the Daityas?

38. Having, while observing Kshatriya duties, subjugated the world by the help of your prowess, and having made presents unto persons conversant with the Vedas, you can, O king, go to regions higher than heaven itself. You should not, O Partha, indulge in grief.'

CHAPTER XIII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Sahadeva said :—

1. "By renouncing all external objects only, O Bharata, one does not obtain success. Even in the casting off of mental attachments, the attainment of success is doubtful.

2. May our enemies have that religious merit and that happiness which fall to the share of him, who has relinquished external objects, but whose mind still internally covets them.

3. On the other hand, may our friends enjoy that religious merit and happiness which fall to him, who governs the Earth, having shaken off all internal attachments.

4. The word *mama* (mine), consisting of two letters, is veritable Death; while the opposite word *na-mama* (not mine) consisting of three letters, is eternal Brahma.

5. O King, entering invisibly into every soul, Brahma and Death, forsooth, cause all creatures to act.

6. If this being, O Bharata, which is called Soul, is not subject to destruction, then by destroying the bodies of creatures one cannot be guilty of murder.

7. If, on the other hand, the soul and the body are born or killed together, so that when the body is destroyed the soul also is destroyed, then the religious rites and acts would be useless.

8. Therefore, driving away all misgivings regarding the immortality of the soul, the intelligient man should adopt the path of the righteous of old and older times.

9. The life of that king is certainly useless who having acquried the entire Earth with her mobile and and immobile creatures, does not enjoy her.

10. Regarding the man again who dwells in the forest upon wild fruits and roots, but whose attachment to earthly objects has not ceased, such a one, O king, lives within the jaws of Death.

11. Know, O Bharata, the hearts and the bodies of all creatures to be but manifestations of your own. They who regard all creatures as their own selves escape from the great fear of Death.

12. You are my father, you are my protector, you are my brother, and you my senior and preceptor. You should, therefore, forgive these incoherent utterances in sorrow of a woe-stricken person.

13. True or false, what I have said, O king, has been said from a due respect for you, O best of Bharatas!"

CHAPTER XIV.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Vaishampayana said :—

1. "When after listening to his brothers who were telling these truths of the Vedas, Kunti's son king Yudhisthira the just remained silent.

2—3. That foremost of nobly born women, *viz.*, Draupadi, of large eyes and great beauty, O king, said these words unto that foremost of kings seated in the midst of his brothers who were like many lions and tigers, and like the leader of an elephantine herd in the midst of a herd of elephants.

4—5. Always expecting respectful love from all her husbands but especially from Yudhisthira, she was always treated with love and indulgence by the king. Conversant with duties and always satisfying them, that lady of large hips, eyeing her husband, drew his attention in soothing and sweet words, and said as follows :—

Draupadi said :—

6. 'These your brothers, O Partha, are crying and drying their tongues like Chatakas, but you do not please them.

7. O king, cheer up these your brothers, who are like infuriate elephants (in prowess), with proper words,—these heroes who have always suffered miseries!

8. Why, O king, while living on the bank of the Dwaita lake, did you say to these your brothers then living with you, and suffering from cold and wind and sun, these words, *viz.*,—engaging in battle to win victory, we will kill Duryodhana and enjoy the Earth that is capable of granting every desire.

9—10. Depriving great car-warriors of their cars and killing huge elephants, and covering the battle-field with the bodies of car-warriors and horsemen and horses, O chastiser of foes, you will celebrate great sacrifices of various kinds with profuse presents! All these sufferings of a life of exile in the forest will then end in happiness!

11. O foremost of the virtuous, having yourself said these words to your brothers then, why, O hero, do you depress our hearts now?

12. A eunuch can never enjoy wealth. A eunuch can never have children, as there can be no fish in a mud (destitute of water.)

13 A Kshatriya without the rod of chastisement can never prosper. Without the rod of chastisement a Kshatriya can never enjoy the Earth. The subjects of a king who has no rod of chastisement can never enjoy happiness!

14. Love for all creatures, charity, study of the Vedas, penances,—are the duties of a Brahmana and not of a king, O best of kings!

15. Suppressing the wicked, maintaining the honest, and never retreating from battle are the highest duties of kings!

16. He is the master of duties in whom reside forgiveness and anger, giving and taking, terror and fearlessness, and chastisement and reward!

17. It was not by study, or gift, or mendicancy, that you have acquired the Earth?

18. That army of the enemy, O hero, ready to attack you with all its might, consisting of elephants and horses and cars, protected by Drona and Karna and Ashwathaman and Kripa, has been defeated and killed by you, O hero. It is for this that I request you to enjoy the Earth.

19. (Formerly), O powerful one, you had, O king, governed with might, the region called Jambu, O foremost of men, abounding with populous districts!

20. You had also, O king, governed with might that other region called Kraunchadwipa situate on the west of the great Meru and equal to Jambudwipa itself!

21. You had governed with might, O king, that other region called Shakadwipa on the east of the great Meru and equal to Kraunchadwipa itself!

22. The region called Bhadrashwa, on the north of the great Meru and equal to Shakadwipa was also governed by you, O foremost of men!

23. You had even entered the ocean and governed with might other regions, too, O hero, and the very islands encircled by the sea and containing many populous districts.

24. Having, O Bharata, made such wonderful conquests, and having obtained (through them) the worship of the Brahmanas, how is it that your mind is not satisfied.

25. Seeing these brothers of yours before you, O Bharata,—these heroes endued with might and resembling bulls or infuritate elephants,—why do you not speak to them sweet words.

26. All of you are like celestials. All of you are capable of withstanding enemies. All of you are capable of scorching your enemies. If only one of you had become my husband, my happiness would even then have been very considerable.

27. What need I say then, O foremost of men, when all of you, five in number, are my husbands (and take care of me) like the five senses working up the body.

28. The words of my mother-in-law who is endued with great knowledge and foresight, cannot be untrue. She said,—O princess of Panchala, Yudhishthira will always keep you in happiness, O excellent lady.

29. Having killed many thousands of powerful kings, I see, O monarch, that through your folly you are about to make such an attachment futile.

30. They whose eldest brother runs mad, have all to follow him like mad men. For your madness, O king, all the Pandavas, are about to become mad.

31. If, O King, these your brothers had been sane, they would then have locked you up with all unbelievers (in a prison) and taken charge of the government of the Earth. The man who for feeble intellect acts thus never succeeds in winning prosperity.

32. The man who behaves like a mad, man should be subjected to medical treatment by the aid of incense and collyrium, of drugs applied through the nose, and of other medicaments.

33. O best of the Bharatas, I am the worst of all females, since I wish to live on even though I am deprived of my children.

34. You should not disregard the words spoken by me and by these brothers of yours who are trying thus to dissuade you. Indeed, abandoning the whole Earth, you are inviting adversity and danger to assail you.

35. You appear in splendour now, O monarch, even as those two foremost of kings, *viz.*, Mandhatri and Amvarisha, respected by all the kings, did in former days.

36. Protecting your subjects righteously, rule over the goddess Earth with her mountains and forests and islands. Do not, O king, become dispirited.

37. Worship the gods with various sacrifices. Fight your foes! Present wealth, clothes and other objects of enjoyment to the Brahmanas, O foremost of kings!"

CHAPTER XV.

RAJADHARMANUSHASANA PARVA).—*Continued.*

Vaishampayana said :—

1. "Hearing these words of Yajnasena's daughter, Arjuna once more spoke, showing every respect for his mighty-armed and ever illustrious eldest brother.

Arjuna said :—

2. (A king with) the rod of chastisement sways all subjects and protects them. The rod of chastisement is awake when all else is under sleep. For this, the wise have designated the rod of chastisement as Righteousness itself.

3. The rod of chastisement protects Religion and Profit. It protects Pleasure also, O king! For this, the rod of chastisement is identified with the three-fold objects of life.

4. Corn and riches are both protected by the rod of chastisement. Knowing this, O learned king, take up the rod of chastisement and follow the ways of the world!

5. One class of wicked men refrain from committing sins through fear of the rod of chastisement in the king's hands. Another section desist from similar acts out of fear of Yama's rod, and another from fear of the next world.

6. Another class of persons refrain from committing sinful acts through fear of society. Thus, O king, in this world, everything depends on the rod of chastisement.

7. There are persons who are checked by only the rod of chastisement from devouring one another. If the rod of chastisement did not protect people, they would have been immersed in the darkness of hell.

8. The rod of chastisement (*Danda*) has been so designated by the wise, because it governs the ungovernable and punishes the wicked.

9. The chastisement should be meted to the Brahmanas by words only; to the Kshatriyas, by giving them only that much of food as would suffice for the up-keep of life; to the Vaishyas, by the imposition of fines and forfeitures of property, while for the Shudras there is no punishment.

10. For compelling men to stick (to their duties) and for the protection of property, punitive laws, O king, have been established in the world.

11. The subjects never forget their duties, where Chastisemen, of dark com-

plexion and red eyes, stand ready (to grapple with every offender) and the king is of righteous vision.

12. The Brahmacharin and the householder, the hermit and the religious mendicant, all follow their respective duties through fear of chastisement only.

13. He that is without any fear, O king, never celebrates a sacrifice. He that is without fear never gives away. The man that is without any fear never desires to satisfy any engagement or contract.

14. Without cutting the vital parts of others, without performing the most difficult deeds, and without killing creatures like a fisherman (slaying fish), no person can acquire great prosperiety.

15. Without slaughter no man has been able to acquire fame in this world or wealth or subjects. Indra himself, by killing Vritra, became the great Indra.

16. Those amongst the gods that are given to killing others are worshipped much more by men. Rudra, Skanda, Shakra, Agni, Varuna, are all destroyers.

17. Kala and Mrityu and Vayu and Kuvera and Surya, the Vasus, the Maruts, the Saddhyas and the Vishwadevas, O Bharata, are all destroyers.

18. Humiliated by their power, all people bow to these gods, but not to Brahman or Dhatri or Pushan at any time.

19. Only a few noble-minded men worship in all their acts those among the gods who treat all creatures equally and who are self-restrained and peaceful.

20. I do not see any such creature in this world that supports life without doing any act of injury to others. Animals live upon animals, the stronger upon the weaker.

21. The mungoose eats up mice; the cat eats up the mungoose; the dog eats up the cat; the dog again is devoured by the spotted leopard.

22. Behold, all things again are eaten up by the Destroyer when he comes! This mobile and immobile universe is food for living creatures.

23. This has been ordained by the celestials. The learned man, therefore, is never stupefied at it. You should, O great king, become what you are by birth!

24. Only the foolish (Kshatriyas) controlling anger and joy, dwell in the woods. The very ascetics cannot maintain their lives without killing creatures.

25. Innumerable creatures live in water, on earth, and in fruits. It is not true that one does not kill them. What greater duty is there than supporting one's life?

26. There are many creatures that are so minute that their existence is not perceptible. The falling of the eyelids even kills them.

27. There are men who controlling anger and pride love like ascetics and abandoning villages and towns repair to the forests. Coming there, those men become so stupefied that they live like householders again.

28. Others living like householders and tilling the soil, uprooting herbs, cutting off trees and killing birds and animals celebrate sacrifices and at last attain to heaven.

29. O son of Kunti, I am sure that the acts of all creatures become successful only when the policy of chastisement is properly applied.

30. If chastisement were done away with in this world, creatures would soon be destroyed. Like fishes in the water, stronger animals devour the weaker.

30. Formerly Brahman himself, said that chastisement, properly applied, maintains creatures. Behold, the very fires, when put out, blaze up again, in fright, when blown! This is owing to the fear of force.

31. If there were no chastisement in the world differentiating the good from the evil, the whole world would have been covered with sheer darkness and all things would have been unsettled.

33. By chastisement the violators of laws, the atheists and scoffers of the Vedas, soon become disposed to observe rules and regulations.

34. Every one in this world is kept all right by chastisement. A person by nature pure and pious is rare. In fear of chastisement, man becomes disposed to observe rules and restrictions.

35. Chastisement was introduced by the Creator himself for protecting Religion and Profit, for the happiness of all the four orders, and for making them pious and humble.

36. If there had been no fear of chastisement, then ravens and beasts of prey would have devoured all other animale and men and the clarified butter intended for sacrifices.

37. If chastisement did not keep up and protect (the world), then no body would have read the Vedas, nobody would have

milked a milch cow, and no maiden would have married.

38. If chastisement did not uphold and protect, then destruction and confusion would have prevailed everywhere and all restrictions would have disappeared, and the idea of property would have gone away.

39. If chastisement did not uphold and protect, people could never duly celebrate annual sacrifices with profuse presents.

40. If chastisement did not uphold and protect, no one would observe the duties of his own order as sanctioned (in the scriptures), and no one would have succeeded in gaining knowledge.

41. If chastisement did not reign supreme, neither camels, nor oxen, nor horses, nor mules, nor asses, would, even if yoked thereto, would carry cars and carriages.

42. All creatures depend upon chastisement. The learned, therefore, declare that chastisement is the root of all things. Upon chastisement rests the heaven that people seek, and upon it rests this world also.

43. No sin, no falsehood, and no wickedness, is to be seen there where foe-destroying chastisement is properly used.

44. If the rod of chastisemet be not taken up, the dog will lick the sacrificial butter. If that rod were not raised up, the crow also would take away the first (sacrificial) offering.

45. Fairly or unfairly, this kingdom has now been gained by us. Our duty now is to give up grief. Do you, therefore, enjoy it and celebrate sacrifices!

46. Living with their dear wives the lucky men, eat good food, wear good clothes, and cheerfully acquire virtue.

47. Forsoooth, all our acts, depend on wealth; that wealth again depends on chastisement. Mark, therefore, the utility of chastisement!

48. Duties have been laid down for maintaining the various relations of the world. There are two things here, *viz*, abstention from injury and injury done with righteous motives, Of these two, that which brings in righteousness is preferrable.

49, There is no act that is entirely pure, nor any that is entirely simple. In all acts, right or wrong, something of both prevails.

50. Animals are castrated, and their horns are cut off. They are then compelled to carry weights, are tethered, and beaten.

51. In this world that is unsubstantial, full of abuses and painful, O king, do you practise the old customs of men, following the rules and examples quoted above.

52. Celebrate sacrifices, distribute alms, protect your subjects, and practise righteousness. Kill your enemies, O son of Kunti, and protect your friends.

53. Be not disspirited, O king, while killing enemies! He that does it, O Bharata, does not commit the slightest sin!

54. He who takes up a weapon and kills an armed enemy advancing against him, does not incur the sin of killing a man, for it is the anger of the advancing enemy that excites the anger of the destroyer.

55. The soul of every creature cannot be killed. When the soul cannot be killed how then can one be killed by another?

56. As a person enters a new house, so does a creature put on successive bodies.

57. Leaving behind decrepit bodies, a creature acquires new forms. People gifted with true insight consider this change as death."

CHAPTER XV..

(RAJADHARMANUSHASANA PARVA).—*Continued*

Vaishampayana said:—

1. "After Arjuna had done the highly wrathful and energetic Bhimasena, collecting all his patience, said these words to his eldest brother:—

2. 'You are, O king, conversant with all duties. There is nothing unknown to you. We always wish to imitate your conduct; but, alas, we cannot do it.

3. I had wished not to say anything. Excited, however, by great grief I am compelled to say something. Listen to these words of mine, O king.

4. Everything has been imperilled by the bewilderment of your faculties, and ourselves are being made disspirited and weak.

5. How is it that you who are the king of the world, you who are the master of all branches of knowledge, allow your understanding to be clouded, with depression like a coward?

6. The fair and unfair paths of the world are known to you. Everything belonging either to the future or the present is known to you, O powerful one.

7. When such in the case, O king, I will point out, O king, the reasons in favor of your assuming sovereignty. Listen to me with rapt attention.

9. There are two sorts of diseases, *viz.*, physical and mental. Each originates from the other. None of them exists independently.

9. Forsooth, mental diseases originate from physical ones. Likewise physical diseases originate from mental ones. This is the truth.

10. He who bewails for past physical or mental afflictions, reaps affliction from afflictions and suffers double afflictions.

11. Cold, heat, and winds,—are the three essentials of the body. Their harmonious existence indicates good health.

12. In case of one of the three prevailing over the rest, remedies have been prescribed. Cold is checked by heat, and heat is checked by cold.

13. Goodness, darkness, and ignorance [illegible] the three qualities of the mind. The [illegible]monious existence of these three is the sig[illegible]f (mental) health.

14. If one of these reigns supreme over the r[illegible] remedies have been laid down. Grief is [illegible]ecked by joy, and joy is checked by grief.

15—18. One, living in the present enjoyment of hap[illegible]ness, wishes to recollect his past miseries. Another, suffering in the present woe, wishes to recollect his past happiness. You, however, were never sorry in grief or glad in happiness. You should not, therefore, use your memory for becoming sad during times of happiness, or glad during times of miseries. It seems that Destiny is omnipotent. Or, if it be your nature, which afflicts you, why do you not then remember the sight you saw before, *viz.*, the scanty-clad Krishna dragged, while in her season, before the assembly?

19. Why do you not remember our expulsion from the (Kuru) city and our exile (into the forest clad in deer-skins), as also our, living in the great forests?

20. Why have you forgotten the woes inflicted by Jatasura, the battle with Chitrasena, and the miseries suffered at the hands of the Sindhu king?

21. Why have you forgotten the princess Draupadi kicked by Kichaka while we were living in concealment?

22. A dreadful battle, O chastiser of foes, like that which you have fought with Bhishma and Drona is now before you, to be fought, (however) with your mind alone.

23. Indeed, a battle is now before you in which there is no necessity of arrows, friends, of relatives and kinsmen, but which will have to be fought with your mind only.

24. If you expire before conquering in this battle, then, assuming another body, you shall have to fight these very enemies again.

25. Therefore, fight that battle this very day, O foremost of Bharata's race, not caring for your body, and helped by your own acts, conquer the enemy of your mind.

26. If you cannot win that battle what will be your condition? On the other hand, by acquiring victory in it, O monarch, you shall have attained the great end of life.

27. Applying your intellect to this, and determining the right and the wrong paths of creatures, follow the course of your fore-fathers and govern properly your kingdom.

28. By good luck, O king, the sinful Duryodhana has been killed with all his followers. By good luck, you too, like Draupadi's locks, have regained your normal position.

29. Celebrate with due rites and enough presents the horse-sacrifice. We are your servants, O son of Pritha, as also the highly energetic Vasudeva.'"

CHAPTER XVII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhisthira said:—

1—2. "Visited by the sins of discontent, heedlessness, attachment to earthly objects, the absence of tranquility, power, folly, vanity, and anxiety, O Bhima, you covet sovereignty. Freed from desire, overcoming joy and grief and acquiring tranquility, try to be happy.

3. That matchless king who will govern this unbounded Earth, will have but one stomach. Why do you then speak highly of this course of life?

4. One's desires, O foremost of Bharata's race, cannot be satisfied in a day, or in many months. Desire, which cannot be satisfied, is not satisfied in one's whole life.

5. Fire, when fed with fuel, is lighted up; when not so fed, it is put out. Do you, therefore, put out with little food the fire in your stomach when it appears.

6. He who is shorn of wisdom seeks much food for his stomach. Govern your stomach first. (After conquering the Death, you will acquire what is for your permanent good.

7. You speak highly of your worldly desires and enjoyments and prosperity. But those who have renounced all enjoyments and reduced their bodies by penances obtain blissful regions.

8. The acquisition and preservation of kingdom is attended with both fair and foul means. The desire for them is in you. Free yourself, however, from your great burdens, and practise Renunciation.

9. The tiger, for filling one stomach of his, kills many animals. Other weak animals moved by covetousness live upon the tiger's prey.

10. If kings, accepting worldly possessions, practise Renunciation, they can never acquire contenment. Mark the loss of your understanding.

11. They, however, who live no leaves of trees, or use two stones only at their teeth alone for husking their grain, or live upon water only or air alone, can conquer hell.

12. Of the two, the king who rules this wide unbounded Earth, and the person who regards gold and pebbles in the same light, the latter is said to have attained the object of his life and not the former.

13. Relying, therefore, upon that which is the eternal source of joy both here and hereafter, leave off all actions and attachment thereto.

14. They who have given up desire and enjoyment have never to grieve. You, however, grieve for enjoyments. Abandoning desire and enjoyment, you may succeed in freeing yourself from false speech.

15. There are but two well-known roads (for us), *viz.*, the road of the Pitris and that of the celestials. They who celebrate sacrifices go by the Pitri-path, while they who want salvation, go by the celestial path.

16. By penances, by Brahmacharyya, by study, the great Rishis, casting off their bodies, go to regions which are above the power of Death.

17. Worldly enjoyments are called fetters. They have also been called Action. Freed from the sinful fetters of action, one attains to the highest end.

18. A verse was sung (of old) by Janaka who was liberated from the pairs of opposites, from desire and enjoyments, and observed the religion of Moksha.

19. The verse is,—My wealth is boundless, yet I have nothing. If the whole of Mithila were burnt to ashes, nothing of mine will be burnt.

20. As a person from the summit of a hill looks down upon men on the plain below, so he that has got up on the top of the edifice of knowledge, sees people grieving for things which are not worth mourning for. He, however, who is of foolish understanding, does not mark this.

21. He who, really sees all visible things, is said to have eyes and understanding. The faculty of understanding is known as such, because of the knowledge and comprehension it gives of unknown and incomprehensible things.

22. He who understands the sayings of persons who are learned, who are of purified souls, and who have attained to a state of Brahma, secures great honors.

23. When a person regards creatures of innumerable varieties to be all of one and the same and to be but various emanations of the same essence, he is then said to have attained Brahma.

24. Those who have acquired this high state of culture attain to that supreme and blissful end, and not they who have not acquired knowledge, or they who are of weak understanding, or they who are bereft of understanding, or they who do not practise penances. Indeed, everything rest on the understanding."

CHAPTER XVIII.

(RAJADHARMANUSHASANA PARVA.)—*Continued.*

Vaishampayana said:—

1-2. "When after saying these words, Yudhishthira became silent, Arjuna, pained by that speech of the king, and burning with sorrow and grief, once more said to his eldest brother,—'People recite this old history, O Bharata, about the discourse between the king of the Videhas and his queen.

3. It is the account of the words which the grief-stricken wife of the king of the Videhas had said to her lord when the latter, leaving his kingdom, had resolved to live like a mendicant.

4. Leaving off wealth and children and wives and valuable possessions of all sorts and the established path for acquiring religious merit and fire itself, king Janaka shaved his head.

5. His dear wife saw him deprived of wealth, practising the vow of mendicancy, resolved to abstain from inflicting any kind of injury on others, shorn of vanity and prepared to subsist upon a handful of barley fallen off from the stalk.

6. Approaching her husband when he was alone, the queen, possessing great strength of mind, fearlessly and in anger, told him these reasonable words:—

7. 'Why hast you adopted a life of mendicancy, leaving your prosperous kingdom full of corn? A handful of fallen off barley is not your becoming diet.

8. Your resolution does not agree with you acts, since leaving your large kingdom you, O king, seek a handful of grain.

9. With this handful of barley, O king, you will not be able to gratify your guests, gods, Rishis, and Pitris? This your labour, therefore, is in vain.

10. Alas forsaken by gods, guests, and Pitris, you live like a wandering mendicant, O king, having cast off all action.

11. You, before this, supported thousands of Brahmanas versed in the three Vedas and many more others. How can you desire to beg of them your own food to-day.

12. Forsaking your blazing prosperity, you look about like a dog for his food. Your mother has to-day been made sonless by you, and your wife, the princess of Koshala, a widow.

13. These helpless Kshatriyas, expecting fruits of religious merit, wait upon you, placing all their hopes on you.

14. By dissipating their hopes, to what regions will you go, O king, especially when salvation is doubtful and creatures are dependent on actions?

15. Sinful as you are, you will acquire neither this world nor the next, since you wish to live, having cast off your married wife?

16. Why, indeed, do you lead a life of roving mendicancy, abstaining from all actions, after having forsaken garlands and perfumes and ornaments and robes of various sorts.

17. Having been, like a large and sacred lake to all creatures, having been a mighty tree worthy of adoration, alas, how can you wait upon and adore others?

18. If even an elephant gives up all work, carnivorous creatures and innumerable worms would eat it up. What need be said of yourself who are so powerless?

19—20. How couldst your heart approve of that mode of life which recommends an earthen pot, and a triple-headed rod, and which compels one to give up his very clothes, and which sanctions the acceptance of only a handful of barley after leaving off everything? If, again, you hold that kingdom and a handful of barley are the same to you, then why do you abandon the former.

21. If, again, a handful of barley becomes an object of attachment with you, then your original resolution of leaving off everything becomes futile! If, again, you carry out your resolution of leaving off everything, then who am I to you, who are you to me, and what can be your favour to me?

22. If you wish to show your favour, rule then this Earth! They who seek happiness but are very poor and abandoned by friends may adopt Renunciation.

23. But he who imitates those men by leaving off palatial edifices and beds and vehicles and dresses and ornaments, acts improperly, indeed.

24. One always accepts gifts from others, while another always makes gifts. You know the difference between the two. Who, indeed, of these two should be considered superior?

25. If a gift is made to one who always accepts gifts, or to one who is proud, that gift becomes useless like the clarified butter that is poured upon a forest-fire.

26. As a fire, O king, never dies till it has consumed all that has been thrown into it; even so a beggar is silenced till he receives something.

27. In this world, the food given by a charitable person, is the support of the pious. If, therefore, the king does not give (food), where will the pious go to, who aspire for salvation.

28. They that have food (in their houses) are householders. Mendicants are supported by them. Life is kept up by food. Therefore, the giver of food is the giver of life.

29. Coming out from among those who live as householders, mendicants depend upon those very persons from whom they come. By doing this, those self-controlled men acquire and enjoy fame and power.

30. One cannot be called a mendicant for his having only renounced his worldly

possessions, or for his having only led a life of dependence on charity. He who forsakes sincerely the possessions and pleasures of the world to be regarded a true mendicant.

31. Unattachment at heart though showing attachment outwardly, standing aloof from the world, having broken all his fetters, regarding friend and foe in the same light, such a man, O king, is regarded to be liberated.

32. Having shaved their heads clean and put on the brown robe, people rove like mendicants, though fettered by various ties and though always seeking useless wealth.

33. They who, casting off the three Vedas, their usual avocations and children, live like mendicants by taking up the the triple-headed rod and the brown robe, are really persons of weak understanding.

34. Without having cast off anger and other passions, wearing only the brown robe, O king, is due to the desire of earning the means of livelihood. Those persons of clean-shaved heads who hold up the banner of virtue, have the acquisition of sustenance for their only object in life.

35. Therefore, O king, controlling your passions do you secure blissful regions for yourself hereafter by maintaining them that are truly pious amongst those having matted locks or clean-shaved heads, naked or clad in rags, or skins or brown clothes.

36. Who is there that is more virtuous than he who maintains his sacred fire, who celebrates sacrifices with presents of animals and money, and who administers charity day and night?'

Arjuna said.—

37. King Janaka was known as a truth-knowing person in this world. Even he, was bewildered in the ascertainment of duty. Do not yield to stupefaction.

38-39. The duties of a householder are observed by persons practising charity. By abstaining from all sorts of injuries, by casting off desire and anger, by being engaged in protecting all creatures, by making charities and lastly by making elders and aged persons, we shall succeed in attaining such blissful regions as are after our hearts.

40. By duly satisfying gods, guests, and all creatures, by adoring Brahmanas, and by truthfulness of speech, we shall certainly attain to desirable regions of bliss.'"

CHAPTER XIX.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhishthira said:—

1. "I know both the Vedas and the scriptures that lead to the attainment of Brahma. In the Vedas there are both kinds of precepts, *viz.*, those that preach action and those that preach the renouncement of action.

2. The scriptures are conflicting and their conclusions are based upon reasons. The truth of the Mantras is duly known to me.

3. You are conversant only with weapons and the practices of heroes. You are unable to understand correctly the meaning of the scriptures,

4. If you were really acquainted with duty, then you could have understood that words like these ought not to have been addressed to me by one possessing the true knowledge of the scriptures and acquainted with the truths of religion.

5. What, however, you have said to me, out of fraternal affection, has been fit and proper, O son of Kunti. I am, therefore, gratified with thee, O Arjuna.

6. There is no one equal to you in the three worlds in all duties connected with battle and in skill in various kinds of acts.

7. You are, therefore, competent to speak of the niceties of those subjects,—that are not understood by others. You should not, however, O Dhananjaya, doubt my intelligence.

8. You are, a master of the science of battle, but you have never waited upon the aged. You know not the conclusions arrived at by those that have studied the subject briefly and fully. The conclusion of intelligent men who want salvation, is that of ascetic penances, renunciation, and knowledge of Brahma, the second is superior to the first, and the third is superior to the second.

10. Your conclusion, that there is nothing superior to wealth, is a mistake. I will convince you of it, so that you may not again regard wealth in that light.

11. All righteous men are seen to be devoted to ascetic pevances and the study of the Vedas. The Rishis also, that have many eternal regions for them, enjoy the merit of penances.

12. Others possessed equanimity of soul, having no enemies, and dwelling in

the forest, have, through penances and study of the Vedas, proceeded to heaven.

13. By controlling desire for worldly objects and casting off the darkness of sin, pious men proceed northward to the regions reserved for those who practise Renunciation.

14. The path that lies to the south and leads to regions of light is reserved for men devoted to action. These are acquired by persons subject to birth and death.

15. That end, however, which persons who wishing to have salvation cannot be described. Yoga is the best means for attaining to it. It is not easy to explain it.

16. Those that are learned live, meditating on the scriptures for finding out what is unreal. They, however, jump at this and that in the belief that the object of their search exists in this and that.

17. Having studied, however, the Vedas the Aranyakas, and the other scriptures, they miss the real like men failing to find solid timber in an uprooted Banana plant.

18. There are some who, disbelieving in its oneness, consider the Soul, dwelling in the physical body consisting of the five elements, possessing the attributes of desire and hatred.

19. Unseen by the eye, highly subtile, and indescribable by words, it goes on in a round (of re-births) among the creatures of the Earth, keeping before it that which is the root of action.

20. Having made the Soul gradually come towards itself which is the root of all bliss, having controlled all mental desires, and having cast off all kinds of action, one may become perfectly independent and happy.

21. When there is such a path that is followed by the righteous and that is attainable by Knowledge, why, O Arjuna, do you speak highly of wealth which is full of all sorts of dangers?

22. Men of olden times who were conversant with the scriptures, O Bharata, —men who were always engaged in gifts and sacrifices and action, held this view, O Bharata.

23. There are some fools who, accomplished in the science of logic, deny the existence of the Soul, for the strength of their convictions of a pristine life. It is very difficult to make them accept this truth about final liberation.

24. Those wicked men, though highly learned, travel all over the Earth, delivering lectures in assemblies, and deprecating the true doctrine about liberation.

25. O Partha, who else can understand what we do not understand? Similarly they do not succeed in knowing those wise and pious persons who are truly great and who are well-read in the scriptures.

26. O son of Kunti, men acquainted with truth attain to Brahma by asceticism and intelligence, and great happiness by Renunciation."

CHAPTER XX.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Vaishampayana said:—

1. "After Yudhisthira had stopped, the great and eloquent ascetic Devasthana, said these words pregnant with reason to the king.

Devasthana said:—

2. 'Phalguna has told you that there is nothing superior to wealth. I shall speak to you on that subject. Listen to me with rapt attention.

3. O you, having no enemy you have righteously conquered the Earth. Having won her, you should not, O king, abandon her without cause.

4. Four modes of life are laid down in the Vedas. Do you, O king, duly pass through them one after another.

5. At present you should, therefore, celebrate great sacrifices with profuse presents. Amongst the very Rishis, some celebrate the sacrifice represented by Vedic study, and some that represented by knowledge.

6—7. Therefore, O Bharata, you must know that even the very ascetics also are devoted to action. The Vaikhanasas, however, are said to preach that he who does not seek for wealth is superior to him that seeks for it. I think that he who would follow that precept would be visited by many shortcomings.

8. Men collect together various articles (for the celebration of sacrifices) according to the Vedic prescription. He who, impelled by his own foolish understanding, gives away wealth to an undeserving person without giving it to the deserving, does not know that he incurs the sin of killing a fœtus.

9. The distribution of charities after discriminating the deserving from the undeserving is not easy.

10. The Supreme Creator created wealth for Sacrifice, and He created man also for taking care of that wealth and for celebrating Sacrifice. For this reason, the entire wealth of a man should be devoted to the celebration of a sacrifice. This would beget pleasure as a matter of course.

11. By the performance of various sacrifices with profuse gifts of valuables, the highly energetic Indra excelled all the gods. Having thus become their king, he shines in heaven. Therefore, everything should be given to Sacrifices.

12. Clad in deer-skin the great Mahadeva, having poured his own self as a libation in the sacrifice called Sarva, became the first of gods, and excelling all creatures in the universe and reigning Supreme over them thereby, shines in resplendance.

13. King Marutta, the son of a Avikshit by the profusion of his wealth, defeated Shakra himself, the king of the gods. In great sacrifice he performed, all the vessels were made of gold, and the Goddess of Prosperity herself came in person.

14. You have heard that the great king Harishchandra, having celebrated sacrifices, earned great merit and great happiness. Though a man, he nevertheless defeated Shakra by wealth. For this reason everything should be given to Sacrifice."

CHAPTER XXI.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Devasthana said:—

1. Regarding this subject is cited an old history, *viz.*, the discourse that Vrihaspati, asked by Indra, delivered to him.

Vrihaspati said:—

2. 'Contentment is the highest heaven, and the greatest bliss. There is nothing superior to Contentment. Contentment heads all.

3. When one contracts all his desires like a tortoise drawing in all his limbs, then the native effulgence of his soul soon manifests itself.

4. When one does not fear any creature, nor any creature is frightened at one, when one contracts one's desire and hatred, then is one said to see one's soul.

5. When one, seeks to injure nobody in deed, word, and thought, and cherishes no desire, he is said to attain to Brahma.

6. Thus, O son of Kunti, creatures reap fruits according to the religion they follow. Awaken yourself by this thought, O Bharata.

7—8. Some laud Peacefulness; some laud Activity; some laud Contemplation; some speak high of both Peacefulness and Activity. Some speak high of Sacrifice; others, Renunciation. Some speak high of Gifts; others, Acceptance.

9—12. Some leaving off every thing, live in silent meditation. Some speak of sovereignty and the caring after subjects, after killing, cutting, and piercing (foes). Some prefer spending their days in retirement. Observing all this, the learned hold that that religion which consists is not injuring any creature is the one approved of by the righteous. The practice of abstention from injury, truthfulness of speech, justice, compassion, self-control, procreation (of offspring) upon one's own wives, amiability, modesty, patience,—is the best of all religious as said by the self-born Manu himself. Therefore, O son of Kunti, do you practise this religion!

13—16. That Kshatriya, who, knowing well the royal duties, takes sovereignty upon himself, controlling his soul at all times, regarding that which is dear and that which is not in the same light and living upon the residue of sacrificial feats, who is engaged in restraining the wicked and cherishing the righteous, who compells his subjects to follow the path of virtue and who himself follows that path, who at last hands over his crown to his son and retires into the forest, there to live on the products of the forest and act according to the ordinances of the Vedas after having thrown off all idleness,—that Kshatriya who acts thus, following the well-known duties of kings,—is sure to reap excellent fruits in both this world and the next. The final emancipation, you speak of, is lightly difficult to obtain, and its pursuit is attended with many obstacles.

17—18. They who follow such duties and practise charity and ascetic penances, who are compassionate and are freed from desire and anger, who are engaged in ruling their subjects with righteousness and fighting for the sake of kine and Brahmanas, attain hereafter to a high end.

19. For this the Rudras, with the Vasus and the Aditas, O destroyer of foes, and the Saddhyas and innumerable other kings adopt this religion. Practising carefully the duties laid down by that religion, they

attain to heaven through those acts of theirs."

CHAPTER XXII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Vaishampayana said :—

1. "After this, Arjuna again said to his eldest brother of unfading glory, king Yudhisthira of cheerless heart :—

2. 'O you who are conversant with every kind of duty, having by the practice of Kshatriya duties acquired sovereignty that is so very difficult of acquisition, and having defeated all your foes, why do you grieve.

3. O king, as regards Kshatriyas, death in battle is regarded more meritorious for them than the celebration of various sacrifices. It is so laid down in the ordinance that describes the duties of Kshatriyas.

4. Penances and Renunciation constitute the duties of Brahmanas. Such is also the ordinance about the next world. Indeed, O powerful one, death in battle is laid down for Kshatriyas.

5. The duties of Kshatriyas are highly dreadful and are always connected with the use of weapons, and it has been ordained, O chief of the Bharatas, that they should, when the time comes, die by weapons on the field of battle.

6. The life of even a Brahmana, O king, who follows the observances of a Kshatriya, is not blameable, for Kshatriyas also have originated from Brahman.

7. Neither Renunciation, nor Sacrifice, nor Penances, nor dependence on the wealth of others, O king, has been laid down for Kshatriyas.

8. You know full well all duties, and you are of righteous soul, O foremost of Bharata's race. You are a wise king, of skilful deeds. You can discriminate what is right in this world from what is wrong. Shaking off this cheerlessness begotten by repentance engage in action vigorously. The heart of a Kshatriya is hard as adamant.

10. Having by the performance of Kshatriya duties defeated your foes and acquired empire without a throu in its side, control your soul, O king, and be engaged in the performance of sacrifices and the practice of charity.

11. Indra himself, though a Brahmana, became a Kshatriya in his deeds, and fought with his sinful kinsmen for eight hundred and ten times.

12. Those acts of his, O king, deserve every commendation. Through them, as we have heard, he became the king of the gods.

13. Do you, therefore, O monarch, celebrate sacrifices with profuse presents even as Indra did, O king, and thereby free yourself from your fever.

14. Do not, O foremost of Kshatriyas grieve thus for what is gone. They that have been killed have attained to the highest end, purified by weapons and agreeably to the ordinances of the Kshatriya religion.

15. That which has taken place was ordained to take place. Destiny, O foremost of kings, is incapable of being resisted.'"

CHAPTER XXIII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Vaishampayana said :—

1. "Thus addressed by Arjuna of curly hair, the Kuru king, son of Kunti, remained silent. Then Dwaipayana (Vyasa) said.

Vyasa said :—

2. "The words of Arjuna, O amiable Yudhisthira, are true. The highest religion as sanctioned by the scriptures, consists in the duties of a householder.

3. You are acquainted with all duties. Do you then duly practise the duties prescribed for you (*viz.*, the duties of a householder.) A life of retirement in the forest forgetting the duties of a householder, has not been laid down for you.

4. The gods, Puris, guests, and servants all depend (for their maintenance) upon a householder. Do you then support all these, O king.

5. Birds and animals and various other creatures, O king, are supported by householders. He, therefore, who belongs to that mode of life, is superior to all.

6 The life of a householder is the most difficult of all the four modes of life. Do you practise that mode of life then, O Partha, which is difficult of being practised by persons of uncontrolled senses.

7. You have mastered all the Vedas. You have earned great ascetic merit. You

should, therefore, bear like an ox the burden of your ancestral kingdom.

8. Penances, sacrifices, forgiveness, learning, mendicancy, restraint of senses, contemplation, living in solitude, contentment, and knowledge (of Brahma), should, O king, be practised by Brahmanas to the best of their ability for the attainment of success.

9—11. I shall now tell you the duties of Kshatriyas. They are not unknown to you. Sacrifice, learning, activity, ambition, holding, the rod of chastisement, dreadfulness, protection of subjects, knowledge of the Vedas, practice of all kinds of penances, good conduct, acquisition of wealth, and gifts to deserving person, these, O king, when performed properly by the Kshatriyas, secure for them both this world and the next, as heard by us.

12. Of them, O sun of Kunti, wielding the rod of chastisement has been declared to be the foremost. A Kshatriya must always have strength, and upon strength depends chastisement.

13. Those I have mentioned are, O king, the principle duties for Kshatriyas and lead greatly to their success. Vrihaspati, in this matter, sang this verse:—

14. Like a snake devouring a mouse, the Earth devours a king who is inclined to peace and a Bramana who is greatly addicted to a life of domesticity!

15. It is heard again that the royal sage Sudyumna, only by wielding the rod of chastisement, gained the highest success, like Daksha himself, the son of Prachetas.'

Yudhishthira said:—

16. 'O holy sage, by what acts did king Sudyumana gain the highest success? I wish to hear the history of that king.)'

Vyasa said:—

17. 'In this matter is also cited this old history. There were two brothers, *viz.*, Shankha and Likhita of rigid vows.

18. The two brothers had two separate beautiful houses. Situate by the bank of the river called Vahuda, both of those houses were decorated with trees always bearing flowers and fruits.

19. Once on a time Likhita came to the house of his brother Shankha. At that time, however, Shankha had left his asylum with no fixed purpose.

20. Arrived at the asylum of his brother, Likhita, plucked many ripe fruits.

21. Getting them the Rishi Likhita began to eat them without feeling any pinch of conscience. While thus eating Shankha returned to his hermitage.

22. Seeing him eating, Shankha addressed his brother, saying,—Whence have these fruits been got and for why are you eating them?

23. Approaching his elder brother and saluting him, Likhita smilingly replied, saying,—I have taken them even from this hermitage.

24. Filled with great anger, Shankha said to him,—You have committed theft by taking yourself these fruits.

25. Go to the king confess what you have done. Tell him,—O best of kings, I have committed the offence of taking what was not given to me.

26. Knowing me for a thief and following your duty of order, do you punish me O king, like a thief.

27. Thus commanded by his brother, the highly blessed Likhita of rigid vows proceeded to king Sudyumna.

28. Hearing from his gate-keepers that Likhita had come, king Sudyumna, with his counsellors, went out (for receiving him.)

29—30. Meeting with him, the king addressed that best of all persons conversant with duties, saying,—Tell me, O reverend sir, why you have come. Know it is already accomplished.—Thus accosted, that Rishi said to Sudyumna,—Do you promise first that you will do it. You should then, after hearing me, fulfil that promise.

31—32. O foremost of men, I ate some fruits that had not given me by my elder brother. Do you, O king, punish me for it forthwith,—Sudyumna answered,—If the king be considered to wield the rod of chastisement, he should be regarded, O foremost of Brahmanas, as equally competent to pradon.

33. Purged of sin, O you of high vows, consider yourself as pardoned. Tell me now what else do you wish. I shall certainly acomplish those your commands.'

Vyasa continued:—

34. 'Thus honored by the great king, the the Rishi Likhita, however, did not ask for any other favor.

35. Then that king caused the two hands of the high-souled Likhita to be cut off, whereupon the latter, bearing the punishment, went away.

36. Returning to his brother Shankha, Likhita, in great agony said,—You should now pardon this wretched man who ha been duly punished (for what he did).'

Shankha said:—

37. "I am not angry with you nor have you injured me, O foremost of all persons conversant with duties. Your virtue, however, had deteriorated. I have saved you from that plight.

38. Proceed forthwith to the river Vahuda and please duly, with oblations of water, the gods, Rishis, and the Pitris, and never again think of sin.'

39. Hearing these words of Shankha, Likhita performed his ablutions in the sacred river and began to perform the water-rite.

40. Thereat, two hands, like two lotuses, appeared at the extremeties of his stumps. Stricken with wonder he returned to his brother and showed him the two hands.

Shankha said:—

41. All this has been done by me through my penances! Do not be surprised at it. Providence is the instrument here.

Likhita answered:—

42. O you of great splendour, why did you not purify me at first, when, O best of Rishis, such was the power of your penances?

Shanka said:—

43. I should not have acted otherwise. I am not your punisher. The king has been himself purified as also yourself, along with the Pitris.

Vyasa said:—

44. That king, O eldest son of Pandu, became great by this act and obtained the greatest success like the lord Dakha himself.

45. Such is the duty of Kshatriyas, *viz.*, the ruling of subjects. Any other, O king, would be considered as a wrong path for them. Do not grieve.

46. O best of all persons conversant with duty, listen to the wholesome words of this your brother. Holding the rod of chastisement, O king, is the duty of kings and not the shaving of the head."

CHAPTER XXIV.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Vaishampayana said:—

1. "Once more the great sage Krishna-Dwaipayana said these words to the son of Kunti, who had no enemies.

2—3. Let these great car-warriors, possessing sufficient mental strength, O king, let these your brothers, O Yudhisthira the chief of the Bharatas, satisfying those wishes of theirs which they entertained while living in the woods. Rule you the Earth, O son of Pritha, like (another) Yayati the son of Nahusha.

4. Before this you suffered misery while living in the woods in the observance of ascetic penances. That misery has ended, O foremost of men. Enjoy happiness, therefore, for some time.

5. Having, O Bharata, acquired and enjoyed religious merit and wealth and pleasure for some time with your brothers, you may then, O king, retire into the forest.

6. Be freed first, O Bharata, from the debt you owe to persons who may beg of you to the Pitris, and to the gods. You may then, O son of Kunti, follow all the other modes of life.

7. Do you, O son of Kuru's race, celebrate the sacrifices of Sharvamedha and Ashwamedha. You will then attain, O king, to the highest end hereafter.

8. Making your brothers also perform great sacrifices with profuse presents, you will, O son of Pandu, acquire great fame.

9. There is a saying, O foremost of men and best of the Kurus! Listen to it, for by acting according to it, O king, you will not deviate from the path of virtue.

10. Those men only, O Yudhisthira, who behave like robbers, advise a king to undertake wars and acquire victory.

11. That king who, knowing proper place and time and following the injunctions of the scriptures, pardons even a number of robbers, incurs no sin,

12. That king, who, realising his tribute of a sixth, does not protect his kingdom, shares a fourth part of the sins of his kingdom.

13. Listen also to that by which a king may not deviate from the path of virtue. By disregarding the scriptures one incurs sin, while by obeying them one may live fearlessly.

14. That king who, following the scriptural injunctions and disregarding lust and anger, behaves impartially, like a father, towards all his subjects, never incurs sin.

15. O you of great splendour, if a king, possessed by destiny, fails to accompiish an act in proper time, such failure would not be called a trespass.

16. By power and policy should the king subjugate his foes. He must not allow sin

to be committed in his kingdom, but should cause virtue to be practised.

17. Brave men, the respectable, the virtuous, the learned, O Yudhishthira, Brahmanas conversant with Vedic texts and rites, and men of wealth, should especially be protected.

18. In trying cases and performing religious acts, they who are possessed of great learning should alone be employed. A prudent king should never place his confidence in one individual however accomplished.

18—19. That king who does not protect his subjects, whose passions are not under-control, who is full of vanity, who is haughty and malicious, incurs sin and becomes notorious as a tyrant.

20. If the subjects of a king, O monarch, die from want of protection and are afflicted by the gods and oppressed by robbers, the sin of all this affects the king himself.

21. There is no sin, O Yudhishthira, in doing an act with full heart, after mature consideration and consultation with men capable of giving good advice.

22. Our works fail or succeed through destiny. If activity, however, be applied, sin would not affect the king.

23—24. I shall recite to you, O foremost of kings, the story of what happened to an ancient king of the name of Hayagriva, O son of Pandu,—the story of the heroic Hayagriva of unsullied deeds, who after having killed a host of enemies in battle, was himself defeated and killed while without a follower by his side.

25. Having done all for restraining his foes and adopted all those foremost of means by which men may be protected, Hayagriva won great fame from the battles he fought and is now enjoying great bliss in heaven.

26. Wounded by robbers with weapons, bravely fighting with them, and giving up his life in battle, the great Hayagriva, ever devoted to his royal duties, achieved the object of his life and is now enjoying great bliss in heaven.

27. The bow was his (sacrificial) stake and the bow-string was the cord for trying the animals. Arrows were the smaller ladle and the sword the larger one, and blood formed the clarified butter that he poured. The car constituted the altar and the anger he left in battle was the fire, and the four best of horses yoked to his vehicle were the four Hotris.

28. Having poured upon that sacrificial fire his enemies as libations and then his own life at the termination of the sacrifice, that foremost of kings, Hayagriva, became freed from sin and is now playing in the regions of the celestials.

29. Having protected his kingdom with policy and intelligence, the great and self-controlled Hayagriva of great strength of mind and given to the performance of sacrifices filled all the worlds with his glory and is now sporting in the region of the celestials.

30. Having acquired the merit of celebrating sacrifices as also every kind of merit of human worlds, he held the rod of chastisement and ruled the Earth with vigor and without pride. For this the virtuous and great Hayagriva is sporting in the region of the celestials.

31. Learned men practising renunciation, cherishing faith, and grateful, that king, having performed various acts, left this world of men and attained the regions that are reserved for the intelligent and the wise and those who are of approved conduct and behaviour and prepared to kill themselves in battle.

32. Having read the Vedas well and the other scriptures also, having governed his kingdom properly and made all the four orders follow their respective duties, the Hayagriva is sporting merrily in the regions of the celestials. Having gained many battles and cherished his subjects, having drunk the Soma juice in sacrifices and satisfied the foremost of Brahmanas with presents and judiciously held the rod of chastisement over those placed under his sway and at last sacrificed his life in battle, that king is living happily in heaven.

33. His life was worthy of every complement. Learned and honest, men speak high of it, for it deserves every praise. Having acquired heaven and won the regions reserved for heroes, that great king of virtuous deeds became crowned with success."

CHAPTER XXV.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Vaishampayana said:—

1. "Hearing the words of Dwaipayana-Vyasa and seeing Dhananjaya angry, Yudhisthira the son of Kunti saluted Vyasa and said."

Yudhisthira said:—

2. "This earthly sovereignty and the various objects of enjoyments cannot give

me any joy. On the other hand, this painful grief is cutting me to the quick.

3. Hearing the lamentations of these women who have lost their heroic husbands and children, I cannot enjoy peace, O sage."

Vaishampayana said :—

4. "Thus addressed, the virtuous Vyasa, that best of all persons conversant with Yoga, endued with great wisdom and a master of the Vedas, said to Yudhisthira,

Vyasa said :—

5. 'No one can acquire anything by his own deeds or by sacrifices and adoration. No man can give anything to another. Man gets everything through Time. The Great Ordainer has made the course of Time the instrument of acquisition.

6. By mere intelligence or study of the scriptures, men, if Time be not propitious, cannot acquire any earthly object. Sometimes an ignorant fool may acquire wealth. Time is the powerful instrument for the accomplishment of all acts.

7. During the hour of adversity, neither science, nor incantations, nor drugs, produce any fruits. In prosperity, however, those very things, properly applied, yield abundant fruits.

8. By Time the winds blow violently; by Time the clouds become surcharged with rain; by Time tanks become adorned with lotuses of various sorts; by Time trees in the forest are covered with flowers.

9. By Time nights become dark or lighted. By Time the Moon becomes full. If the proper Time does not come, trees do not bear flowers and fruits. If the proper Time does not come, the currents of rivers do not become powerful.

10. Birds, snakes, deer, elephants and other animals never become excited when the proper Time does not come. If the proper Time does not come, women do not conceive. It is with Time that winter, summer, and the rainy seasons come.

11. If the proper Time does not come, no one is born and no one dies. If the Time does not come, the infant does not gain power of speech. If the Time does not come one does not come by youth. It is with Time that the seed sown sprouts up.

12. If the Time does not come, the Sun does not appear in the horizon, nor, when the Time for it does not come, does he set. If the Time for it does not come, the Moon does not increase nor wane, nor the ocean with its waves, rise and ebb.

13. In this connection is related the old story, O Yudhisthira, by king Senajita in sorrow,

14. The powerful course of Time affects all mortals. All earthly objects, ripened by Time, meet with destruction.

15. Some, O king, kill some men. The killers, again, are slain by others. This is what the world says. In reality, however, no one kills and no one is killed.

16. Some body thinks men kill (their fellow men.) Another thinks men do not kill. The truth is that the birth and death of all creatures have been ordained to happen by their very nature.

17. At the loss of one's riches or the death of one's wife or son or father, one cries out saying,—Alas what grief!—and the continued thought of that sorrow always increases it.

18. Why do you, like a foolish man, grieve? Why do you grieve for them who are subject to grief? Mark, grief is enhanced by indulgence as fear is by fearing.

19. This body even is not mine. Nothing in this Earth is mine. The things of this Earth belong as much to others as to me. Seeing this, the wise do not allow themselves to be beguiled.

20. There are thousands of causes for sorrow and hundreds of causes for joy. These affect daily the ignorant only, but not the wise.

21. These in course of Time, become objects of love or hatred, and appearing as happiness or misery revolve for affecting living creatures.

22. There is only sorrow in this world and not happiness. Therefore sorrow only is felt. Desire begets sorrow and sorrow happiness.

23. Sorrow comes after happiness, and happiness after sorow. One does not always suffer sorrow or always enjoy happiness.

24. Happiness always ends in sorrow, and sometimes originates from sorrow itself. He, therefore, who desires perpetual happiness must give up both.

25. When sorrow must arise upon termination of happiness, and happiness upon the termination of sorrow, and should, therefore, shake off, like a (snake-bit) limb, that which begets sorrow or that heart-burning which is reared by sorrow or that which is the root of his anxiety.

26. Happiness or sorrow, whatever comes should be borne with an unaffected heart.

27. O amiable king, if you do not in the least, do what is agreeable to your wives and children, you shall then know who is whose, and why so, and for what.

28. Only those who stollid fools and those who are masters of their souls enjoy happiness here. They, however, who occupy an intermediate position suffer misery.

29. This, O Yudhishthira, is what the highly wise the Senajit who was conversant with what is good or bad in this world, with duties, and with happiness and misery said.

30. He who is grieved at other people's griefs can never enjoy happiness. There is no end of grief, and grief originates from happiness itself.

31. Happiness and misery, prosperity and adversity, gain and loss, death and life, in their turn, visit all creatures. There the wise man, endued with equanimity soul would neither be puffed up with joy nor be depressed with sorrow.

32. Battle has been described as the Sacrifice for a king; observance of chastisement is his Yoga; and the gift of riches in sacrifices in the form of presents his Renunciation. All these should be regarded as acts which purify him.

33. By governing the kingdom with intelligence and policy, casting off pride, celebrating sacrifices, and looking at everything and all the persons with kindness and impartiality, a great king, after death, sports in the region of the celestials.

34. By gaining battles, protecting his kingdom, drinking the Soma juice, making his subjects prosper, holding judiciously the rod of chastisement, and renouncing his body at last in fight, a king enjoy happiness in heaven.

35. Having studied all the Vedas and the other scriptures duly, having protected the kingdom duly, and having made all the four orders follow their respective duties, a king become purified and finally sports in heaven.

36. He is the best of kings whose conduct, even after his death, is praised by the denizens of the city and the country and by his counsellers and freinds.'"

CHAPTER XXVI.

(RAJADHARMANUSHASANA PARVA):—*Continued.*

Vaishampayana said:—

1. "Thereat, the great Yudhishthira said to Arjuna these words pregnant with reason:—

2. 'You think, O Partha, that there is nothing superior to wealth, and that the poor man can neither have heaven, nor happiness, nor the accomplishment of his wishes.

3. This, however, is not true. Many persons are seen who have become successful through Sacrifice in the shape of Vedic study. Many sages are seen who by practising penances have acquired eternal regions for themselves.

4. They, O Dhananjaya who always follow the practice of the Rishis by leading the life of a Brahmacharin and who become acquainted with all duties, are regarded by the gods as Brahmanas.

5. O Dhanajaya, you should always know those Rishis who are devoted to the study of the Vedas and those who are devoted to the pursuit of true knowledge as persons who are truly virtuous.

6. O son of Pandu, all our acts should be shaped by those who are devoted to the acquisition of true knowledge. Surely it is the opinion of the Vaikhanasas, O powerful one.

7. The Ajas, the Prishnis, the Sikatas, O Bharata, Arunas, and the Ketavas, have all gone to heaven by the merit of Vedic study.

8—9 By performing those acts, O Dhananjaya, that are laid down in the Vedas, *viz.*, battle, study of the Vedas, Sacrifices, the control of passion that is so difficult, one goes to heaven by the southern path of the Sun. I have, before this, told you that those very regions are reserved for persons who perform (Vedic) acts.

10. You will see, however, that the northern path is trodden by those who are devoted to Yoga. Those eternal and bright regions to which that path leads is reserved for Yogins.

11. Of these two, the northern path is spoken highly by those conversant with the Puranas. You should know that one gains heaven through contentment. Contentment begets happiness.

12. There is nothing superier to contentment. To the Yogin who has controlled anger and joy, contentment is the greatest success.

13. Regarding it is cited the discourse of Yajati. Listening to that discourse one can withdraw all his desires like a tortoise drawing in all his limbs.

14. When one entertains no fear of anything, when one is not feared by anything,

when one entertains no desire, when one bears no hate, then is one said to have attained to the dignity of Brahma.

15. When one does not commit sin by any creature, in deed, thought, or word, one is then said to have attained to Brahma.

16. When one has governed his pride and folly, and withdrawn himself from all attachments, it is then that pious man of controlled soul becomes fit for attaining to that emancipation which is brought about by the annihilation of personal existence.

17. Listen now to me with rapt attention, O son of Pritha, as I say it to you. Some seek virtue; some, good conduct, and some, wealth.

18. One may desire wealth. The abandonment, however, of such desire is better for him. There are many shortcomings attached to wealth and, therefore, to those religious acts that are performed with wealth.

19. We have seen it with our own eyes. You should also see this. He that desires wealth finds it very difficult to leave off that which should by all means be abandoned.

20. Good deeds are very rare in those who collect riches. It is said that wealth can never be acquired without injuring others, and that, when acquired, it is attended with various troubles.

21. A weak-minded person, disregarding the fear of repentance, oppresses others, tempted by even a little wealth, not knowing all while of the sin of Brahmanicide that he incurs by his acts.

22. Acquiring wealth which is so difficult of acquisition, one burns with grief if he has to give a part of it, even if it be, to his servants,—tantamount to what he would actually feel if he is robbed by others. If, on the other hand, one does not distribute his wealth, he becomes an object of censure.

23. One, however, that has no wealth, is never blamed. Forsaking all attachments, such a person can become happy in all respects by living upon what little he may get as alms. No one, however, can be happy by acquiring riches.

24. Regarding it certain verses relating to Sacrifices are recited by persons well read in ancient scriptures.

25. Wealth was created by the Creator for celebrating Sacrifices, and man was created by him for protecting that wealth and performing Sacrifices. For this, all wealth should be devoted to Sacrifices. It is not proper that it should be spent for enjoyments.

36. The Creator gives wealth to mortals for the sake of Sacrifices. Know this, O son of Kunti, foremost of all wealthy persons.

27. Therefore the wise think that wealth, forsooth, is nobody's on Earth. One should celebrate Sacrifices with it and give it away with a confident heart.

28. One should make gift of what he has acquired, and not waste or spend it in gratifying his desire of enjoyment. What use is there in hoarding up wealth when proper objects exist in which to spend it.

29. Those foolish people who give away (wealth) to men who have neglected the duties of their order, have to live hereafter for a hundred years on ordure and dirt.

30. Being unable to discriminate between the deserving and the undeserving, men give to the undeserving and refrain from giving to the deserving. For this reason the administration of charity is difficult.

31. These are the two faults with wealth even when acquired, *viz.*, gift to an undeserving person and abstaining to give to a deserving man'."

CHAPTER XXVII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhishthira said:—

1—3. "On account of the death of young Abhimanyu of the sons of Draupadi, of Draupadi, of Dhrishtadyumna, of Virata, of king Drupada, of Vasusena conversant with every duty, of the royal Dhrishtaketu, and of Various other kings coming from various, countries in battle, grief does not forsake my wretched self that am a destroyer of kinsmen! Indeed, I covet very much for kingdom and am an exterminater of my own race.

4. He upon whose breast and limbs I used to play, alas, that Ganga's son has been killed by me in battle out of desire for sovereignty.

5—6. When I saw that foremost of men, *viz.*, our grandfather, assailed by Shikhandin and trembling and reeling in consequence of Partha's arrows that resembled thunder-bolts in power, when I saw his tall form cut all over with blazing arrows and himself become weak like an aged lion, my heart was greatly pained.

7. When I saw that destroyer of hostile cars reel like a mountain summit and drop

Down on the terrace of his own car with his face turned towards the east, my senses were bewildered.

8—10. That foremost of Kuru's race who with bow and arrow in hand had fought in dreadful battle for many days with Rama himself of Bhrigu's race on the field purified by Kuru, that son of Ganga, that hero, who, at Baranasi, for the sake of maidens, had, on a single car, challenged to battle the assembled Kshatriyas of the world, he who had consumed by the power of his weapons that irresistible and best of kings Ugrayudha, alas, that hero has been killed in battle by me.

11. Knowing full well that Shikhandin the prince of Panchala was his slayer, that hero still refrained from killing the prince with his arrow. Alas, such a magnanimous warrior was killed by Arjuna.

12. O best of sages, when I saw the grandfather stretched on the Earth and bathed in blood, a violent fever afflicted my heart.

13—14. He who had protected and brought us up when we were children, alas, he was caused to be killed by my sinful self that am covetous of kingdom, that am a slayer of reverend elders, and a perfect fool, for the sake of fickle sovereignty.

14. I gave a false statement of his son to our preceptor, the great bowman Drona, worshipped of all the kings.

15—16. The recollection of that act of mine is burning all my limbs. The preceptor said to me,—Tell me truly, O king, whether my son lives still,—Expecting truth from me, the Brahmana asked me only. By silently saying the word elephant, I behaved falsely towards him.

17. Sinful that I am, highly covetous of kingdom, and a destroyer of my reverend elders, I behaved even thus towards my preceptor in battle, casting off the garb of truth—for I said to him that Ashwatthaman had been slain when, in sooth, an elephant of that name had been slain.

18. To what regions shall I go (hereafter) having committed such a crime? I caused also my eldest brother Karna to be killed, that terrible warrior who never retreated from battle. Who is there more sinful than I?

19. Through covetousness I caused young Abhimanyau that hero who resembled a lion born in the hills, to enter into the array that was protected by Drona himself.

20. I am guilty of infanticide. Sinful as I am, I have not, since then, been able to look at the face of Arjuna or the lotus-eyed Krishna.

21. I grieve also for Draupadi who is deprived of her five sons like the Earth shorn of her five mountains.

22. I am a great sinner and a destroyer of the Earth. Not rising from this seat which I now occupy, I will emaciate my body (by starvation), and meet with death.

23. Know me who am the destroyer of my preceptor as one who has sat down here observing the Praya vow. A destroyer of my family, I must do so in order that I may not be born again in any of other orders of being.

24. I shall abstain from taking all food and drink, and without moving from here, O great ascetic, shall dry up my life-breaths which are so dear.

25. I humbly pray you to grant me permission in this and go wherever you please. Let every one grant me permission. I shall renounce this body of mine.'"

Vaishampayana said:—

26. "Preventing Pritha's son, who beside himself with sorrow on account of his kinsmen, gave vent to such words, Vyasa, that best of ascetics, said, first telling him,—'This cannot be.'

Vyasa said:—

27, 'You should not, O king, indulge in such painful grief. I shall again say what I have once, said. All this is Destiny, O powerful one.

28. Forsooth, all creatures that are born show at first a union (of various ingredients and forces). Dissolution, however, overtakes them at the end. Like bubbles in water they come and go away.

29. All things collected together are sure to be dissipated, and all things that rise must fall down. Union terminates in dissolution and life terminates in death.

30. Idleness, though pleasant for the time being, ends in misery, and skilful labour, though painful in the beginning, ends in happiness. Affluence, Prosperity, Modesty, Contentment, and Fame reside in labour and skill but not in idleness.

31. Friends cannot confer happiness, nor foes inflict misery. Likewise wisdom does not give wealth nor does wealth bring happiness.

32. O son of Kunti, you have been created by your Maker to engage yourself in action. Success originates from Work. You cannot, O king, avoid Work.'"

CHAPTER XXVIII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Vaishampayana said:—

1. "Vyasa then removed the grief of the eldest son of Pandu, who, filled with sorrow consequent on the destruction of his kinsmen, had resolved to throw off his life-breaths.

Vyasa said:—

2. 'Regarding this subject is cited the old story, O foremost of men, that is known by the name of Ashma's discourse. Listen to it, O Yudhisthira.

3. Janaka the king of the Videhas, O king, filled with sorrow and grief, asked a wise Brahmana of the name of Ashma for removing his doubts.

Janaka said:—

4. How should a man seeking his own well-being act upon occasions of the accession and the destruction of both kinsmen and wealth?—

Ashma said:—

5. Immediately after the formation of a man's body, joys and sorrows are themselves attached to it.

6. Although either of the two may overtake the person, yet whichever actually overtakes him quickly deprives him of his understanding like the wind dissipating gathering clouds.

7. In prosperity one thinks,—I am of high-birth.—I can do whatever I like.—I am not an ordinary person.—His mind because soaked with these three vain thoughts.

8. Addicted to all earthly pleasures, he begins to dissipate the wealth hoarded by his ancestors. Impoverished in course of time, he considers the misappropriation of others' property as even laudable.

9. Like a hunter striking a deer with his arrows, the king then punishes the wicked man, that robber of other people's wealth, that transgressor, of law and regulations.

10. Without attaining to a hundred years, such men scarcely live beyond twenty or thirty years.

11. Carefully observing the conduct of all creatures, a king should, by the exercise of his intelligence, concert measures for alleviating the great sorrows of his subjects.

12. The causes of all mental sorrow are twofold *viz*, delusion of the mind and distress. No third cause is there.

13. All these various kinds of misery as also those arising from attachment to earthly pleasures that overtake man, are even such.

14. Like a pair of wolves Decrepitude and Death, devour all creatures, strong or weak, short or tall.

15. No man can escape decrepitude and death, not even the conqueror of the whole Earth encompassed by the sea.

16. Happiness or sorrow whatever comes upon creatures, it should be enjoyed or borne without elation or depression. There is no means of escaping from them.

17. The evils of life, O king, overtake one in infancy or youth or old age. They can never be avoided, while those which one seeks most never come.

18. The absence of what is pleasant, the presence of what is disagreeable, good and evil, happiness and misery, follow Destiny.

19. Likewise, the birth of creatures and their death, and profit and loss, are all pre-ordained.

20. As smell, color, taste, and touch originate of themselves, so happiness and misery originate from what has been pre-ordained.

21. Seats, beds, cars, riches, drink and food, always come to living creatures in the due course of Time.

22. Physicians even fall ill. The strong become weak. The rich man lose all and become poor. The course of Time is highly wonderful.

23. Noble-birth, health, beauty, prosperity, and objects of pleasures, are all begotten by Destiny.

24. The poor, although they may not desire it, have many children. The rich again are seen to have none. Wonderful is the course of Destiny.

25—26. The dangers of ailment, fire, water, weapons, hunger, poison, fever, and death, and falls from elevated places, visit a man according to the Destiny under which he is born. It is generally seen in this world, that somebody, without committing any sin, suffers many miseries while another, having committed sins, is not pressed down by the weight of calamity.

27. It is seen that a rich man dies in youth; while a poor man lives on suffering from decrepitude, for a hundred years.

28. One born in a mean family may live very long, while one descended from a noble family dies soon like an insect.

29. It is very common in this world, that rich men have no appetite, while the poor can digest pieces of wood.

30. Discontented with his position, whatever sins a wicked man commits, under the influence of destiny, saying,—I am the doer,—he considers to be all for his good.

31. Hunting, dice, women, wine, quarrels, these are censured by the wise. Many persons, well, and greatly, read in the scriptures, are seen to be addicted to them.

32. Objects, whether sought for or otherwise, come upon creature in course of Time. No other cause is seen.

33. Who creates and maintains air, ether, fire, moon, sun, day, night, the planets, rivers, and mountains?

34. Cold, and heat, and rain, come in turn in course of Time. Such is the case, O foremost of men, with the happiness and the misery of mankind.

35. Neither medicines, nor incantations, can save the man attacked by decrepitude or overtaken by death.

36. As two pieces wood, floating on the great ocean, come together and are again separated, so creatures are united and are again seprated in time.

37. Time acts impartially towards rich men who enjoy the pleasure of song and dance in the company of women and those unfortunate men who live upon another's food.

38. In this world a thousand sorts of relationship are made such as mother and father and son and wife. In truth, however, whose are they and whose are we?

39. No one can become any one's own, nor can any one become anybody else's own. Our union here with wives and kinsmen and well-wishers is like that of travellers at an inn in the road.

40. Where am I? Where shall I go?—Who am I?—How came I here?—Why and for whom should I grieve?—Thinking of all these questions one gets tranquillity.

41. Life and its surroundings are always revolving like a wheel, and the companionship of those who are dear is only for the time being. The union with brother, mother, father, and friend is like that of travellers in an inn.

42. The wise men behold, as if with corporeal eyes, the next world which is unseen. Without setting at naught the scriptures, one desirous of knowledge should cherish faith.

43. One possessed of knowledge should perform the rites laid down for the Pitris and the gods, perform all religious duties, celebrate sacrifices, judiciously pursue religion, profit and pleasure.

44. Alas, no one perceives that the world is sinking in the deep ocean of Time which is infested with those huge crocodiles called decripitude and death.

45. Many physicians are seen suffering from a disease along with all the members of their families, although they have carefully read the science of Life.

46. Taking bitters and various sorts of oily drugs, they cannot go beyond death as the ocean cannot transcend its continents.

47. Despite the wise application of chemecal compounds, men well-versed in chemistry, are seen to be broken down by decripitude like trees broken down by elephants.

48. Likewise, persons endued with ascetic merit, devoted to study of the Vedas, practising charity and frequently celebrating sacrifices, cannot escape the hands of decripitude and death.

49. Neither years, nor months, nor fortnights, nor days, nor nights that have once gone away do ever return to creatures who are born.

50. Man, whose existence is so transitory, is compelled, in course of Time, whether, he will or no, to come upon this inevitable and broad path of all creatures.

51. Whether the body originates from the creature, or the creature originates from the body, one's union, however, with wives and other friends is like that of travellers in an inn.

52. One cannot obtain another as his companion for ever. One cannot obtain such union even with his own body. How then can it be secured with any one else?

53. Where, O king, is your father, to-day and where your grandfathers? You do not see them to-day and they do not see you. O sinless one.

54. No person can see either heaven or hell. The sacred books, however, are the eyes of the virtuous. O king, regulated your conduct according to the scriptures.

55. With a pure heart, one should lead the life of Bramcharyya and then procreate children and then celebrate sacrifices, for satisfying the debt one owes to the Pitris, the gods and men.

56. Celebrating sacrifices and engaged in begetting (children), after having first observed the vow of Brahmacharyya, one who has eyes of wisdom shaking off all

anxiety of heart, should seek heaven, this world, and his own soul.

57. That virtuous king who tries judiciously for acquiring Heaven and Earth and who takes his own share of earthly goods as sanctioned in the scriptures, acquires a reputation that spreads over all the worlds and among all creatures mobile and immobile.

58. Having heard these words pregnant with reason, the king of the Vidahas of clear understanding, became freed from grief, and taking Ashma's leave proceeded towards his house.

59. O you of unfading glory, cast off your sorrow and rise up. You are equal to Shakra himself. Cheer up your heart. The Earth has been conquered by you by means of Kshatriya duties. Enjoy here, O son of Kunti, and do not disobey my words?' "

CHAPTER XXIX.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Vaishampayana said :—

1. "That highest of kings, *viz.*, Yudhishthira the son of Dharma, still remained silent and Pandu's son Arjuna addressed Krishna and spoke as follows.

Ariuna said :—

2. 'This scorcher of foes, *viz.*, Dharma's son, is grieving for his slain kinsmen. Solace him, O Madhava.

3. Again, O Janarddana, all of us have fallen into great calamity. You should, O mighty-armed one, remove his sorrrw.' "

Vaishampayana continued :—

4. "Thus accosted by the great Arjuna, the lotus-eyed Govinda of unfading glory looked towards the king.

5. Yudhishthira could never disobey Keshava. From his infancy Govinda was dearer to Yudhishthira than Arjuna himself.

6. Taking up the king's hand bedecked with sandal-paste and looking like a column of marble, the mighty-armed Krishna began to speak, cheering up all his hearers.

7. His face, adorned with beautiful teeth and eyes, shone like a full-blown lotus at sunrise.

Vasudeva said :—

8. 'Do not, O foremost of men, so grieve as will reduce your body. They who have been killed in this battle will by no mean be got back.

9. Those Kshatriyas, O king, that have been killed in this great battle, are like objects that one gets in his dreams and which disappear when one awakes.

10. All of them were heroes and ornaments of the field. They were defeated while attacking their enemies. No one amongst them was killed with wounds on the back or while flying away.

11. All of them, having fought with heroes in great battle and having thrown off their life-breaths then, have, purified by weapons, proceeded to heaven. You should not grieve for them.

12. Always following the duties of Kshatryias, endued with courage, well read in the Vedas and their branches, all of them have attained to that blissful region which is obtainable by heroes. You should not grieve for them after hearing of those high-souled kings of Earth, of ancient days, that departed from this world.

13. Regarding it is cited the old discourse of Narada before Srinjaya when the latter was greatly stricken with grief on account of the death of his son.

Narada said :—

14. Subject to happiness and misery myself, yourself, and all creatures, O Srinjaya, shall have to die. What cause then is there for grief.

15. Listen to me as I describe the great bliss of (some) ancient kings. Hear me with rapt attention. You will then, O king, cast off your sorrow.

16. Listening to the story of those highe souled kings, lessen your sorrow hear me as I recite fully their stories to you.

17. By listening to the charming and delightful history of those kings of ancient times, unfavourable stars may be propitiated and longevity may be increased.

18—19. We hear, O Srinjaya, that there was a king of the name of Marutta who was the son of Avikshit. He also met with death. The gods with Indra and Varuna and Vrihaspati at their head came to the sacrifice, called Vishwasrij, celebrated by that great king. Challenging Shakra the king of the gods, that king defeated him in battle.

20. To do Indra a good turn the learned Vrihaspati refused to officiate at Marutta's sacrifice. Thereupon Samvarta, the younger brother of Vrihaspati, complied with the king's request.

21. "During the reign of that king, O

best of kings, the Earth produced crops without being tilled and was adorned with various kinds of ornaments.

22. In the sacrifice of that king, the Vishwedevas were the courtiers, the Maruts acted as distributors (of food and presents) and the great Saddhyas were also present.

23. In that sacrifice of Marutta, the Maruts drank Soma. The presents of the king excelled (in value) those ever made by the gods, the Gandharvas and men.

24. When even that king, O Srinjaya who was superior to you in religious merit, knowledge, renunciation, and wealth, and who was purer than your son, met with death, do not grieve for your son.

25. There was another king of the name of Suhotra the son of Atithi. We hear, O Srinjaya, that even he met with death. During his reign Indra showered gold for one whole year upon his kingdom.

26–27. Obtaining that king for her master, the Earth became, in sooth, Vasumati (endued with wealth). The rivers, during the administration of that king, bore golden tortoises, crabs, alligators, sharks, and porpoises, for the worshipful Indra, O king had showered these upon them.

28. Seeing those innumerable golden fishes and sharks and tortoises, Atithi's son was filled with wonder.

29. Collecting that vast wealth of gold that covered the Earth, Suhotra celebrated a sacrifice at Kurujangala and distributed it amongst the Brahmanas.

30. When that king, O Srinjaya, who surpassed you in the four attributes of religious merit, knowledge, renunciation, and wealth, and who was purer than your son, met with death, do not grieve for your son who is dead.

31. Your son never celebrated a sacrifice and never made presents. Knowing this, console your mind and do not grieve. We hear also, O Srinjaya, that Vrihadratha the king of the Angas, met with death.

32—33. He gave away a hundred thousand horses. He gave away as presents also a hundred thousand maidens, adorned with golden ornaments in a sacrifice he celebrated.

34—36. He gave away as presents a hundred thousand elephants also of the best breed in another sacrifice celebrated by him. He gave away as presents a hundred millions also of bulls, adorned with golden chains, with thousands of kine while the king of Anga performed his sacrifice by the hill called Vishnupada, Indra became intoxicated with the Soma he drank, and the Brahmanas with the presents they obtained. In the hundreds of sacrifices, O monarch, which this king performed of old, the sacrificial presents far surpassed those ever made by the gods, the Gandharvas, and men. No other man was born, or will ever be born, that gave or will give away so much wealth as was distributed by the king of the Angas in the seven sacrifices he celebrated in which Soma juice was given.

38. When, O Srinjaya, this Vrihadratha even, who was your superior in the four atributes and who was purer than your son, met with death, do not grieve for your son who is dead.

39. We hear also, O Srinjaya, that Shivi the son of Ushinara, met with death. That king governed the entire Earth as one holds, the leathern shield in his hand.

40. Riding on a single car, which was crowned with success in every battle, king Shivi caused the whole Earth to resound with the rattle of his wheels and brought all kings under subjection.

41. Ushinara's son Shivi distributed, in a sacrifice, all the kine and horses he had, both domestic and wild.

42. Brahma himself thought that no one amongst the kings of the past or the future had or could have borne the burden, O Srinjaya, that Ushinara's son Shivi, that best of kings and that most powerful hero, equal to that of Indra himself, bore. Do not, therefore, grieve for your son who never celebrated any sacrifice nor made any preesent.

44. Indeed, O Srinjaya, when Shivi, who was far superior to your in the four attributes and who was purer than your son met with death, do not grieve for your son, who is dead.

45. We hear, O Srinjaya, that the great Bharata also the son of Dushmanta and Shakuntala, who had a vast and well-replenished treasury met with death.

46—47. Dedic ting three hundred horses to the gods on the banks of Yamuna, twenty on the banks of Saraswati, and fourteen on the banks of Ganga, that highly energetic king, in days of old, celebrated this order) a thousand Horse-sacrifices and a hundred Rajasuyas.

48. No one amongst the kings of the Earth can imitate the great deeds of Bharata, as no man can, by the power of of his arms rise up into the sky.

49. Erecting numerous sacrificial altars, he presented numberless horses and immense riches to the sage Kanwa.

50. When even he, O Srinjaya, who was far superior to you in the four attributes and who was purer than your son, met with death, do not grieve for your son who is dead.

51. We hear, O Srinjaya, that Rama also, the son of Drsharatha, met with death. He always treated his subjects like his own begotten sons.

52. In his kingdom there were no widows and none that was helpless. Indeed, Rama while governing his kingdom always followed his father Dasharatha.

53. The clouds, pouring rain in season, caused the crops to grow profusely. During his regime, food was always abundant in his kingdom.

54. No death occured by drowning or by fire. As long as Rama ruled it, there was no fear in his kingdom of any ailment.

55. Every man lived for a thousand years, and every man was fortunate enough to have a thousand children. During Rama's reign, all men enjoyed health and obtained the fruition of their wishes.

56. Even the women did not quarrel with one another, what to speak of men? During his reign his subjects were always devoted to virtue.

57. During Rama's regime all men were contented, obtained the fruition of their desire, and were fearless, free, and truthful.

58. The trees always bore flowers and fruits and suffered from no accidents. Every cow gave milk filling a *drona*-full milk.

59. Having lived for fourteen years in that forest practising severe penances, Rama celebrated ten Horse-sacrifices to which the freest access was given to all.

60. Youthful and having a dark complexion, and red eyes, he looked like the leader of an elephantine herd. With arms extending down to his knees and of beautiful face, his shoulders were like those of a lion and the power of his arms was great.

61. Seated on the throne of Ayodhya, he ruled for ten thousand and ten hundred years.

62. When he, O Srinjaya, who was superior to you in the four principal accomplishments and who was purer than your son, met with death, do not grieve for your son who is dead.

63—64. We hear, O Srinjaya, that king Bhagiratha also died. In one of the sacrifices of that king inebriate with drinking the Soma juice, Indra, the worshipful chastiser of Paka and the king of the gods, defeated by the strength of his arms, many thousands of Asuras.

65. King Bhagiratha, in one of the sacrifices he celebrated, gave away a million of maidens bedecked with ornaments of gold.

66. Each of those maidens sat upon a car to each of which were yoked four horses. With each car were a hundred elephants, all of the best breed and adorned with golden trappings.

67. Behind each elephant were a thousand horses, and behind each horse a thousand kine, and behind each cow a thousand goats and sheep.

68. Ganga, named (from before) Bhagirathi sat upon the lap of this king living near (her stream), and therefore, passed by the name of Urvashi.

69. The Ganga who had three courses had agreed to be the daughter of Bhagiratha of Ikshaku's race, who always celebrated sacrifices with enough presents to the Brahmanas.

70. When he, O Srinjaya, who was superior to you in respect of the four principle attributes and who was purer than your son, met with death, do not grieve for your son.

71. We hear, O Srinjaya, that the great Dwilipa also met with death. The Brahmanas take pleasure in recounting his innumerable deeds.

72. In one of his great sacrifices that king, gave away with full heart the *entire* Earth, abounding with wealth, to the Brahmanas.

73. In each sacrifice celebrated by him, the chief priest received as sacrificial fee a thousand elephants made of gold.

74. In one of his sacrifices, the stake was made of gold and looked highly beautiful. Performing the duties asigned to them, the gods having Shakra for their king, used to seek refuge with that king.

75—76. Upon that highly effulgent golden stake decked with a ring, six thousand gods and Gandharvas danced in joy, and Vishwavasu himself, in their midst played on his Vina the seven notes according to the rules of concordance. Such was the nature of Vishwavasu's music that every creature, wherever he might be, thought that the great Gandharva was playing to him alone.

77. No other king could imitate the deeds of king Dwilipa. The elephants of that king, intoxicated and adorned with golden trappings used to lie down on the roads.

78. Those men went to heaven who could obtain a glance even of the great king Dwilipa who was ever truthful in speech and whose bow could bear a hundred enemies powerful like a hundred Anantas.

79. Three sounds never ceased in Dwilipa's mansion, *viz.*, the sound of Vedic recitations, the twang of bows, and cries of Let it be given.

80. When he, O Srinjaya, who was superior to you in the four principal attributes and who was purer than your son, met with death, do not grieve for your son who is dead.

81. Yuvanashwa's son Mandhatri also O Srinjaya, we have heard, met with death. The celestials named Maruts took out that child from his father's stomach through one of its sides.

82. Born from a quantity of clarified butter that had been purified by Mantras Mandhatri was born in the stomach of the great Yuvanashwa. Highly prosperous, king Mandhatri vanquished the three worlds.

83. Seeing that child of celestial beauty lying on the lap of his father, the gods asked one another,—whose breasts shall this child suck?

84. Then Indra approached him, saying,—He shall suck me.—From this incident the king of the deities named the child Mandhatri.

85. To give nourishment to that high-souled child of Yuvanashwa, the finger of Indra, placed in his mouth, began to give a jet of milk.

86. Sucking Indra's finger, he grew up in a hundred days. In twelve days he looked like a boy of twelve years.

87. The whole Earth in one day was subjugated by that high-souled and virtuous and brave king who was like Indra himself in prowess.

88. He defeated king Angara, Marutta, Asita, Gaya, and Vrihadratha the king of the Angas.

89. When Yuvanashwa's son fought in battle with Angara, the gods thought that the sky was breaking with the twang of his bow.

90. The whole Earth from the point from which the Sun rises to where he sets is said to be the field of Mandhatri.

91. Having celebrated Horse-sacrifices and a hundred Rajasuyas, he gave to the Brahmanas many Rohita fishes.

92. Those fishes were each ten Yojanas in length and one in breadth. The residue after gratifying the Brahmanas, were divided amongst themselves by the other classes.

93. When he, O Srinjaya, who was superior to you in respect of the four principal attributes and who was purer than your son, met with death, do not grieve for your son who is dead.

94—95. We hear, O Srinjaya, that Yyati the son of Nahusha also met with death. Having brought under his sway the whole world with its seas, he journeyed through it, adorning it with various sacrificial altars the interstices between which were measured by throws of a heavy piece of wood. Indeed, he reached the very bank of the sea as he went on celebrating great sacrifices.

96. Having celebrated a thousand sacrifices and a hundred Vajapeyas, he pleased the leading Brahmanas with three mountains of gold.

97. Having killed many Daityas and Danavas duly in battle, Nahusha's son Yayati divided the whole Earth (among his children).

98. At last discarding his other sons headed by Yadu and Drahyu, he installed (his youngest son) Puru on his throne and then returned to the forest accompanied by his wife.

99 When he, O Srinjaya, who was superior to you in the four principal attributes and who was purer than your son, met with death, do not grieve for your son who is dead.

100. We hear, O Srinjaya, that Amvarisha also, the son of Nabhaga, met with death. That protector (of the world) and greatest of kings was considered by his subjects as the virtue incarnate.

101. That king, in one of his sacrifices dedicated to the Brahmanas, for serving them, a million of kings who had themselves celebrated thousands of sacrifices each.

102. Pious men praised Amvarisha the son of Nabhaga, saying that such deeds had never been done before nor would be done in the future,

103. Those hundreds upon hundreds and thousands upon thousands of kings became (through Amvarisha's merits) crowned with the fruits of the Horse-sacrifice, and followed their chief by the Southern path to heaven).

104. When he, O Srinjaya, who was superior to you in the four principal attributes and who was purer than your son, met with death, do not grieve for your son who is dead.

105—106. We hear, O Srinjaya, that Shashavindu also, the son of Chitraratha, met with death. The great king had a hundred thousand wives, and a million of sons. All of them used to wear golden coats of mail and all of them were flowers of bowmen.

107. Each of those princes married a hundred princesses, and each princess brought a hundred elephants. With each of those elephants were a hundred cars.

108. With each car were a hundred horses, all of good breed and all adorned with golden trappings. With each horse were a hundred kine, and with each cow were a hundred sheep and goats.

109. This immense wealth, O king, Sashavindu distributed in a Horse-sacrifice amongst the Brahmanas.

110. When he, O Srinjaya, who was superior to you in the four principal attributes and who was purer than your son, met with death, do not grieve for your son who is dead.

111. We hear, O Srinjaya, that Gaya also, the son of Amurtharayas, met with death. For a hundred years that king lived upon the residue of sacrificial food.

112. (Pleased with his devotion) Agni offered him boons. The boons prayed for by Gaya were,—May not wealth suffer extinction even if I give ceaselessly. Let my respect for virtue exist for ever.

113. Let my heart ever love Truth, through your grace, O eater of sacrificial libations.—It has been heard by us that king Gaya secured all those wishes from Agni.

114. On days of the new moon, on those of the full moon, and on every fourth month, for a thousand years, Gaya repeatedly celebrated the Horse-sacrifice.

115. Rising (at the termination of every sacrifice) he distributed a hundred thousand kine and hundreds of mules during this time.

116. That foremost of men pleased the gods with Soma, the Brahmanas with wealth, the Pitris with Swadha, and the women with the satisfaction of all their desires.

117. In this great Horse-sacrifice, king Gaya had a golden ground made, measuring a hundred cubits in length and fifty in breadth, and gave it away as the sacrificial fee.

118. That foremost of men, *viz.*, Gaya the son of Amurttarayas, distributed as many kine as there are sand grains, O king, in the river Ganga.

119. When he, O Srinjaya, who was superior to you in the four principal attributes and who was purer than your son met with death, do not grieve for your son who is dead.

120—121. We hear, O Srinjaya, that Sankriti's son Rantideva also met with death. Having practised the severest of penances and worshipped him with great reverence, he obtained these boons from Shakra, having solicited them, saying,—Let us have profuse food and innumerable guests! Let not my faith suffer any deterioration, and let us not have to beg anything of any person!

122. The animals, both domestic and wild, killed in his sacrifice, used to come to him, *viz.*, the great Rantideva of rigid vows and great fame, of their own accord.

123. The secretions that came out of the skins of the animals produced a strong and celebrated river which till now passes by the name of Charmanwati.

124. King Rantideva used to make presents to the Brahmanas in an extensive enclosure. When the king said,—To you I give a hundred *nishkas*! To you I give a hundred—the Brahmanas raised a hue and cry of refusal.

125. When, however, the king said—I give a thousand *nishkas*—the gifts were all accepted. All the vessels and plates in Rantideva's mansion for carrying food and other articles, all the jugs and pots, the pans and plates and cups were made of gold.

127. There where the guests used to live in Rantideva's palace twenty thousand and one hundred kine had to be killed.

128. Yet even on such occasions, the cooks, adorned with ear-rings, used to say,—There is abundant juice. Eat as much as you wish, but we have not as much to-day of meat as on former occasions.—When he, O Srinjaya, who was far superior to you in the four principal attributes and who was purer than your son, met with death, do not grieve for your son who is dead.

130. We hear, O Srinjaya, that the high-souled Sagara also met with death. He was born in the family of Ikshaku, a foremost of men, and of superhuman power.

131. Sixty-thousand sons used to follow him, like countless stars waiting upon the Moon, in the cloudless autumnal sky.

132. He ruled the whole of this Earth. He gratified the gods by celebrating a thousand Horse-sacrifices.

133—134. He gave away to deserving Brahmanas palatial edifices with columns of gold and (other parts) made entirely of that precious metal, abounding in rich beds and bevies of beautiful ladies having eyes like lotus-petals, and various other sorts of valuable objects. At his behest the Brahmanas divided those gifts among themselves.

135. Out of wrath that king made the Earth to be excavated, whereupon she came to have the ocean on her bosom, and, therefore, the ocean is called Sagara after his name.

136. When he, O Srinjaya, who was superior to you in the four principal attributes and who was purer than your son, met with death, do not grieve for your son who is dead.

137. We hear, O Srinjaya, that king Prithu also, the son of Vena met with death, the great Rishis, assembled together in the great forest, installed him in the sovereignty of the Earth.

138. And because it was expected that he would advance all mankind, he was, accordingly, called Prithu (the advancer). And because also he protected people from injuries (Kshatta), he was, therefore, styled a Kshatriya (protector from injuries).

139. Seeing Prithu the son of Vena, all the creatures of the Earth, exclaimed,—We love him affectionately!—And for the loving attachment (to him of all creatures), he was called a Raja (one who gratifies all).

140. The Earth, during his regime produced crops without being tilled, every leaf of the trees bore honey, and every cow gave a jugful of milk.

141. All men enjoyed health and all their wishes were fructified. They had no fear of any kind. They used to live, as they pleased, in fields or houses.

142. When Prithu desired to cross the sea, the waters become solidified. The rivers also never rose when he had to cross them but remained perfectly calm. The standard on his car moved freely everywhere.

143. King Prithu, in one of his great Horse-sacrifices, distributed amongst the Brahmanas one and twenty mountains of gold, each measuring twelve hundred cubits.

144. When he, O Srinjaya, who was far superior to you in the four principal attributes and who was purer than your son met with death, do not grieve for your son who is dead.

145. What are you, O Srinjaya, thinking of silently? It seems, O king, that you do not pay heed to these words of mine. If you have not heard them, then this discourse of mine has been fruitless like medicine or diet to a person on the point of death.'

Srinjaya said:—

146. 'I am all attention, O Narada, to this discourse of yours, of excellent sense and perfumed like a garland of flowers,—this discourse regarding the conduct of great royal sages of meritorious deeds and great fame, that can surely remove grief.

147. Your discourse, O great sage, has not been fruitless. I have been freed from sorrow at your very sight! Like one never satiated with drinking nectar, I am not satiated with your words.

148. O you of true vision, if you, O lord, be inclined to show your grace towards this man burning for the death of his son, then that son, through your favour, is sure to be revived and to mix once more with me (in this life).'

Narada said:—

149. 'I will give back to you that son of yours named Suvarnashthivin, whom Parvata gave you and who has been deprived of life! Effulgent like gold, that child shall live a thousand years.'"

CHAPTER XXX.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhisthira said:—

1. "How did the son of Srinjaya become Suvarnashthivin? Why also did Parvata give Srinjaya that child? And why did he die?

2. When all those men lived for a thousand years, why did Srinjaya's son die in infancy?

3. Or, was he in name only Suvarnashthivin? How also did he come to be so! I wish to know all this?

Krishna said:—

4. 'I will recount, O king, the incidents as they took place. There are two Rishis foremost in the world, named Narada and Parvata.

5—6. Narada is the maternal uncle and Parvata is his sister's son. With cheerful hearts, the uncle Narada and the

nephew Parvata had in days of yore, O king, left the celestial region for a journey on Earth for eating clarified butter and rice.

7. Both of them endued with great ascetic merit, they wandered over the Earth living on food taken by human beings.

8. Filled with joy and cherishing great affection for each other, they entered into an agreement that whatever wish, good or bad, would be entertained by one, should be disclosed to the other, but if one happens to act otherwise, he should be visited by the other's curse.

9. Coming at that understanding, those two great Rishis, worshipped of all the worlds, repaired to King Srinjaya the son of Shitya and said to *him* ?—

10. We two, for your well-being shall live with you for a few days. O lord of Earth, do you satisfy all our wants duly! The king, saying,—So be it, began to treat them hospitably.

11. After some time, one day, the king, filled with joy, introduced to those illustrious ascetics his most beautiful daughter, saying,—This my daughter will serve you both.

12—13. Resembling in effulgence the filaments of the lotus, she is beautiful and of faultless limbs, accomplished and of charming manners, and is called Sukumari by name.—The Rishis replied, saying, Very well. Thereupon the king directed his daughter, telling her,—O child, serve these two Brahmanas as you would the gods or your father.

14. The pious princess, saying,—So be it,—began to serve them in obedience to her father's command.

15. Her dutiful services and her peerless beauty very soon created love in Narada's heart.

16. That tender feeling began to grow in the heart of the great saint, like the moon gradually increasing in the light fortnight.

17. The virtuous Narada, however, out of shame, could not give out that burning love to his sister's son the high-souled Parvata.

18. By his ascetic power, as also by signs, Parvata understood all. Excited with rage, the latter thereupon made up his mind to curse the love-stricken Narada.

And he said :—

19—20. 'Having of your own accord madean agreement with me that, whatever wish, good or bad, would be entertained by either of us should be disclosed to the other you have violated it! These were your own words, O Brahmana! It is for this that I shall curse you.

21. You did not tell me before that your heart has been stricken with the beauty of the maiden Sukumari. I shall, therefore, curse you.

22. You are a Brahmacharin. You are my preceptor. You are an ascetic and a Brahmana. Yet you have broken the agreement you had made with me.

23. Filled with anger I shall, for this, curse even you. Listen to me. This Sukumari shall, forsooth, become your wife.

24. From the time of your marriage, however, O powerful one, both she and all men shall see you a monkey, for your real features having disappeared, you will appear like a monkey to all.

25—26. Hearing these words of his the uncle Narada, excited with ire cursed his nephew Parvata in return, saying,—Although you possess ascetic merit and Brahmacharyya and truth and self-control, and although you are ever devoted to virtue, yet you will not succeed in proceeding to heaven.

27. Filled with anger and feelings of vengeance, they thus cursed each other like a pair of infuriate elephants.

28. From that time the great Parvata began to wander over the Earth, respected as he deserved, O Bharata, for his own power.

29. Narada then, that best of Brahmanas, duly married Srinjaya's daughter, the faultless Sukumari.

30—31. The princess, however, saw Narada exactly as he had been. Indeed, just after the last of the wedding Mantras had been recited, Sukumari saw the celestial Rishi to have a face like that of a monkey. She, however, did not for that disregard her husband. On the other hand, she bestowed her love on him.

32. Indeed, that chaste princess, devoted herself entirely to her husband and did not in her heart even desire any one else among the gods, Munis and Yakshas for a husband.

33. One day, as the illustrious Parvata, while wandering about entered a solitary forest, he saw Narada there.

34. Bowing to him, Parvata said,—Favour me by permitting me, O powerful one, to go to heaven.

35—37. Seeing the cheerless Parvata kneeling before him with joined palms,

Narada," himself more disspirited, said to him.—You had cursed me first, saying, —Be you a monkey!—After you had said so to me, I cursed you from anger, saying, —From this day you will not live in heaven. You should not have done so, since you are like a son to me.—The two saints then released each other from their mutual curses.

38. Seeing her husband possessed of celestial form shining with beauty, Sukumari fled from him taking him, to be somebody other than her husband.

39. Seeing the beautiful princess flying away from her husband, Parvata addressed her, saying,—He is your husband. Do not entertain any scruple.

40. He is the illustrious and powerful Rishi Narada, that foremost of virtuous persons. He is your husband entirely devoted to you. Do not cherish any doubt.

41. Assured in various ways by the great Parvata and informed also of the curse on her husband the princess regained the clamness of men. Then Parvata proceeded to heaven and Narada to his home.'

Vasudeva said:—

42. The illustrious Rishi Narada, who himself did so, is here. O best of men, asked by you, he will tell you everything that took place."

CHAPTER XXXI.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Vaishampayana said:—

1. "The royal son of Pandu then addressed Narada, saying,—'O holy one, I wish to hear of the birth of the child whose excreta were gold.

2. Thus accosted by king Yudhishithira the sage Narada began to describe to him all that had taken place about that child who passed golden excreta.

Narada said.—

3. 'It is so, O you of mighity arms, as Keshava here has said. Asked by you I shall now recite the remaining portion of this story.

4. Myself, and my sister's son, the great ascetic Parvata, once came to Srinjaya, that foremost of all victorious kings, for living with him.

5. Honoured duly by him who gratified every wish of ours, we lived in his palace.

6. After the rains had gone, and when the time for our own departure arrived, Parvata said to me these weighty words suitable to the hour.

7. We have, O Brahmana, lived in the house of this king for some time, highly respected by him. Think of what return we should make.

8. I then, O king, said to Parvata,—O nephew, it is really like you, and, O ye of great power, all this depends upon yourself.

9. By your boons let the king be made happy and let him obtain his wishes. Or, if you wish, let him be crowned with success by the power of the ascetic merits of both of us.

10. After this, Parvata having summoned king Srinjaya, that foremost of victorious persons, said to him these words, O foremost of Kurus:—

11. We have been highly gratified, O king, with your hospitality given with every sincerity. With our permission, O foremost of men, think of the boon you should pray.

12. Let the boon, however, be such that it may not create enmity with the gods or bring on destruction to men. Accept then, O king, a boon, for you deserved one as we think.

13. Hearing these words, Srinjaya replied,—If you have been pleased with me my object then has been gained, for this itself is the highest gain and the fruition of all my desires.

14. To Srinjaya who said so, Parvata again said,—Pray, O king, for the fruition of that wish which you are cherishing in your heart for a long time.

15. Srinjaya answered,—I wish to have a son who will be heroic and endued with great energy, firm in his vows and of long life, highly blessed and effulgent like the king of gods.

16. At this, Parvata said,—This your desire will be satisfied. Your son, however shall not live long, since you wish to have such a son for prevailing over the king of the gods.

17. Your son shall be known by the name of Suvarnashthivin. He shall be effulgent like the king of the gods, but take care to protect him always from that deity.

18—19. Hearing those words of the great Parvata, Srinjaya begged that saint for ordaining otherwise, saying,—May my son live long, O Muni, through your asceti-

merit.—Parvata, however, said nothing, out of his partiality for Indra.

20. Seeing the king very cheerless, I said to him,—Think of me, O king, (in your distress), and I shall promise to come when thought of by you.

21. Do not grieve, O king. I will give you back your beloved child alive, even if he be dead.

22. Having said so to that king both of us left him for coming to where we wished, and Srinjaya returned to his palace.

23. After some time had passed, the royal sage Srinjaya had born unto him a highly powerful and energetic son.

24. The child grew up like a large lotus in a lake, and became Suvarnashthivin in reality as well as in name.

25. This wonderful fact, O best of the Kurus, soon became widely known over the world. The king of the gods also learnt of it as the outcome of Parvata's boon.

26. Fearing humiliation the slayer of Vala and Vritra began to watch for the loopholes in that prince.

27. He commanded his celestial weapon Thunder, standing before him, in embodied form saying,—Go, O powerful one, and assuming the form of a tiger kill this prince.

28—29. When grown up, this child of Srinjaya may, by his deeds humiliate me, O Thunder, as Parvata has said, thus addressed by Shakra, the celestial weapon Thunder, that subjugator of enemy's to vns, began from that day to continually watch for the weak points of the prince.

30. Srinjaya, meanwhile, having obtained that child who was effulgent like Indra himself, became filled with joy. The king, accompanied by his wives, and the other ladies of his household, took up his quarter in the midst of a forest.

31. One day, on the bank of the Bhagirathee, the boy accompanied by his nurse, ran here and there in play.

32. Though only five years' old, his prowess, even then, resembled that of a powerful elephant. While thus playing the child met a powerful tiger that attacked him suddenly.

33. The infant prince trembled greatly as he was being mangled by the tiger and soon fell down dead on the Earth. Seeing it the nurse cried aloud in grief.

34. Having killed the prince, the tiger through Indra's powers of delusion, vanished there and then.

35. Hearing the cries of the nurse, the king in great anxiety ran there.

36. He saw his son there, his blood quaffed off and lying dead on the ground like the moon dropped from the sky.

37. Taking up on his lap the boy bathed in blood, and the king, with heart stricken with grief, began to lament piteously.

38. The queen also smitten with sorrow, and crying, quickly ran where king Shrinjaya was.

39. In that plight the king thought of me with rapt attention. Knowing that the king was thinking of me I appeared before him.

40. Assailed with grief as the king was, I recounted to him all those stories, O king, that this hero of Yudu's race has already recited to you.

41. I restored Srinjaya's child to life with Indra's permission. That which is ordained must take place. It is impossible to make it otherwise.

42. After this prince Survarnashthivin of great renown and power began to gladden the hearts of his parents.

43. Of great prowess, he ascended the throne of his father after the latter had died, and reigned for one thousand and one hundred years.

44. He worshipped the gods in many great sacrifices accompanied with profuse presents. Highly effulgent he gratified the gods and the Pitris.

45. Having begotten many sons all of whom by their children multiplied the race, he breathed his last, O king, after many years.

46. Do you, O foremost of kings, remove this grief of your heart, as Keshava has advised you, as also Vyasa of austere penances.

47. Rise up, O king, and carry the burden of this your ancestral kingdom, and celebrate high and great sacrifices so that you may obtain (hereafter) whatever regions you may wish to acquire.

CHAPTER XXXII.

(RAJADHARMANUSHASANA PARVA.)—*Continued.*

Vaishampayana said:—

1. "Dwaipayana-Vyasa, that great ascetic conversant with the truths of religion, spoke again to king Yudhishthira, who still remained silent and plunged in grief.

Vyasa said:—

2. 'O you having eyes like lotus petals, the protection of subjects is the duty of kings. Those men who are always observant of duty regard duty to be all powerful.

3. Do you, therefore, O king, follow your forefathers. The penances are the duty of the Brahmanas. This is the eternal prescription of the Vedas.

4. Penances, therefore, O foremost of Bharata's race, are the eternal duty of the Brahmanas. A Kshatriya's duty is to protect all persons.

5. That man, who addicted to earthly objects, disregards wholesome restrictions, that man who transgresses at social harmony, should be punished with a strong hand.

6—7. The fool who tries to transgress authority, be he an attendant, a son or even a saint—indeed all such sinful men,—should by every means be punished or even killed. That king who behaves otherwise incurs sin.

8. He who does not protect morality when it is being disregarded, is himself a tresspasser of the same. The Kouravas transgressed morality. They have with their followers been killed by you.

9. You have simply observed the duties of your own order. Why then, O son of Pandu, do you indulge in such grief? The king should kill those that deserve death, make gifts to persons deserving of charity, and protect his subjects according to the sacred laws.'

Yudhisthira said:—

10. 'I do not doubt your words, O you of great ascetic merit? Everything regarding morality and duty is well known to you, O foremost of all persons, conversant with morality and duty.

11. I have, however, for the sake of kingdom, caused many persons to be killed. Those deeds, O Brahmana, are burning and consuming me.'

Vyasa said:—

12. 'O Bharata, is the Supreme Being the actor, or is men the doer? Is everything the outcome of Chance in the world, or are the fruits of our pristine deeds?

13. If man, O Bharata, does all acts, good or evil, being urged by the Supreme Being, then the fruits thereof should attach to the Supreme Being himself.

14. If a person cuts down by an axe a tree in the forest, it is the person that commits the sin and not the axe.

15. Or, if it be said that, the axe being only the material cause, the consequence of the act should attach to the animate agent, then the sin visits to the person who has made the axe. This, however, can scarcely be true.

16. If this be not reasonable, O son of Kunti, that one man should be visited by the sin of an act done by another, then, guided by this, you should throw all responsibility upon the Supreme Being.

17. If, on the other hand, man is himself the agent of all his acts, good and evil, then there is no Supreme Being and, therefore, whatever you have done cannot bring evil consequences on you.

18. No one, O king, can ever escape from what is ordained. If, again, Destiny be the result of pristine acts, then no sin visits one in this life even as the sin of cutting down a tree cannot affect the maker of the axe.

19. If you say it is Chance only that acts in the world, then such an act of destruction could never take place nor will ever take place.

20. If it is necessary to determine what is good and what bad in the world, attend to the scriptures. In those scriptures it has been ordained that kings should stand with the rod of punishment uplifted in their hands.

21. I think, O Bharata, that acts, good and bad, are perpetually revolving here as on a wheel, and men reap the fruits of those acts, acts, good or bad, that they do.

22. One sinful act begets another. Therefore, O foremost of kings, avoid all evil acts and do not indulge in grief.

23. You should follow, O Bharata, the duties, even if reproachable, of your own order. This self-destruction, O king, does not appear in you.

24. Expiations, O king, have, beed laid down for (evil) acts. He that is alive can perform them, but he that dies cannot perform them.

25. Therefore, O king, without laying down your life, perform those expiatory acts. If you do not perform them you may have to repent in the next world.'

CHAPTER XXXIII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhisthira said :—

1—3. 'Sons, grandsons, brothers, sires fathers-in-law, preceptors, maternal uncles, grandsires, many great Kshatriyas, many relatives, friends, companions, sisters' sons, and kinsmen, O grandfather, and many foremost of men hailing from various countries, have been killed. All these, O grandfather, have been caused to be killed by myself alone, from desire of kingdom.

4. Having brought about the death of so many heroic kings who were always righteous and all of whom had drunk Soma in sacrifices, what end shall I obtain, O great ascetic.

5. Thinking that this Earth has been deprived of many foremost of kings, all of whom enjoyed great prosperity, I burn continually to this day.

6. Having seen this destruction of kinsmen and of millions of other men, I burn with grief, O grandfather.

7. Oh, what will be the condition of those foremost of ladies who have been deprived of sons, of husbands, and of brothers.

8. Censuring the Pandavas and the Vrishnis as cruel murderers, those ladies, reduced greatly and sunk in grief, will throw themselves on the Earth.

9—10. Not seeing their father and brothers and husbands and sons, those ladies renouncing their lives in agony will go to the abode of Yama, O foremost of Brahmanas! I have no doubt of this! The course of morality is very subtile. It is clear that we shall be guilty of killing women for this.

11. Having killed our kinsmen and friends and thereby committed a sin which cannot be expiated, we shall have to fall into hell with heads downwards.

12. O best of men, we shall, therefore, reduce our bodies with the austerest of penances! Tell me, O grand-father, what mode of life I should follow.'

Vaishampayana said :—

13. "Hearing these words of Yudhishthira, the Dwaipayana-Rishi, having reflected keenly for sometime, said again to the son of Pandu.

Vyasa said :—

14. 'Remembering the duties of a Kshatriya, O king, do not indulge in grief! All those Kshatriyas, O foremost of Kshatriyas, have been killed while following their legitimate duties.

15. Pursuing great prosperity and fame on Earth, those foremost of men, all of whom were liable to death, have died through the influence of Time.

16. You have not been their slayer, nor this Bhima, nor Arjuna, nor the twins. It is Time that took away their lives according to the great law of change.

17. Time has neither mother, nor father, nor anybody to whom he shows any mercy. He is the witness of the acts of all creatures. By him have they been snatched away.

18. This battle, O foremost of Bharata's race, was only an occasion ordained by him. He brought out the destruction of creatures through the instrumentality of Time. In this manner it displays its irresistible power.

19. Know that Time depends upon the fetters of action and is the witness of all actions, good and evil. It is Time that brings about the fruits, pleasurable or miserable, of our actions.

20. Think, O mighty-armed one, of the acts of those Kshatriyas that have been killed. Those acts were the causes of their destruction and it is on account of them that they have died.

21. Think also of your own acts of observances of vows with controlled mind. And think also how you have been compelled by the Supreme Ordainer to do such an act.

22. As a weapon made by a smith or carpenter is under the control of the person who uses it, and moves as he moves it, likewise this universe, controlled by actions done in Time, moves as those actions move it.

23. Beholding that the births and deaths of creatures take place without any perceptible cause and order, grief and joy are absolutely useless.

24. Although this confusion of your heart is a mere delusion, still, if you like, O king, perform expiatory rites.

25. It is heard, O Partha, that the gods and the Asuras fought against each other. The Asuras were the elder, and the gods the younger brothers.

26. Seeking prosperity, they fought a dreadful battle between them. The fight lasted for thirty-two thousand years.

27. Converting the Earth to one vast sea

of blood, the gods killed the Daityas and occupied the celestial region.

28. Having occupied the Earth, a host of Brahmanas, conversant with the Vedas, armed themselves, stupefied with pride, with the Danavas for helping in the fight.

29. They were known by the name of Shalavrika and were eighty-eight thousand in number. All of them, however, were killed by the gods.

30. Those wicked persons who desire to root out virtue and encourage sinfulness deserve to be killed even as the furious Daityas were killed by the gods.

31. If by killing a single individual a family may be saved, or, if by killing a single family the whole kingdom may be saved, such an act of slaughter is not sinful.

32. Sin, O king, sometimes becomes virtue, and virtue sometimes becomes sin. The learned know which is which.

33. Therefore, console yourself, O son of Pandu, for you are well read in the scriptures. You have, O Bharata, only followed the path of the very gods.

34. Men like yourselves never go to hell, O foremost of Pandu's race! Comfort these your brothers and all your friends, O scorcher of foes.

35—36. He who deliberately commits sinful acts, and committing them feels no compunction but continues the same as before, is known as a great sinner. There is no expiation for him, and his sins never disappear.

37. You are born in a noble family. Urged by the sons of others, you have most reluctantly done this, and having done this you repent for it.

38. The rite of Horse-sacrifice, has been indicated as an expiation for you. Make preparations for that sacrifice, O king, and you will be freed off of all your sins.

39. Having defeated his foes with the help of the Maruts, Indra gradually celebrated a hundred sacrifices and became Shatakratu.

40. Freed from sin, occupying heaven, and having obtained many blissful regions and great happiness and prosperity, Shakra surrounded by the Maruts, is shining in beauty, and lighting up all the quarters with his effulgence.

41. The lord of Shachi is worshipped in the heaven by the Apsaras. The Rishis and the other gods all adore him with respect.

42. You have obtained the Earth through your prowess. All the kings have been defeated by you, O sinless one, through your prowess.

43. Proceeding with your friends to their kingdoms, O king, install their brothers, sons, or grandsons on their thrones.

44. Treating kindly even the children in the womb, make your subjects glad and happy, and govern the Earth.

45. Install on their thrones the daughters of those that have no sons. Women are fond of pleasure and power. By this they will shake off their sorrows and become happy.

46. Having comforted the entire empire in this way, O Bharata, worship the gods in a Horse-sacrifice as did the victorious Indra in days of yore. It is not proper for us to grieve for those great Kshatriyas, O foremost of Kshatriyas.

47. Stupefied by the power of the Destroyer, they have died while satisfying the duties of their own order.

48. You have performed the duties of a Kshatriya and obtained the Earth thronless. Follow your own duties, O son of Kunti, for then, O Bharata, you will enjoy happiness in the next world.'"

CHAPTER XXXV.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhishthira said:—

1. 'What are the necessary rites of expiation? And what are those acts which one must do for being released from sin? Tell me this, O grandfather.

Vyasa said:—

2. 'Having omitted to perform those acts that have been ordained, and done those that have been forbidden, and having behaved deceitfully, a man becomes liable to perform expiation.

3—8. The Brahmacharin, who rises from bed after the sun rise, or goes to bed while the sun is setting, one who has a rotten nail or black teeth, one whose younger brother marries first, one who marries before his elder brother is married, one who has been guilty of Brahmanincide, one who speaks ill of others, one who marries a younger sister before the elder sister has been married, one who marries an elder sister after having married a younger one, one who does not observe his vow, one kill who

a saint, one who imparts a knowledge of the Vedas to a unworthy person, one who does not impart a knowledge thereof to a worthy person, one who takes many lives, one who sells flesh, one who has abandoned his (sacred) fire, one who sells the knowledge of the Vedas, one who kills his preceptor or a woman, one born in a sinful family, one who kills an animal wilfully, one who gives fire to a dwelling house, one who lives by deceit, one who disobeys his preceptor, and one who has violated agreement,—these all are guilty of sins requiring expiation.

9. I shall now mention other acts which men should not do, *viz.*, acts that are forbidden by men and the Vedas. Listen to me with rapt attention.

10—13. The rejection of one's own religion, the following of other people's religion, assisting at the sacrifice or the religious rites of one who does not deserve such assistance, eating of forbidden food, deserting one who seeks refuge, neglect in maintaining servants and dependents, selling salt and treacle, killing of birds and animals, refusal, though able to beget children, upon a soliciting woman, negligence of making the daily offering, negligence to present the *dakshina*, humiliating a Brahmana,—these all are considered as forbidden acts by persons conversant with duty.

14. The son that quarrels with the father, the person who violates the bed of his preceptor, one who neglects to beget children on his wife, are all sinful, O foremost of men.

15. I have now described to you in brief as also in detail, those acts and omissions by which a man is compelled to perform expiation.

16. Listen now to the circumstances under which men, by even commiting these acts, are not sullied with sin.

17. If a Brahmana well acquainted with the Vedas takes up arms and tries to kill you in battle, you may proceed against him for taking his life. By such an act the slayer does not become guilty of Brahmanicide.

18. There is a Mantra in the Vedas, O son of Kunti, that sanctions it. I describe to you only those practices which are sanctioned by the authority of the Vedas.

19. One who kills a Brahmana who deviates from his own duties and who goes armed for killing a man, does not truly become the killer of a Brahmana. In such a case it is the anger of the slayer that proceeds against the anger of the slain.

20. A person by drinking alcohol unknowingly or upon the advice of a virtuous physician when his life is in danger, should have the expiatory rites performed once more in his case.

21. All that I have told you, O son of Kunti, about the eating of forbidden food, may be purified by such expiatory rites.

22. Knowing the preceptor's wife at the preceptor's behest, does not stain the pupil. The sage Uddalaka caused his son Shwetaketu to be begotten by a disciple.

23. A person by committing theft for his preceptor in a time of distress, is not sullied by that sin. One, however, who commits theft for procuring enjoyments for himself, becomes stained.

24. One is not sullied by stealing from other than Brahmanas in times of distress and for the sake of his preceptor. Only one who steals under such circumstances without reserving for himself any portion thereof, is not sullied by sin.

25. A falsehood may be uttered for saving one's own life or that of another, or for the sake of one's preceptor, or for gratifying a woman, or for bringing about a marriage.

26. One's vow of celibacy is not broken by having nocturnal polutions. In such cases the expiation consists in the pouring of libations of clarified butter on the burning fire.

27. If the elder brother is killed or has left the world, the younger brother does not commit sin by marrying. He who solicited by a woman, knows her commits no sin.

28. One should not kill or cause to be killed an animal except in a sacrifice. Animals have become sacred for the kindness shown towards them by the Creator himself in the ordinance laid down by him.

29. By making a gift unknowingly to an undeserving Brahmana one does not commit sin. The ignorant omission of behaving with liberality towards a deserving person does not lead to sin.

30. By forsaking an unchaste wife one does not incur sin. By such treatment the woman herself may be purified while the husband may avoid sin.

31. One who knows the true uses of the Soma juice, does not commit sin by selling it. By dismissing a servant who is incapable of doing service, one is not visited with sin.

32. I have now described those acts by doing which one does not commit sin. I shall now speak to you of expiation in detail."

CHAPTER XXXVI.

RAJADHARMANUSHASANA PARVA).—*Continued.*

Vyasa said :—

1. 'By penances, religious rites, and gifts, O Bharata, a man purify his sins if he does not commit them again.

2—3. By living upon only one meal a day, procured by begging, by doing all his acts himself, by going about abegging with a human skull in one hand and a staff with a skull on it in another, by becoming a Brahmacharin and always ready for work, by renouncing all malice, by sleeping on the naked earth, by declaring his offence publicly, by doing all this for full twelve years, a person can cleanse himself from the sin of a Brahmanicide.

4—6. By perishing by the weapons of a person living by the use of arms, of one's own accords and upon the advice of persons read in the scriptures, or by throwing one's self down, for three times, with head downwards, upon a burning fire, or by walking a hundred Yojanas reciting the Vedas, or by presenting one's all to a Brahmana well read in the Vedas, or at least so much by which he would live comfortably for life, or a house properly furnished, and by protecting kine and Brahmanas, one may be purged of the sin of Brahmanicide.

7. By living upon poor diet every day for six years, a person may be purged off that sin. By observing a more difficult vow about food one may be cleansed in three years.

8—10. By living upon one meal a month, one may be cleansed in a year. By an absolute fast, one may be cleansed within a very short time, one is again purified by a Horse-sacrifice. Men that have been guilty of Brahmanicide and who have suceeded in taking the final bath at the completion of the Horse-sacrifice, become washed off all their sins. This is highly authoritative injunction of the *Shrutis*. One again, by renouncing his life in a battle undertaken for a Brahmana, becomes cleansed of the sin of Brahmanicide.

11. By giving away a hundred thousand kine to deserving persons, one becomes cleansed of the sin of Brahmanicide as also of all other sins.

12. One that gives away twenty-five thousand kine of the Kapila breed all of them having calves becomes cleansed of all his sins.

13. One who, at the time of death, presents a thousand kine with calves to poor but deserving persons, becomes freed from sin.

14. That man, O king, who gives away a hundred horses of the Kamvoja breed to Brahmanas of regulated conduct, becomes freed from sin.

15. That man, O Bharata, who gives to even one man all that he asks for, and who, having given it, does not advertise his act, becomes freed from sin.

16. If a person who has once taken wine, drinks hot water, he purifies himself both here and hereafter.

17. By falling from the summit of a mountain or entering a burning fire, or by going on journey for ever after renouncing the world, one is freed from all sins.

18. By celebrating the sacrifice laid down by Vrihaspati, a Brahmana who drinks wine may obtain the region of Brahmana. This has been said by Brahmana himself.

19. If a person, after having drunk wine, becomes humble and makes a gift of land, and abstains himself from it ever afterwards he becomes purified and cleansed.

20. The person that has violated his preceptor's bed, should lie down on a sheet of heated iron, and having cut off the male organ, should leave the world and live in the woods, with eyes always turned upwards.

21. By renouncing one's body, one becomes cleansed of all his sins. Women, by leading a regular life for one year, become freed off of all their sins.

22. The person who practises a very rigid vow, or gives away the whole of his wealth, or dies in a battle fought for the sake of his preceptor, becomes freed off of all his sins.

23. One who utters untruth before one's preceptor or acts against his wishes, becomes freed of that sin by doing something agreeable to one's precepter.

24. One who has deviated from the vow of celibacy may become freed of that sin by being clad in a hide of a cow for six months and observing the penances laid down for Brahmanicide.

25. One who has been guilty of adultery or of theft, is purified by practising rigid vows for a year.

26. When one steals another's property, one should, by all means in his power, return to the said party another property of the value of what has been stolen. One may then be freed of the sin.

27. The younger brother who has married before his elder brother is married, as also the elder brother whose younger brother has married before him, becomes freed by observing a rigid vow, with controlled mind for twelve nights.

28. The younger brother, however, should marry again for rescuing his departed manes. Upon such second marriage the first wife becomes purified and her husband himself would not commit sin by taking her.

29. Men well read in the scriptures say that women may be freed of even the greatest sins by practising the vow of *Chaturmasya* living all the while upon restricted and pure diet.

30. Persons well read in the scriptures take no notice of the sins that women may commit at heart. Whatever their sins may be they are cleansed by their menstrual course like a metallic plate that is cleansed with ashes.

31. Plates desercated by a Shudra eating off it, or a vessel of the same metal that has been smelt by a cow, or stained by a Brahmana's *Gandusha*, may be cleansed by the ten purifying substances.

32. It has been ordained that a Brahmana should acquire and practise all the virtues. For a Kshatriya it has been ordained that he should acquire and practise one fourth of all virtues.

33. So, a Vaishya should practise less (than a Kshatriya's) by a fourth, and a Shudra less (than a Vaishya's) for a fourth. The gravity or lightness of sins of each of the four orders, should thus be ascertained.

34. Having killed a bird or an animal, or cut down living trees, a person should declare his sin publicly and fast for three nights.

35. By having intercourse with one whom intercourse is forbidden, the expiation consists in wandering in wet clothes and sleeping on a bed of ashes.

36. These, O king, are the expiations for sins, as laid down in scriptures and by Brahman himself.

37. A Brahmana may be freed off of all sins by reciting the *Gayatri* in a sarced place, living all the while upon restricted fare, casting off malice, abandoning anger and hate, unaffected by praise and blame, and observing the vow of silence.

38. He should during the day be under shelter of the sky and should sleep in the same way at night, thrice during the day, and thrice during the night, he should also plunge with the clothes into a river or lake for performing his ablutions.

39. Practising rigid vows, he should abstain from speaking with women, Shudras, and degraded persons. A Brahmana by observing such rules may be freed off of all all sins unconsciously committed by him.

40. A person reaps in the next world the fruits, good or bad, of his acts here which are all seen by the elements. Proportionate to virtue or vice, one enjoys or suffers the consequences.

41. By knowledge, by penances, and by pious acts, therefore, one multiplies his happiness. One, therefore, may likewise increase his misery by committing sinful acts.

42. One should, therefore, perform righteous deeds and avoid altogether sinful ones.

43. I have now described what the expiations of the sins are. There is expiation for every sin except those that are (highly heinous.)

44. As regards sins regarding unclean food and the like, and improper speeches, etc., they are of two classes, *viz.*, those committed knowingly and those that committed unconsciously.

45. All sins that are committed knowingly are serious, while those that are committed unwittingly are light. There is expiation for both.

46. Forsooth, sin is capable of being washed away by following the ordinances. Those ordinances, however, have been laid down only for them who have faith in God.

47. They are not for atheists or those that have no faith, or those who are full of pride and malice.

48. A person, O foremost of men, who seeks well-being both here and hereafter, should, O foremost of virtuous men, always follow virtue, hear the righteous, and satisfy the duties that have been ordained for him.

49. Therefore, for the reasons already pointed out by me, you, O king, shall be freed off of all your sins, for you have slain your enemies in the discharge of your duties as a king and for the protection of your life and inheritance.

50. Or, if despite it, you still consider yourself sinful, perform expiation. Do not cast away your life for such grief that does not become a wise man.'

Vaishampayana said :—

51. "Thus accosted by the holy Rishi, king Yudhisthira the just, having thought for a short time, said these words to the sage."

CHAPTER XXXVII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhisthira said :—

1. "Tell me, O grandfather, what food is clean and what, unclean, what gift is praiseworthy, and who is the deserving, and who, undeserving (recipients of gifts).

Vyasa said :—

2. 'Regarding it is cited a old discourse between the ascetics and that lord of creation, *viz.*, Manu.

3—5. In the Krita age, a concourse of Rishis, of rigid vows, having approached the great and powerful lord of creation, Manu, while seated at his ease, requested him to describe duties, saying,—What food should be taken, who is to be considered a deserving person (for gifts), what gifts should be made, how should a person study and what penances should one perform and how, and what acts should be done and what acts should not be done. O lord of creation, tell us everything in detail. Thus solicited by them, the divine and self-sprung Manu said to them,—Listen to me as I describe the duties in brief and in detail.

6—7. In regions which have not been forbidden, silent recitation of sacred Mantras, homa round fasts, knowledge of soul, sacred rivers, regions inhabited by men devoted to pious acts,—these have been laid down as purifying acts and objects. Certain mountains also are purifying, as also the eating of gold and bathing in waters into which have been washed gems and precious stones.

8. Sojourn to sacred pilgrimages and eating of sanctified butter,—these also, forsooth, speedily cleanse a man.

9. No man would ever be called wise if he is proud. If he wishes to live long, he should for three nights drink hot water as an expiation for the same.

10. Refusal to take what is not given, gift, study of sacred books, penance, abstention from injury, truth, freedom from anger, and adoration of the gods in sacrifices,—these are the marks of virtue.

11. Virtue again, according to time and place, becomes sin. Thus misappropriation of another's property, untruth, and injury and killing, may under special circumstances, become virtue.

12-13. To persons capable of judging, acts are of two kinds, *viz.*, virtuous and sinful. From the worldly and the Vedic points of view again, virtue and vice become good or bad. From the Vedic point of view, virtue and vice, would be classed under action and inaction. Inaction, *i.e.*, abstention from Vedic rites leads to liberation (from re-birth while the fruits of action *i. e.*, performance of Vedic rites, leads to repeated death and re-birth. From the worldly point of view, acts that are evil, lead to sins and those that are good, to virtue. From the worldly point of view, therefore, virtue and vice are to be marked out by the good and the evil character of their fruits.

14. Even evil acts, when perfomed for divine purposes, the scriptures, life itself, and the means by which life is sustained, yield good consequences.

15. Expiation has been laid down, for an act undertaken for the purpose of doing mischief (to some one) in the future, as well as for an act done whose consequence is apparently mischievous.

16—17. When an act is performed from wrath or misjudgment, then expiation should be performed by paining the body, guided by example by scriptures, and by reason. When any action, is performed for pleasing or displeasing the mind, the sin originating thereform may be cleansed by pure food and recitation of Mantras.

18. The king who does not use (in a particular case) the rod of chastisement, should fast for one night. The priest who does not advise the king to inflict punishment (in a proper case) should fast for three nights.

19. A man who, from grief, attempts to commit suicide by means of weapons, should fast for three nights.

20. There is no expiation for them who do not observe duties and practices of their order and caste, country, and family, and who forsake their own creed.

21. When any doubt arises regarding what should be done, it should be settled by the injunction of the scriptures which ten persons versed in Vedic scriptures or three of those who frequently recite them may declare.

22. The bull, earth, little ants, worms born in dirt, and poison, should not be eaten by Brahmanas.

23. They should also abstain from eating fishes that have no scales, and four-legged aquatic animals like frogs and others, except the tortoise.

24—26. A Brahmana should not also take water-fowls called Bhasas, ducks, Suparnas, Chakravakas, diving ducks, cranes, crows, shags, vultures, hawks, owls, as also all four-legged carnivorous animals and that have sharp and long teeth, and birds, and animals having two teeth and those having four teeth, as also the milk of the sheep, the she-ass, the she-camel, the newly-calved cow, women, and deer.

27. Beside this, the food that has been offered to the departed manes, that which has been cooked by a woman who has recently given birth to a child, and food cooked by a unknown person, should not be taken. The milk also of a cow that has recently calved should not be drunk.

28. If a Brahmana takes food which has been cooked by a Kshatriya, it diminishes his power; if he takes the food supplied by a Shudra, it decreases his Brahmanic effulgence; and if he takes the food supplied by a goldsmith or a woman who has neither husband nor children, it decreases his longevity.

29. The food supplied by an usurer is equivalent to dirt, while that supplied by a prostitute is equivalent to semen. The food also supplied by persons who connive at the unchastity of their wives, and by persons who are henpecked, is forbidden.

30—33. The food supplied by a person selected (for receiving present) at a sacrifice, by one who does not enjoy his riches or make any gifts, that supplied by one who sells Soma, or one who is a shoe-maker, by an unchaste woman, by a washerman, by a physician, by watchmen, by a number of persons, by one who is marked by a whole village, by one who lives on the income of dancing girls, by persons marrying before their elder brothers are married, by professional penegyrists and bards, and by gamblers, the food also which is brought with the left hand or which is stale, the food which is mixed with alcohol, the food which is already tasted, and the residue of a feast, should not be taken (by a Brahmana.) Cakes sugarcanes, potherbs, and rice boiled in sugared milk, when shorn of relish, should not be taken.

34. The powder of fried barley and of other sorts of fried grain, mixed with curds, when stale with age, should not be taken. Rice boiled in sugared milk, food mixed with the Tila seed, meat, and cakes, that have not been dedicated to the gods, should not be taken by Brahmanas, who live as householders. Having first pleased the gods, Rishis, guests, Pitris, and the tutelary deities, a Brahmana householder should then take his food. A householder by living thus in his own house becomes like a person of the mendicant order that has renounced the world.

37. A man of such conduct even living with his wives as a householder, earns great religious merit. No one should make a gift for gaining fame, or from fear of censure or to a benefactor.

38—39. A pious man would never make gifts to persons living by singing and dancing or to those that are jesters by profession, or to a drunkard, or to a mad man, or to a thief, or to a slanderer or to an idiot, or to one that is pale colored or to one that is defective of a limb, or to a dwarf, or to wicked person, or to one born in a degraded and wicked family, or to one that has not been sanctified by the observance of vows.

40. No gift should be made to a Brahmana who has no knowledge of the Vedas. Gifts should be made to him only who is well read in the Vedas. An improper gift and an improper acceptance beget bad consequences to both the giver and the acceptor.

41. As a person who tries to cross the sea with the help of a rock or a mass of catechu sinks with his support, so the improper giver and the acceptor both sink together.

42. As a fire that is covered with wet fuel does not burn, so the acceptor of a gift who has not practised penances, and piety and studied Vedas cannot confer any benefit (upon the giver.)

43. As water in a skull and milk in a bag made of dog-skin become impure for the uncleanness of the vessels in which they are kept, so the Vedas become fruitless in a person who is not of good conduct.

44. One may give from pity to a low Brahmana who is without Mantras and vows, who is innocent of the scriptures and who is envious.

45. One may, from pity, give to a person who is poor or afflicted or ill. But he should not make charities to such a person with the belief that he would derive any (spiritual) benefit from it or that he would acquire any religious merit by it.

46. Forsooth, a gift made to a Brahmana ignorant of the Vedas, becomes perfectly fruitless, for the shortcomings of the recipient,

47. As an elephant made of wood, or an antelope made of leather, so is a Brahmana who has not read the Vedas. All the three have nothing but names.

48. As a eunuch cannot beget children on women, as a cow does not procreate on another cow, as a bird lives in vain that is featherless, even so is a Brahmana that is without Mantras.

49. As grain without kernel, as a well without water, as libations poured on ashes, even so is a gift to a Brahmana who is ignorant.

50. An unlearned Brahmana is an enemy (to all) and is the destroyer of the food that is offered to the gods and the departed manes. A gift made to such a person becomes useless. He is, therefore, like a robber. He can never attain to blissful regions hereafter.

51. I have now told you in brief, O Yudhishthira, all that was said by Manu on that occasion. This high discourse should be listened to by all, O foremost of Bharata's race.' "

CHAPTER XXVIII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhisthira said:—

1. "O holy and great ascetic, I wish to hear at length what the duties of kings are and what the duties, in full, of all the four orders.

2. I wish to hear, O foremost of Brahmanas, how persons should behave in times of distress, and how I may subjugate the world by following the path of morality.

3. This discourse on expiation, describing fasts and capable of exciting great curiosity, has pleased me.

4. The practice of virtue and the performance of royal duties are always inconsistent with each other. I am always perplexed to think how one may reconcile the two."

Vaishampayana said:—

5—6. 'Then Vyasa, O king, that foremost of all persons conversant with the Vedas, looking at that ancient and omniscient person, *viz.*, Narada, said.—If O king, you wish to hear of duties and morality at length, then ask Bhishma, O mighty-armed one, that old grandfather of the Kurus,

7. Conversant with all duties and endued with universal knowledge that son of Bhagirathi will remove all your doubts regarding the difficult subjects of duties.

8. That goddess, the celestial river of three courses, gave birth to him. He saw, with his physical eyes all the celestials headed by Indra.

9. Having pleased with his dutiful services the celestial Rishis, headed by Vrihaspati, he acquired a knowledge of royal duties.

10. That foremost one among the Kurus acquired a knowledge also of that science, with its interpretations, which Ushanas and the Rishi who is the preceptor of the celestials know.

11. Having practised rigid vows, that mighty-armed one obtained a knowledge of all the Vedas and their branches, from Vashishtha and from Chyavana of Bhrigu's race.

12. In the days of yore he studied under the eldest son of the Grandfather himself, *viz.*, the effulgent Sanatkumara, well conversant with the truths of mental and spiritual science.

13. He learnt the duties in full of the Yatis from Markandeya. That foremost of men learnt the science from Rama and Shakra.

14. Although born as man, his death itself is in his own hands. Although childless, yet he has many blissful regions hereafter as heard by us.

15. Rishis of great merit were his courtiers. There is nothing on earth which is unknown to him.

16. Conversant with all duties and the subtile truths of morality, he will describe to you the duty and morality. See him before he dies.

17. Thus accosted by him, the high-souled and wise son of Kunti, said the following to Satyavati's son Vyasa, that foremost of all orators.

Yudhisthira said:—

18. "Having caused a great and dreadful destruction of kinsmen, I have offended all and am a destroyer of the Earth.

19. Having caused that Bhishma himself, that honest warrior, to be killed deceitfully how shall I approach him for asking him (about duties and morality)?

Vaishampayana said:—

20. 'Actuated by the desire of benefiting all the four orders, the mighty-armed and great chief of Yadu's race once more ad-

dressed that foremost of kings (in the following words):—

Vasudeva said:—

21. 'You should not thus continually indulge in grief. Do, O best of kings, what the holy Vyasa has said.

22. The Brahmanas, O mighty-armed one, and these your highly energetic brothers stand before you beseechingly like persons soliciting Indra the gods of the clouds at the close of summer.

23. The surviving kings, and the people belonging to all the four orders of your kingdom of Kurujangala, O king, are here.

24. For the sake of doing what is agreeable to these great Brahmanas, for satisfying the behest of your reverend senior Vyasa of immeasurable energy, and at the request of ourselves who are well-wishers, and of Draupadi, O destroyer of foes, do what is agreeable to us, O slayer of foes, and what is beneficial to the world.

Vaishampayana said:—

25. "Thus addressed by Krishna, the great king (Yudhisthira) having eyes like lotus petals, rose from his seat for the well-being of the entire world.

27—28. That foremost of men, the illustrious Yudhisthira, solicited by Krishna himself, by the Dwaipayana (Vyasa), by Devasthana, by Jishnu, by these and many others, shook off his grief, and anxiety.

29. Fully conversant with the teachings of the Srutis, with the science that explains them and with all that men usually hear and all that is worthy of being heard, the son of Pandu acquired peace of mind and resolved upon what he should next do.

30. Surrounded by them all like the moon by the stars, the king, placing Dhritarashtra at the head, started for the city.

31. Desirous of entering the city, Kunti's son Yudhisthira, conversant with every duty, worshipped the gods and thousands of Brahmanas.

32—33. He then got upon a new and white car covered with blankets and deer-skins, and to which were yoked sixteen white bullocks endued with auspicious marks, and which had been purified with Vedic Mantras. Adored by panegyrists and bards, the king got upon that car like Soma riding upon his own nectarine vehicle.

34. His powerful brother Bhima took the reins. Arjuna held over his head a highly lustrous umbrella.

35. That white umbrella held upon the car shone like a white cloud adorned with stars in the sky.

36. The two heroic sons of Madri, *viz.*, Nakula and Sahadeva, took up two yak-tails white as the rays of the moon and let with gems, for fanning the king.

37. The five brothers, adorned with ornaments, having got upon the car, O king, shone like the five elements.

38. Riding upon another white car to which were yoked horses fleet as thought, Yuyutsu, O king, followed the eldest son of Pandu.

39. Upon his own shining car of gold to which were yoked Shivya and Sugriva, Krishna, with Satyaki, followed the Kurus.

40. The eldest uncle of Pritha's son, O Bharata, accompanied by Gandhari, headed the train, upon a vehicle carried by men.

41. The other Kuru ladies, as also Kunti and Krishna, all proceeded on excellent cars, headed by Vidura.

42. Then followed a large number of cars and elephants adorned with ornaments, and the infantry and horses.

43. His praises sung by sweet-voiced panegyrists and bards, the king went towards the city of Hastinapur.

44. The march, O mighty-armed one, of king Yudhishthira, was so beautiful that its like had never been witnessed on Earth. Containing healthy and cheerful men, the busy hum of numberless voices was heard there.

45. During the march of Pritha's son, the city and its streets were adorned with lively citizens.

46. The part through which the king passed had been adorned with white festoons of flowers and numberless flags. The streets of the city were perfumed with incense.

47. The palace was covered with powdered perfumes and flowers and fragrant plants, and ornamented with garlands and wreaths.

48. New metallic jars, brimful with water, were kept at the door of every house, and bevies of beautiful maidens stood at different parts.

49. Accompanied by his friends, and welcomed with sweet words the son of Pandu, entered the city through its well-adorned gate."

CHAPTER XXXIX.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Vaishampayana said:—

1. "Then the sons of Pritha entered the city, thousands of citizens came out to see the spectacle.

2. The well-adorned squares and streets, with the crowd of men, shone like the ocean rising at the rise of the moon,

3. The large palaces that stood on the street-sides, gaily decked and full of ladies seemed to shake, O Bharata, with their fair denizens.

4. With soft and modest voices they described the praises of Yudhishthira, of Bhima and Arjuna, and of the two sons of Madri.

5. And they said,—You deserve every praise, O blessed princess of Panchala, who wait by the side of these foremost of men like Gautami by the side of the (seven) Rishis.

6. 'Your acts and vows have fruictfied, O lady.' Thus, O king, the ladies praised the princess Krishna.

7. Praises being thus chanted, O Bharata, and they conversing with one another, and for the shouts of joy (uttered by the men), the city became filled with a loud noise.

8. Having passed through the streets with becoming conduct, Yudhishthira then entered the beautiful palace (of the Kurus) adorned with all ornaments.

9. Approaching the palace, citizens and villagers uttered speeches that were pleasing to his ears.

10. 'By good luck, O foremost of kings, you have defeated your enemies, O slayer of foes. By good luck, you have regained your kingdom through virtue and prowess.

11. Be, O foremost of king, our monarch for a century and protect your subjects virtuously like Indra protecting the celestials'.

12—13. Thus welcomed at the palace-gate with words of blessings and accepting the benedictions uttered by the Brahmanas from all sides, the king, graced with victory and the blessings of his people, entered the palace resembling the mansion of Indra himself, and then got down from his car.

14. Entering the palace, Yudhishthira approached the tutelary deities and adored them with gems and scents and garlands.

15. Endued with great fame and prosperity, the king came out once more and saw a number of Brahmanas waiting with sacred articles in their hands.

16. Surrounded by those Brahmans desirous of uttering blessings on him, the king shone beautiful like the spotless moon in the midst of the stars.

17—18. Accompanied by his priest Dhaumya and his eldest uncle, the son of Kunti gladly adored, with due rites, those Brahmanas with sweets, gems, and profuse gold, and kine and dresses, O king, and with various other articles that each desired.

19. Then loud acclamations of—This is a blessed day,—arose, filling the entire sky, O Bharata. That sacred sound which was sweet to the ear was highly gratifying to the friends and well-wishers of the Pandavas.

20. The king heard that sound uttered by those learned Brahmanas loud and clear like the sound of swans. He listened also to the melodious and significant speeches, of those persons well read in the Vedas.

21. Then arose, O king, the peal of drums and the pleasant blare of conchs, indicative of triumph.

22. Some time after, when the Brahmanas had become silent, a Rakshasa of the name of Charvaka, who had disguised himself as a Brahmana, addressed the king.

23—24. He was a friend of Duryodhana and stood there under the disguise of a religious mendicant. With a rosary, with a tuft of hair on his head, and with a staff in his hand, he stood proudly and fearlessly in the midst of all those Brahmanas that had come there in thousands for uttering for blessings, (upon the king) O king, and all of whom had practised penances and vows.

25. That wicked Rakshasa, desirous of doing evil to the high-souled Pandavas, and without having consulted those Brahmanas, said these words to the king.

Charvaka said:—

26. Making me their spokesman all these Brahmanas, are saying,—Fie on you. You are a wicked king. You are a destroyer of kinsmen.

27. What will you gain, O son of Kunti, by having thus exterminated your race? Having killed also your elders and preceptor, it is proper for you to cast away your life.

28. 'Hearing these words of that wicked Rakshasa, the Brahmanas there were

greatly moved. Cut to the quick by that speech, they set up a loud uproar.

29. And all of them, with king Yudhishthira, O king, became silent from anxiety and shame.

Yudhishthira said :—

30. 'I bow down to you and solicit you humbly, to be pleased with me. You should not cry fie on me. I shall soon cast off my life.'"

Vaishampayana said :—

31. "Then all those Barhmanas, O king, loudly said,—These are not our words. Prosperity to you, O king.

32. Those great persons, well read in the Vedas, with understandings rendered clear by penances, then learnt the disguise of the speaker by means of their spiritual sight.

And they said :—

33. 'This is the Rakshasa Charvaka, the friend of Duryodhana. Having put on the guise of a religious mendicant, he seeks the well-being of his friend Duryodhana.

34. We have not, O you righteous soul, said anything of the kind. Drive away your anxiety. May prosperity be with you and your brothers.'"

Vaishampayana said :—

35. 'Those Brahmanas then, beside themselves with anger, uttered the sound hum. Freed off of all sins, they censured the sinful Rakshasa and killed him there.

36. Consumed by the power of those Brahmavadins, Charvaka fell down dead, like a tree with all its blasted spouts by the thunder of Indra.

37. Duly adored the Brahmanas went away, having pleased the king with their blessings. The royal son of Pandu also, with all his friends, became highly happy."

CHAPTER XL.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Vaishampayana said :—

1—2. "Then Devaki's son Janarddana endued with universal knowledge said to king Yudhishthira who stood there with his brothers,—'In this world, O friend, I adore only the Brahmanas. They are gods on Earth, have venom in their words, and are exceedingly easy to gratify.

3. Formerly, in the Krita age, O king, a Rakshasa of the name of Charvaka, O mighty-armed one, practised austere penances for many years in Vadari.

4. Brahma repeatedly asked him to ask for boons. At last the Rakshasa prayed for the boon, O Bharata, of being freed from fear of every being in the universe.

5. The Lord of the universe granted that high boon of freedom from fear of all creatures, subject to the only condition that he should be careful of how he offended the Brahmanas.

6. Having obtained that boon, the sinful and powerful Rakshasa of terrific deeds and great power began to assail the gods.

7. The gods, oppressed by the power of the Rakshasa, assembling together, approached Brahman, for bringing about their enemy's destruction.

8. The eternal god answered them, O Bharata, saying,—I have already arranged the means by which the death of this Rakshasa may soon be encompassed.

9. There will be a king of the name of Duryodhana. Among men, he will be the friend of this creature. Out of affection towards him, the Rakshasa will insult the Brahmanas.

10. Pained by the wrong he will inflict upon them, the Brahmanas, whose power is in speech, will in anger censure him, at which he will die.

11. That Rakshasa Charvaka, O foremost of kings, killed by the curse of the Brahmanas, lies there, dead. Do not, O foremost of Bharata's race, grieve.

12. Your kinsmen, O king, have all died while performing the Kshatriya duties. Those leading Kshatriyas, those high-souled heroes, have all gone to heaven.

13. Do you attend to your duties now, O you of unfading glory, do not grieve. Kill your enemies, protect your subjects, and worship the Brahmanas.'"

CHAPTER XLI.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Vaishampayana said :—

1. "Shorn of grief and anxiety the royal son of Kunti, took his seat, with face eastwards, on an excellent seat made of gold.

2. On another seat, beautiful and shining and made of gold, sat, with face directed towards him, those two destroyer of foes, *viz.*, Satyaki and Vasudeva.

3. Placing the king in their midst, on his two sides sat Bhima and Arjuna upon two beautiful seats set with gems.

4. Upon a white ivory throne, decked with gold, sat Pritha with Sahadeva and Nakula.

5. Sudharman, and Vidura, and Dhaumya, and the Kuru king Dhritarashtra, each sat separately on separate seats that shone with the effulgence of fire.

6. Yuyutsu and Sanjaya and the illustrious Gandhari, all sat down where king Dhritarashtra had sat.

7. Seated there, the righteous king, touched the beautiful white flowers, Swastikas, vessels full of various articles, earth, gold, silver, and gems.

8—9. Then headed by the priest all the subjects came to see king Yudhishthira, bringing with them various kinds of sacred articles.

9. Then earth and gold, and many sorts of gems, and all other articles in profusion which were necessary for the performance of the coronation rite, were brought there.

10—11. There were golden jars brimful with water, those made of copper and silver and earth, flowers, fried paddy, Kusha grass, cow's milk, (sacrificial) fuel consisting of the wood of Shami, Pippala, and Palasa, honey, clarified butter, (sacrificial) ladles made of Udumvara, and conchs adorned with gold.

12. Then requested by Krishna, the priest Dhaumya, constructed according to rule, an altar gradually inclining towards the east and the north.

13—14. Making the great Yudhishthira then, with Krishna the daughter of Drupada, seated upon a handsome seat, called Sarvatobhadra, with firm feet and covered with tiger-skin and effulgent, began to pour libations of clarified butter upon the sacrificial fire with proper Mantras.

15—16. Then rising from his seat, Krishna took up the sanctified conch, poured the water it contained upon the head of king Yudhishthira the son of Kunti. The royal sage Dhritarashtra and all the subjects also did the same as requested by Krishna. Thus bathed with the sanctified water of the conch, the son of Pandu then, with his brothers, looked highly beautiful.

17. Then Pandavas and Anakas and drums were beat. King Yudhishthira, duly accepted the present made to him by the subjects. Always making enough of presents in profusion in all his sacrifices, the king honored his subjects in return.

18. He gave a thousand nishkas to the Brahmanas who uttered blessings on him. All of them had studied the Vedas and were wise and well-behaved.

19—20. Pleased (with presents), the Brahmanas, O king, wished him prosperity and victory, and with voice melodious like that of swans, chanted his praises, saying —O Yudhishthira of mighty arms, by good luck, O son of Pandu, you have acquired victory. By good luck, O highly effulgent hero, you have regained your position through prowess.

21—21. By good luck, the wielder of Gandiva, and Bhimasena, and yourself, O king, and the two sons of Madri, are all well, having killed your foes and escaped alive from this battle, destructive of heroes. Do you, O Bharata, attend forthwith to those acts that should next be done.'

23. Thus worshipped by those pious men, king Yudhishthira, with his friends, became installed on the throne of a large kingdom, O Bharata."

CHAPTER XLII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Vaishampayana said:—

1—2. "Having listened to those words, suitable to the hour and place, of his subjects, king Yudhishthira answered them saying:—'Great indeed must be the son of Pandu, whose merits, true or false, are thus recited by such foremost of Brahmanas assembled together.

3. Forsooth, we are all your favourites, since you so freely describe us as possessing those accomplishment.

4. King Dhritarashtra, however, is our father and god. If you wish to do what is pleasing to me, always obey him and do what he likes.

5. Having killed all my kinsmen, I live for him alone. My great duty is to always serve him with particular c re.

6. If you, as also my friends, think that I should be a favorite with you and them, let me then request you all to treat Dhritarashtra as you used to do before.

7. He is the master of the world, of yourselves, and of myself. The whole world with the Pandavas, is his,

8. You should always remember those words of mine.' The king then asked them to go where they liked.

9. Having sent away the citizens and the people of the provinces, the Kuru king appointed his brother Bhimasena as Yuvaraja.

10. And he gladly appointed the highly intelligent Vidura for helping him with his advice and for looking after the sixfold requirements of the state.

11–12. And he appointed the old Sanjaya endued with every accomplishment, as the superintendent of finances. He appointed Nakula superintendent of the forces, for giving them food and pay and for looking after other affairs of the army.

13. King Yudhishthira appointed Phalguna for resisting hostile forces and punishing the wicked.

14. He appointed Dhaumya, the foremost of priests, to attend daily to the Brahmanas and perform all rites in honor of the gods and all other religious rites.

15. He appointed Shahadeva to always remain by his side, for the king thought, O king, that he should always be protected by that brother of his.

16. The king cheerfully supported others in various other affairs according to their gratification.

17—18. That destroyer of hostile heroes, *viz.*, the righteous-souled king Yudhishthira, ever devoted to virtue, commanded Vidura and the high-souled Yuyutsu, saying,—'You should always with attention and care do everything that my royal father Dhritarashtra desires.

19. Everything for the citizens and the residents of the provinces should be done by you in your respective departments, after the king's permission."

CHAPTER XLIII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Vaishampayana said :—

1. After this the noble king Yudhishthira caused the Shraddha rites to be performed for every one of his kinsmen killed in battle.

2. King Dhritarashtra also distributed, for the good of his dead sons, excellent food, and kine, and immense wealth, and many beautiful and costly gems amongst the Brahmanas.

3—4. Yudhishthira, accompanied by Draupadi, distributed much wealth for the sake of Drona and the great Karna, of Dhrishtadyumna and Abhimanyu, of the Rakshasa Ghatotkacha the son of Hidimva, and of Virata, and his other well-wishers who had served him loyally, and of Drupada and the five sons of Draupadi.

5. For each of these, the king pleased thousands of Brahmanas with presents of wealth, gems, kine and clothes.

6. The king performed the Shraddha rite for the good, in the next world, of every one of those kings also who had been killed in the battle without a single excepted kinsman or friend.

7. And the king also, for the good of the souls of all his friends, set up houses for the distribution of food, and erected places for the distribution of water, and tanks to be excavted in their names.

8. Thus satisfying the debt he owed to them and warding off the chance of censure in the world, the king became happy and began to protect his subjects virtuously.

9. He showed due honor as before, to Dhritarashtra, and Gandhari, and Vidura, and to all the Kaurava elders and to all the officers.

10. The kind Kuru king honored and protected all those ladies also who had, for the battle, been deprived of their heroic husbands and sons.

11. The powerful king showed kindness towards the destitute and the blind and the helpless by giving them food, clothes and protection.

12. Freed from foes and having vanquished the whole Earth, king Yudhishthira began to enjoy great happines."

CHAPTER XLIV.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Vaishampayana said :—

1—3. "Having regained the kingdom, the highly pure and wise king Yudhishthira, after the ceremony of installation had been over, joining his hands together, addressed the lotus-eyed Krishna of Dasharha's race, saying,—'Through your grace, O Krishna, through your policy, might, intelligence and prowess, O foremost of the Yadus, I have regained this ancestral kingdom of mine. O you having lotus-eyes, I repeatedly bow to you, O chastiser of foes.

4. You have been called the One only Being. You are the refuge of all worshippers. The Rishis worship you under various names.

5. Salutation to you, O Creator of the Universe. You are the soul of the Universe and the Universe has originited from you. You are Vishnu, you are Jishnu, you are Hari, you are Krishna, you are Vaikuntha, and you are the greatest of all beings.

6. You have, as said in the *Puranas*, taken your birth seven times in the womb of Aditi. You also took birth in the womb of Prishni. The learned say that you are the three Yugas.

7. All your deeds are sacred. You are the master of our senses. You are the great Lord worshipped in sacrifices. You are called the great swan. You are Three-eyed Shambhu. You are One, though known as Vibhu and Damodara.

8. You are the great Boar you are Fire, you are the Sun, you have the emblem of bull on your banner, and you have Garuda also for your emblem. You are the grinder of inimical armies, you are the Being who permeates every form in the universe, and you are of irresistible power.

9 You are the foremost of all things, you are dreadful, you are the commander in battle, you are Truth, you are the giver of food, and you are Guha (the celestial commander-in-chief). You yourself never suffer deterioration, you cause your enemies to fade and waste. You are the Brahmana of pure blood, and you are the issues of intermarriage. You are great.

10. You move in the sky, you are called Vrishadarbha and Vrishakapi. You are Ocean, you are without attributes, you have three humps, you have three abodes, and you create human forms on Earth, coming down from heaven.

11. You are Emperor, you are superior to Emperor, and even superior to him. You are King of the gods, and you are the root of the Universe. You are all-powerful you are existence in every form, you are formless, you are Krishna, and you are fire.

12. You are the Creator, you are the father of the celestial physicians, you are (the sage) Kapila, and you are the Dwarf.

13 You are Sacrifice embodied, you are Dhruva, you are Garuda, and you are called Yajnasena. You are Shikhandin, you are Nahusha, and you are Vabhru. You are the constellation Punarvasu residing in the sky.

14. You are of twany color, you are the sactifice of Uktha, you are Sushena, you are the drum. The track of your car-wheels is light. You are the lotus of Prosperity, you are the cloud Pushkara, and you are adorned with garlands.

15. You are rich, you are powerful, you are the most subtile, and you are described in the Vedas. You are the great sea, you are Brahman, you are the sacred refuge, and you know the residences of all. You are called Hiranyagarva, you are the sacred Mantras *swadha* and *swaha*, you are Keshava.

16. You are the cause of all, and you are its dissolution. In the beginning you created the universe. This universe is under your sway, O Creator of the universe. Salutations to you, O wielder of *Sharnga* bow, discus, and sword.'

17. Thus hymned by king Yudhishthira in the midst of the assembly, the lotus-eyed Krishna became pleased. That foremost one of the Yadavas then began to cheer up the eldest son of Pandu with many sweet speeches."

CHAPTER XLV.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Vaishampayana said :—

1. "The king sent away all his subjects, who, ordered by the king, came back to their respective abodes.

2—3. Solacing his brothers, Yudhishthira, shining with beauty, then addressed highly powerful brothers Bhima, Arjuna and the twins, saying,—'Your bodies have, in the great battle, been wounded with various weapons by the foe. You are greatly tired, sorrow and anger have burnt your hearts.

4. Through my fault, O foremost of Bharata's race, you have suffered the miseries of banishment in the forests like ordinary men.

5. With great joy and ease enjoy this victory. After taking rest and refreshing your faculties, meet me again in the morning.

6—7. After this, the mighty-armed Vrikodara, like Indra entering his own beautiful mansion, entered the palace of Duryodhana, that was decorated with many excellent buildings and rooms, that abounded with gems of various kinds, and that was full of servants male and female, and which Yudhishthira assigned to him with the consent of Dhritarashtra.

8—9. The mighty-armed Arjuna also, at the king's behest obtained the palace of Dushasana which was not inferior to Duryodhana's and which consisted of many excellent mansions and was adorned with a golden gate-way, and which was full of riches and and attendants of both sexes.

10. The palace of Durmarshana was even superior to that of Dusshasana. Resembling the palace of Kuvera himself, it was adorned with gold and every sort of gem.

11. King Yudhishthira gladly gave it to Nakula who deserved it best and who had been reduced with sufferings in the great forest.

12. The best of palaces belonging to Durmukha was highly beautiful and adorned with gold. It was full of beds and beautiful women having eyes like lotus-petals.

13. The king gave it to Sahadeva who was ever busy with doing what was agreeable to him. Obtaining it, Sahadeva became pleased as the king of treasures upon obtaining Kailasa.

14. Yuyutsu and Vidura and Sanjaya, O king, and Sudharman and Dhaumya, proceeded to their former abodes.

15. Like a tiger entering his cave in the hills, that foremost of men, *viz.*, Krishna, accompanied by Satyaki, entered the palace of Arjuna.

16. Feasting on the dishes and drinks, the princess passed the night in merriment. Awaking in the morning with delighted hearts, they approached the presence of the king Yudhishthira."

CHAPTER XLVI.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Janamejaya said:—

1. "You should, O learned Brahmana, tell me what was next done by Yudhishthira the mighty-armed son of Dharma after he had regained his kingdom.

2. You should tell me also, O Rishi, what the heroic Hrishikesha, the supreme lord of the three worlds, did after this."

Vaishampayana said:—

3. "Hear me, O king, as I narrate fully, O sinless one, what the Pandavas, headed by Vasudeva, did after this.

4. Having regained his kingdom, O monarch, Kunti's son Yudhishthira made each of the four orders of men perform their respective duties.

5. The (eldest) son of Pandu gave a thousand great Brahmanas of the Snataka order a thousand gold coins each.

6. He then pleased the servants who were dependent on him and the guests who came to him, including persons who were undeserving, by satisfying their wishes.

7. He gave to his priest Dhaumya kine in thousands, and immense wealth and gold and silver and dresses of various kinds.

8. O monarch, the king treated Kripa like a preceptor. Ever observing vows the king continued to honor Vidura highly.

9. That foremost of charitable men satisfied all persons with presents of food and drink and dresses of various kinds and beds and seats.

10. Having restored peace to his kingdom the highly illustrious king, O best of monarchs, paid due honors to Yuyutsu and Dhritarashtra.

11. Placing his kingdom at the disposal of Dhritarashtra, of Gandhari, and of Vidura, king Yudhishthira spent his days happily.

12. Having pleased everybody, including the citizens, in this way, Yudhishthira, O foremost of Bharata's race, approached with joined hands the presence of the great Vasudeva.

13. He saw Krishna, of the hue of a blue cloud, seated on a large sofa bedecked with gold and gems.

14. Clad in yellow silk robes and adorned with celestial ornaments, his person shone effulgent like a jewel set on gold.

15. His bosom adorned with the Kaustubha gem, he shone like the mountain with the rising Sun.

16—17. There was no equal of his beauty in the three worlds. Approaching the great one who was an incarnation of Vishnu, king Yudhishthira addressed him sweetly and smilingly saying,—'O foremost of intelligent men, have you passed the night happily?

18. O you of unfading glory, have all your faculties been fully invigorated? O foremost of intelligent persons, is it all right with your understanding?

19. We have regained our kingdom and the whole Earth has come under our sway, O divine lord, through your favour, O refuge of the three worlds and, O you of three steps. Through your favour we have gained victory and obtained great fame and

have not transgressed the duties of our order.'

20. The divine Krishna did not speak a single word to that chastiser of enemies, King Yudhishthira, for he was then rapt in meditation."

CHAPTER XLVII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhishthira said:—

1. 'Wonderful it is, O you of immeasurable prowess, that you are rapt in meditation. O great refuge of the universe, is it all well with the three worlds?

2. When you have, O god, withdrawn yourself from the world, having, O foremost of men, adopted the fourth state (of perfect unconsciousnees of the world) my mind has been filled with wonder.

3. The five vital airs which act within the body have been controlled by you. You have controlled your senses wthin your mind.

4. Both words and mind, O Govinda, have been concentered within your understanding. All your senses, have been withdrawn into your self.

5. The hair on your body stands erect. Your mind and understanding are both calm. You are as immobile now, O Madhava, as an wooden post or a stone?

5. O illustrious god, you are as calm as the flame of a lamp burning in a place where there is no wind. You are as immobile as a rock.

7. If I am fit to hear the cause, and if it is no secret, remove, O god, my doubt, for I beg this favour from you.

8. You are the Creator and you are the Destroyer. You are destructible and yon inedestructible. You are without beginning and you are without end. You are the first and the foremost of beings.

9. O foremost of pious men, tell me the cause of this abstraction. I solicit your favour, and am your devoted worshipper, and am bending my head to you.

10. Thus accosted the illustrious younger brother of Vasava, reinstating his mind, understanding, and the senses in their proper places, said these words similingly.

Vasudeva said:—

11. 'That foremost men, *viz.*, Bhishma, who is now lying on a bed of arrows, and who is now like a fire that is about to be extinguished, is thinking of me. It is therefore my mind also was concentrated on him.

12. My mind was fixed in him the twang of whose bow and the sound of whose palms Indra himself was unable to bear.

13. I was thinking of him who having defeated in a moment all the assembled kings, carried the three princesses of Kashi for the marriage of his brother Vichitraviryya.

14. I was thinking of him who fought continually for twenty-three days with Rama himself of Bhrigu's race and whom Rama could not defeat.

15. Controlling all his senses and concentrating his mind by the aid of his understanding, he sought my refuge. It was for this that I had fixed my mind upon him.

16. I was thinking of him whom Ganga conceived and gave birth to, according to ordinary human laws and whom Vaishtha took as a pupil.

17 I was thinking of that powerful hero of great intelligence who is a master of all the celestial weapons as also of the four Vedas with all their auxiliaries.

18. I was thinking of him, O son of Pandu, who is the favourite disciple of Rama the son of Jamadagni, and who is the master of all the sciences.

19. I was thinking of that best of all persons conversant with morality and duty, of him, O foremost of Bharatas, who knows the Past, the Future, and the Present.

20. After the ascension to heaven of that foremost of kings for his own achievements the Earth, O son of Pritha, will look like a moonless night.

21. Therefore, O Yudhishthira humbly approaching Ganga's son, *viz.*, Bishma, ask him about what you may wish to learn.

22. O king enquire of him about the four branches of knowledge, about the sacrifices and the rites sanctioned for the four castes, about the four modes of life, and about the duties of kings.

23. When Bhishma, that foremost one of Kuru's race, will disappear from the world every kind of knowledge will go away with him. It is, therefore, that I urge you to do it.

24—25. Hearing these wholesome and pregnant words of Vasudeva, the righteous Yudhisthira, with voice suppressed with tears, answered Janarddana saying—'What you have said, O Madhava, about the

greatness of Bhishma, is perfectly true. I have not the least doubt about it.

26. I had heard of the piety and greatness, of the illustrious Bhishma from great Brahmanas talking about it.

27. You, O killer of foes, are the Creator of all the worlds. There, cannot, therefore, O delighter of the Yadavas, be the least doubt in what you say.

28. If you are pleased to show us favour, O Madhava, then we shall go to Bhishma with yourself at our head.

29. When the divine Sun shall have turned towards the north, Bhishma will leave (this world) for those blissful regions which he has acquired. That descendant of Kuru's race, therefore, O mighty-armed one, deserves to see you.

30. Bhishma will then see you who are the first of gods, and who are destructible and indestructible. Indeed, O lord, you are the vast receptacle of Brahma.

Vaishampayana said :—

31. 'Hearing these words of king Yudhisthira, the destroyer of Madhu addressed Satyaki who was sitting by him, saying, —'Let my car be yoked.'

32. At this Satyaki quickly left Keshava's company and going out, ordered Daruka, saying,—'Let Krishna's car be made ready.'

33. Hearing the words of Satyaki, Daruka immediately yoked Krishna's car. That best of cars, adorned with gold, decked with profuse emeralds, and moon-gems and sun-gems furnished with golden wheels, effulgent, fleet as the wind, set in the middle with various other kinds of jewels, beautiful as the morning sun, equipped with a beautiful standard bearing the emblem of Garuda, and numberless other banners, was yoked with those best of horses quick coursing as thought, *viz.*, Sugriva and Saivya and the other two, in trappings of gold. Having yoked it, O tiger among kings, Daruka with joined palms, informed Krishna of the fact."

CHAPTER XLVIII.

(RAJADHARMANUSHASANA PARVA.)—*Continued.*

Janamejaya said :—

1. "How did the grandfather of the Bharatas, who lay on a bed of arrows, cast off his body and what sort of Yoga did he adopt?"

Vaishampayana said :—

2. "Listen, O king, with pure heart and rapt attention, as to how, O foremost of the Kurus, the great Bhishma renounced his body.

3. As soon as the Sun, passing the solstitial point entered in his northerly course, Bhishma with rapt attention, caused his soul (as connected with and independent of the body) to enter into the Universal Soul.

4. Surrounded by many foremost of Brahmanas, that hero, his body cut with innumerable arrows, shone like the sun with his innumerable rays.

5—12. Surrounded by Vyasa conversant with the Vedas, by the celestial Rishi Narada, by Devasthana, by Ashmakasumantu, by Jaimini, by the great Paila, by Shandilya, by Devarata, by the highly intelligent Maitreya, by Asita and Vasishtha and the great Kaushika, by Harita and Lomasa and the highly intelligent Atri's son, by Vrihaspati and Shukra and the great sage Chyavana, by Sanatkumara and Kapila and Valmiki and Tumvuru and Kuru, by Maudgalya and Rama of Bhrigu's race, and the great sage Trinavindu, by Pipalada and Vayu and Samvarta and Pulaha and Katha, by Kashyapa and Pulastya and Kartu and Daksha and Parashara, by Marichi and Angiras and Kashmya and Gautama and the sage Galava, by Dhaumya and Vibhanda and Mandavya and Dhaumra and Krishnanubhautika, by Uluka, that foremost of Brahmanas and the great sage Markandeya, by Bhashkari and Purana and Krishna and Suta,—that foremost of pious men, surrounded by these and many other saintly sages of great souls and endued with faith and self-control and equanmity of mind, the Kuru hero looked like the Moon surrounded by the planets and the stars.

13. Lying on his bed of arrows, that foremost of men, Bhishma, with pure heart and joined hands, thought of Krishna in mind, word, and deed.

14. With a cheerful and strong voice he sang the encomium of the destroyer of Madhu, that lord of Yoga, the lotus-navelled deity, that lord of the universe, called Vishnu and Jishnu.

15. With joined hands, that foremost of orators, that powerful Bhishma of highly virtuous soul, thus praised Vasudeva.

Bhishma said :—

16. "O Krishna, O foremost of Beings, be pleased with words which I utter, in brief and in full, from desire of singing your praises.

17. You are pure and purity. You transcend all. You are what people say to be THAT. You are the Supreme Lord. With my entire heart I seek your refuge, O universal Soul and Lord of all creatures!

18. You are without beginning and without end. You are the greatest of the great and Brahma. Neither the celestials nor the Rishis know you. The divine Creator, Narayana or Hari, alone knows you.

19. Through Narayana, the Rishis, the Siddhas, the great Nagas, the gods, and the celestial Rishis, know a little of you. You are the greatest of the great and undecaying.

20. The celestials, the Danavas, the Gandharvas, the Yakshas, the Pannagas, do not know who you are and whence you have sprung.

21. All the worlds and all created things live in you and enter you at the time of dissolution. Like gems strung together in a thread, all things possessing attributes exist in you, the Supreme Lord.

22. Having the universe for your work and the universe for your limbs, this universe consisting of mind and matter exists in your eternal and all-pervading soul like flowers strung together in a strong thread.

23. You are called Hari, have a thousand heads, thousand feet, thousand eyes, thousand arms, thousand crowns, and thousand effulgent faces. You are called Narayana, the deity, and the refuge of the universe.

24. You are the subtilest of the subtile, grossest of the gross, the heaviest of the heavy, and the highest of the high.

25. In the Vaks, the Anuvaks, the Nishads, and the Upanishads, you are regarded as the Supreme Being of irresistible power. In the Samans also, which are always true, you are known as Truth's self.

26. You are of quadruple soul, Supreme soul, individual soul, mind and consciousness. You manifest yourself only in the understanding of all creatures. You are the Lord of your votaries. O god, you are worshipped under four good, high, and secret names, Vasudeva, Sangkarshana, Pradyumna, and Aniruddha.

27. Penances are always present in you, penances live in your form. You are the Universal Soul. You are omniscient. You are the universe. You are the creator of everything in the universe.

28. Like two sticks creating a blazing fire, you have been born of the divine Devaki and Vasudeva for the protection of Brahma on Earth.

29. For his eternal liberation, the devout worshipper, withdrawing his mind from everything else and renouncing all desires, beholds you, O Govinda, who are the pure Soul, in his own soul.

30. You excell the sun in glory. You are beyond the perception of the senses and the understanding. O lord of all creatures, I place myself in your hands.

31. In the Puranas you have been described as Purusha. In the begining of cycles, you are said to be Brahma, and at the time of universal dissolution you are spoken of as Sankarsana. You are worshipful therefore I worship you.

32. Though One, you have yet many forms. You have your passions under complete control. Faithfully performing the rites laid down in the scriptures, your votaries sacrifice to you, O giver of every wish.

33. You are designated the sac within which the universe lies. All created things reside in you. Like swans and ducks swimming on the water, all the worlds are seen floating in you.

34. You are Truth. You are One and Undecaying. You are Brahma. You are beyond mind and matter. You are without beginning, middle, and end. Neither the gods nor the Rishis know you.

35. The gods, the Asuras, the Gandharvas, the Siddhas, the Rishis, and the great Uragas, with concentrated minds, always worship you. You are the great panacea for all sorrow.

36. You are without birth and death. You are Divine. You are self-born. You are eternal. You are invisible and beyond perception. You are called Hari and Narayana, O powerful one.

37. The Vedas describe you as the Creator of the universe and the Lord of everything existing in the universe. You are the Supreme Protector of the universe. You are Undecaying and that which is called the Highest.

38. You are gold-hued. You are the killer of Asuras. Though One, Aditi gave birth to you in twelve forms. Salutations to you who are the Soul of the Sun.

39. Salutations to you in your form of Soma who is the highest of Rishis and who gratifies with nectar the gods in the light fortnight and the Pitris in the dark fortnight.

40. You are the One Being of transcendent effulgence dwelling beyond darkness. Knowing you one has no fear of death. Salutations to you in that form which is an object of knowledge.

41. In the grand Ukthya sacrifice, the Brahmanas worship you as the great Rich. In the great fire-sacrifice, they describe you as the chief (priest). You are the soul of the Vedas. Salutations to you.

42. The Richs, the Yajus, and the Samans are your habitation. You are the five sorts of pure libations. You are the seven words used in the Vedas. Salutations to you in your form of Sacrifice.

43. Libations are poured on the Homa fire accompanied with seventeen Mantaras. You are the soul of the Homa. Salutations to you.

44. You are the Purusha described in the Vedas. Your name is Yajus. The Vedic metres are your limbs. The sacrifices laid down in the three Vedas form your three heads. The great sacrifices called Rathantara is your voice expressing your gratification. Salutations to you in your form of sacred hymns.

45. You are the Rishi who had appeared in the great sacrifice extending for a thousand years celebrated by the Patriarchs. You are the great swan with wings of gold. Salutations to you in your form of a swan.

46. Roots with all kinds of affixes and suffixes form your limbs. The Sandhis are your joints. The consonants and vowels are your ornaments. The Vedas have described you as the divine word. Salutations to you in your form as the Word.

47. Assuming the form of a boar whose limbs were Sacrifice, you had raised the submerged Earth for the behoof of the three worlds. Salutations to you in your form of infinite power.

48. You sleep in Yoga on your snake sofa formed by the thousand hoods (of the Naga). Salutations to you in your form of sleep.

49. You make the bridge for crossing the sea of life with Truth, with the means of emancipation, and with the means by which the senses may be controlled. Salutations to thee in your form of Truth.

50. Men following various religions moved by desire of various fruits, worship you with various rites. Salutations to you in your form of religion.

51. From you have originated all things. You move all creatures having physical frames and cherishing desires to action. Salutations to thee in your form of Excitement.

52. The great Rishis seek your unmanifest self within the manifest. Called Kshetrajna, you sit in Kshetra. Salutations to you in your form of Kshetra.

53. Though always conscious and present in self, the Sankhyas still describe you as existing in the three states of wakefulness, dream and sleep. They further describe you as possessed of sixteen attributes and representing the number seventeen. Salutations to your form as described by the Sankhyas.

54. Casting off sleep, restraining vital airs, Yogins of controlled senses see you as eternal light. Salutations to you in your Yoga form.

55. Peaceful Sannyasins, freed from fear of re-birth on account of the extinction of all their sins and merits, obtain you. Salutations to you in your form of emancipation.

56. At the end of a thousand cycles, you assume the form of a fire with blazing flames and consume all creatures. Salutations to you in your form of fierceness.

57. Having consumed all creatures and converted the universe into one sheet of water, you sleep on the waters in the form of a child. Salutations to you in your your as Maya (illusion).

58. From the navel of the Self-born having eyes like lotus leaves, sprung a lotus. On that lotus is situate this universe. Salutations to you in your form as lotus.

59. You have a thousand heads. You permeate everything. You are of immeasurable soul. You have conquered the four kinds of desire that are as vast as the four seas. Salutations to you in your form of Yoga sleep.

60. The clouds are in the hair of your head. The rivers are in the several joints of your limbs. The four oceans are in your stomach. Salutations to you in your form as water.

61. Birth and death originate from you. All things, again, at the universal dissolution, are dissolved in you. Salutations to your form as cause.

62. You sleep not in the night. You are engaged in day time also. You witness the good and the bad actions (of all). Salutations to you in your form of (universal) observer.

63. There is no act which you cannot do. You are again, always ready to do righteous acts. Salutations to you in your form of Work, the form, *viz.*, which is called Vaikuntha.

64. In anger you had in battle, rooted out twenty-one times the Kshatriyas who had trodden virtue and authority under their feet. Salutations to you in your form of Cruelty.

65. Dividing yourself into five parts you have become the five vital airs which work within every body and cause every living creature to move. Salutations to you in your form of air.

66. You appear in every cycle in the forms called month and season and half-year and year, and are the cause of both creation and dissolution. Salutations to you in your form of Time.

67. Brahmanas are your mouth, Kshatriyas are your two arms, Vaishyas are your stomach and thighs, and Shudras are your feet. Salutations to you in your form of caste.

68. Fire is your mouth. The heavens are the crown of your head. The sky is your navel. The Earth is your feet. The Sun is your eye. The points of horizon are your ears. Salutations to you in your form as the three worlds.

69. You are superior to Time. You are superior to Sacrifice. You are higher than the highest. Having yourself no origin, you are the origin of the universe. Salutations to you in your form as Universe.

70. People according to the attributes assigned to you by the Vaisheshika theory, consider you as the Protector of the world. Salutations to you in your form of Protector.

71. Assuming the forms of food, drink, and fuel, you multiply the humours and the vital airs of creatures and keep up their existence. Salutations to you in your form of life.

72. For supporting the life you eat the four kinds of food. Assuming also the form of Agni within the stomach, you digest that food. Salutations to you in your form of digesting fire.

73. Assuming the form of man-lion with twany eyes and twany manes with teeth and claws for your weapons, you had killed the king of the Asuras. Salutations to you in your form of might.

74. Neither the gods, nor the Gandharvas, nor the Daityas, nor the Danavas, know you truly. Salutations to your form of great subtility.

75. Assuming the form of the beautiful, illustrious, and powerful Ananta in the nether region, you uphold the universe. Salutations to your form of power.

76. You stupefy all creatures by the fetters of affection and love for the continuance of the creation. Salutations to you in your form of stupefaction.

77. Knowing that knowledge which knows the five elements to be the true Self-knowledge people approach you by knowledge. Salutations to you in your form of Knowledge.

78. Your body cannot be measured. Your understanding and eyes see every thing. You are infinite and immeasurable. Salutations to you in your form of vastness.

79. You had assumed the form of a hermit with matted locks on head, staff in hand, a long stomach, and having alms bowl for your quiver. Salutations to you in your form of Brahma.

80. You carry the trident, you are the lord of the celestials, you have three eyes, and you are great. Your body is always besmeared with ashes. Salutations to you in your form of Rudra.

81. The crescent forms the ornament of your forehead. You have snakes for the holy thread round your neck. You are armed with Pinaka and trident. Salutations to your form of dreadfulness.

82. You are the soul of all creatures. You are the Creator and the Destroyer of all creatures. You are without anger, without enmity, without affection. Salutations to you in your form of Peace.

83. Everything is in you. Everything originates from you. You are Everything Everywhere are you. You are always the All. Salutations to you in your form as Everything.

84. Salutations to you whose work is the universe, to you who are the soul of the universe, to you from whom has originated the universe, to you who are the dissolution of all things, to you who are beyond the five elements.

85. Salutations to you who are the three worlds, to you who are above the three worlds! Salutations to you who are all the directions. You are All and you are the one refuge of All.

86. Salutations to you, O divine Lord, O Vishnu, and, O eternal origin of all the worlds. You, O Hrishikesha, are the Creator, you are the Destroyer, and you are invincible.

87. I cannot see that divine form in which you are manifest in the Past, Present, and Future. I can, however, see truly your eternal form.

88. You have filled heaven with your head, and Earth with your, and feet the three worlds with your energy. You are Eternal and permeate every thing in the universe.

89. The directions are your arms, the Sun is your eye, and prowess is your vital fluid. You are the lord of all creatures. You stand closing the seven paths of the Wind whose power is immeasurable.

90. Those who worship you, are freed from all fears, O Govinda of undecaying prowess, you are clad in yellow robes of the color of the Atasi flower.

91. The lowering of head to you for once, O Krishna, is equal to the completion of ten Horse-sacrifices. The man who has celebrated ten Horse-sacrifices is not freed from the obligation of re-birth.

92. The man, however, that salutes Krishna is freed from re-birth. They who have Krishna for their vow, they who think of Krishna in the night, and upon getting up from sleep, may be said to have Krishna for their body. Those people (after death) enter Krishna's self even as libations of clarified butter sanctified with Mantras enter the burning fire.

93. Salutations to you who remove the fear of hell, to you, O Vishnu, that are a boat to them who are sunk in the eddies of the ocean of worldly life.

94. Salutations to you, O God, that are the Brahmana's self, to you who are the benefactor of Brahmanas and kine, to you that are the benefactor of the universe, to you that are Krishna and Govinda.

95. The two syllables Hari are the purse of those who sojourn through the wilderness of life and the panacea that effectually cures all worldly attachments, and the means which remove sorrow and grief.

96. As Truth is full of Vishnu, as the universe is full of Vishnu, as everything is full of Vishnu, so let my soul be full of Vishnu, and my sins be dissipated.

97. I seek your refuge and am devoted to you, desirous of obtaining a happy end. O you having eyes like lotus petals, O best of gods, do you think of what will be for my well-being.

98. Having yourself no origin, O Vishnu, you are the origin of Knowledge and Penances. You are thus lauded, O Janarddana, thus adored by me in the Sacrifice of words only, be, O god, gratified with me.

99. The Vedas are devoted to Narayana. Penances are devoted to Narayana. The gods are devoted to Narayana. Everything else is Narayana.'

Vaishampayana said:—

100. "Having said these words, Bhishma, with mind fixed upon Krishna, said, —'Salutations to Krishna.' And bowed to him.

101. Learning by his Yoga power of the devotion of Bhishma, Madhava, called also Hari, (entering his body) conferred upon him divine knowledge of the Past, the Present, and the Future, and went away.

102. When Bhishma became silent, the Brahmavadins, with voices suppressed with tears, worshipped that great chief of the Kurus in excellent words.

103. Those foremost of Brahmanas lauded Krishna also, that first of Beings, and then continued silenty to praise Bhishma repeatedly.

104—105. Learning of the devotion of Bhishma towards him, that foremost of Beings, *viz.*, Madhava, suddenly rose from his seat and got on his car, Keshava and Satyaki proceeded on one car. On another proceeded those two great princes, *viz.*, Yudhishthira and Dhananjaya.

106—107. Bhimsena and the twins rode on a third; while those foremost of men, *viz.*, Kripa and Yuyutsu, and that scorcher of foes, *viz.*, Sanjaya of the charioteer caste, proceeded on their respective cars, each of which looked like a town. And all of them went on, making the Earth tremble with the rattle of their car-wheels.

108. That foremost of men, as he went on, cheerfully listened to the laudatory, speeches uttered by the Brahmanas. The destroyer of Keshi, with a cheerful heart, saluted the people waiting by the road side with joined hands and bent heads."

CHAPTER XLIX.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Vaishampayana said:—

1—2. "Then Hrishikesha, and king Yudhishthira, and all those persons headed by Kripa, and the four Pandavas, riding on those cars resembling fortified cities and adorned with standards and banners, quickly went to Kurukshetra with the help of their quick-coursing horses.

3. They descended on that field which was covered with hair, marrow and bones, and where millions of great Kshatriyas had died.

4. It also contained many hills made of the bodies and bones of elephants and horses, and human heads and skulls were scattered over it like conch-shells.

5. Interspersed with thousands of funeral pyres and containing masses of armour and weapons, the vast field looked like the drinking site of the Destroyer himself used and left of late.

6. The powerful car-warriors quickly proceeded, seeing the field of battle haunted by crowds of spirits and thronged with Rakshas.

7. While proceeding, the powerful Keshava, that delighter of all the Yadavas, spoke to Yudhishthira about the prowess of Jamadagni's son.

8. 'Yonder, at a distance, O Partha' are the five lakes of Rama. There Rama offered oblations of Kshatriya blood to his departed manes.

9. It was here that the powerful Rama, having freed the Earth of Kshatriyas for twenty-one times, accomplished his task.'

Yudhisthira said :—

10. 'I have doubt very much of what you say about Rama's having twenty-one times rooted the Kshatriyas in days of yore.

11. When the very Kshatriya seed was burnt by Rama, O foremost of the Yadus, how was the Kshatriya order revived?

12. How, O best of the Yadus, was the Kshatriya order exterminated by the illustrious and great Rama, and how did it again grow?

13. In dreadful car-encounters millions of Kshatriyas were killed. The Earth, O foremost of orators, was covered with the corpses of Kshatriyas.

14—15. Why was the Kshatriya order thus rooted out in days of old by Rama, the great descendant of Bhrigu, O foremost of the Yadus. O Vrishni hero, remove this doubt of mine, O Garuda-fanned hero. O Krishna, O younger brother of Vasudeva, the highest knowledge is from you.' "

Vaishampayana said :—

16. "The powerful elder brother of Gada then described fully to Yudhishthira everything that had taken place, as to how the Earth had become filled with Kshatriyas."

CHAPTER L.

(RAJADHARMANUSHASANA PARVA.)—*Continued.*

Vasudeva said :—

1. "Listen, O son of Kunti, to the story of Rama's energy and powers and birth as I heard from great Rishis discoursing upon the subject.

2. Listen to the story of how millions of Kshatriyas were killed by Jamadagni's son and how those that were born again in the various royal houses in Bharata were again killed.

3. Jahnu had a son named Rajas. Rajas had a son named Valakashwa. King Valakashwa had a pious son named Kushika.

4. Resembling the thousand-eyed Indra on Earth, Kushika, practised the austerest of penances from desire of getting the lord of the three worlds for a son.

4. Seeing him engaged in the hardest of penances and capable of begetting a son, the thousand-eyed Purandara himself inspired the king with his energy.

6. The great lord of the three worlds, *viz.*, the chastiser of Paka, O king, then became Kushika's son known by the name of Gadhi.

7. Gadhi had a daughter, O king, by the name of Satyavati. The powerful Gadhi married her to Richika a descendant of Bhrigu.

8. Her husband of Bhrigu's race, O delighter of the Kurus, became highly pleased with her for the purity of her conduct. He cooked *charu* the sacrificial food of milk and rice for giving to Gadhi a son.

9. Calling his wife, Richika of Bhrigu's race, said,—This portion of the sanctified food should be taken by you, and this (the other) portion by your mother.

10. An energetic son will be born of her who will be the foremost of the Kshatriyas, Invincible by Kshatriyas on Earth, he will be the destroyer of the foremost of Kshatriyas.

11. As regards you, O blessed lady, this portion of the food will give you a son of great wisdom, a personification of tranquillity, endued with ascetic penances, and the foremost of Brahmanas.

12. Having said these words to his wife, the blessed Richika of Bhrigu's race, setting his heart on penances, entered into the woods.

13. About this time, king Gadhi, making a pilgrimage to the sacred waters, arrived with his queen at the hermitage of Richika.

14. O king, thereupon taking the two portions of the sanctified food, Satyavati cheerfully and quickly, represented the words of her husband to her mother.

15. The queen-mother, O son of Kunti, gave the portion reserved for herself to her daughter, and herself took unwittingly the portion intended for the latter.

16. Thereupon Satyavati, her body blazing with lustre, conceived a child of dreadful form intended to become the exterminater of the Kshatriyas.

17. Seeing the Brahmana child lying within her womb, that foremost of the Bhrigus said to his wife of heavenly beauty these words :—

18. 'You have been imposed upon by your mother, O blessed lady, by the substitution of the sanctified food. Your son will become a man of cruel deeds and vindictive heart. Your brother again (born of your mother) will be a Brahmana ever devoted to ascetic penances.

19. The seed of the supreme and universal Brahma had been placed into the sanctified food intended for you, while into that intended for your mother had been placed the sum-total of Kshatriya energy.

20. On account of the substitution of the two parts, O blessed lady, that which had been intended will not happen. Your mother will get a Brahmana child while you will get a son that will become a Kshatriya.'

21. Thus addressed by her husband the highly blessed Satyavati bent down her head at his feet and tremblingly said,—You should not, O holy one, speak such words to me, *viz.*—You will obtain a wretch among Brahmanas for your son."

Richika said :—

23. 'This was not intended by me, O blessed lady, for you. A son of terrific deeds has been conceived by you for the substitution of the sanctified food.'

Satyavati replied :—

24. 'If you wish, O sage, you can create other worlds, what shall I say of a child? You should, O powerful one, give me a son who will be pious and peaceful.'

Richika said :—

25. 'I had never uttered even in jest, O blessed lady, an untruth. What need then be said of a time for preparing sanctified food with the help of Vedic formulæ after lighting a fire?

26. It was ordained of yore by Destiny, O lovely damsel. I have known it all by my penances. All the descendants of your father will be endued with Brahmanic virtues.'

Satyavati said :—

27. 'O powerful one, let our grandson be such, but, O foremost of ascetics, let me have a quiet son.'

Richika said :—

28. 'O fair lady, I see no distinction between a son and a grandson. It will be, O lovely lady, as you say.'

Vasudeva said :—

29. "Then Satyavati gave birth to a son in Bhrigu's race who was devoted to penances and peaceful occupations, *viz.*, Jamadagni of regulated vows.

30. Kaushika's son Gadhi begot a son named Vishwamitra. Possessed of every attribute of a Brahmana, that son though a Kshatriya by birth was equal to a Brahmana.

31. Richika (thus) begat Jamadagni, that sea of penances. Jamadagni begot a son of dreadful deeds.

32. The foremost of men, that son mastered all the sciences, including that of arms. Like a burning fire, that son was Rama, the exterminater of the Kshatriyas.

33. Having satisfied Mahadeva on the mountains of Gandhamadana, he begged from that deity for weapons, especially the axe of fierce power in his hands.

34. For that peerless axe of fiery splendour and irresistible sharpness, he became unequalled on Earth.

35—37. Meanwhile the powerful son of Kritavirya, the king of the Haihayas, endued with great power, highly pious, and possessed of a thousand arms through the favour of (the great Rishi) Dattatreya, having conquered in battle, by the strength of his own arms, the entire Earth with her mountains and seven islands, became a very powerful sovereign and (at last) gave away the Earth to the Brahmanas in a horse-sacrifice.

38. Once begged by the thirsty god of fire, O son of Kunti, the thousand-armed king of great prowess gave alms to that deity.

39. Originating from the point of his arrow, the highly powerful god of fire desirous of consuming (what was offered)

burnt villages and towns and kingdoms and hamlets of cowherds.

40. Through the prowess of that foremost of men, *viz.*, the powerful Kartaviryya, the god of fire consumed mountains and great forests.

41. Helped by the king of the Haihayas the god of fire, increased more by the wind, consumed the uninhabited but the charming hermitage of the high-souled Apava.

42—43. O mighty-armed king, seeing his hermitage consumed by the powerful Kshatriya, the highly energetic Apava cursed that monarch in anger, saying,—Since, O Arjuna, without reserving these my woods, you have burnt them, therefore, Rama (of Bhrigu's race,) will cut your thousand arms.

44—47. The powerful Arjuna, however, of great prowess, always devoted to peace, ever obedient to Brahmanas and ready to protect all classes, and charitable and brave, O Bharata, did not think of that curse impreeated on him by that great Rishi. His powerful sons, always proud and cruel, on account of that curse, became the indirect cause of his death. The princes, O foremost of Bharata's race, caught and brought away the calf of Jamadagni's Homa cow, against the knowledge of Kartaviryya the king of the Haihayas. For this reason a dispute took place between the great Jamadagni and the Haihayas.

48. The powerful Rama, the son of Jamadagni, filled with anger cut off the arms of Arjuna and brought back, O king, his father's calf which was grazing within the inner appointment of the king's mansion.

49—50. Then the foolish sons of Arjuna, going in a body to the hermitage of the great Jamadagni, cut with their lances, O king, the head of that Rishi from off his trunk while the celebrated Rama had gone out for fetching sacred fuel and grass.

51. Worked up with anger at the death of his father and filled with vengeance, Rama vowed to rid the Earth of Kshatriyas and took up arms.

52. Then that foremost of the Bhrigus, endued with great energy, displaying his prowess, quickly killed all the sons and grandsons of Kartaviryya.

53. Killing thousands of Haihayas in anger, the descendant of Bhrigu, O king, covered the Earth with blood.

54. Highly energetic, he speedily freed the Earth of all Kshatriyas. Filled then with pity, he retired into the woods.

55. Afterwards, after the expiry of some thousands of years, the powerful Rama, who was angry by nature, was accused of cowardice.

56—57. The grandson of Vishwamitra and son of Raivya, possessed of great ascetic merit, named Paravasu, O king, began to accuse Rama publicly, saying,—O Rama, were not those pious men, *viz.*, Pratarddana and others, who were assembled at a sacrifice at the time of Yayati's death, Kshatriyas by birth?

58. You are not truthful, O Rama! You simply brag before people. For fear of Kshatriya heroes you have betaken yourself to the mountains.

59. Hearing these words of Paravasu, the descendant of Bhrigu, once more took up arms and once more covered the Earth with hundreds of Kshatriya bodies.

60. Those Kshatriyas, however, O king counting by hundreds, that were not killed by Rama, multiplied (in time) and became powerful monarchs on Earth.

61. Rama once more killed them quickly, not sparing even the very children, O king. The Earth again was covered with the bodies of Kshatriya children of premature birth.

62. As soon as Kshatriya children were born, Rama killed them. Some Kshatriya ladies, however, succeeded in hiding their children from Rama.

63. Having made the Earth shorn of Kshatriyas for twenty-one times, the powerful Bhargava, at the completion of a horse-sacrifice, gave away the Earth as sacrificial present to Kashyapa.

64—65. For preserving the residence of the Kshatriyas, Kashyapa, O king, pointing with his hand that still held the sacrificial ladle, said these words,—O great sage, go to the shores of the southern ocean. You should not, O Rama, live within my kingdom.

66. At these words, Ocean all on a sudden made for Jamadagni's son, on his other shore, a region called Surparaka.

67. Kashyapa also, O king, having accepted the Earth in gift, and made a present of it to the Brahmanas, entered into woods.

68. Then Shudras and Vaishyas, began wilfully to know, O foremost of Bharata's race, the wives of Brahmanas.

69. When anarchy begins on Earth, the weak are oppressed by the strong, and no man is master of his own possessions.

70. Unprotected duly by the virtuous Kshatriyas, and oppressed by the wicked

for that disorder, the Earth quickly sank to the lowest depths.

71. Seeing the Earth sinking from fear, the great Kashyapa held her on his lap; and because the great Rishi held her on his lap (*uru*) therefore is the Earth known by the name of Urvi.

72. The goddess Earth for securing protection, pleased Kashyapa and begged of him a king.

The Earth said :—

73. 'There are, O Rishi, some leading Kshatriyas concealed by me among women. They were born in the family of the Haihayas. Let them, O sage, protect me.

74. There is another person of Puru's family, *viz.*, Viduratha's son, O powerful one, who has been brought up among bears in the Rikshavat mountains.

75. Another, *viz.*, the son of Saudasa, has been protected, through pity, by the highly energetic Parashara ever engaged in sacrifices.

76. Though born in the family of a twice-born one, yet like a Shudra he does everything for that Rishi and has, therefore been named servant of all work.

77. Shivi's energetic son Gopati, has, been brought up in the forest among kine. Let him, O sage, protect me.

78. Pratraddana's highly powerful son named Vatsa has been brought up among calves in a cowpen. Let that Kshatriya protect me.

79. Dadhivahana's grandson and Diviratha's son was kept hidden on the banks of Ganga by the sage Gautama.

80. His name is Vrihadratha. Possessed of great energy and endued with numerous accomplishments, that blessed prince has been protected by wolves and the mountains of Griddhrakuta.

81. Many Kshatriyas of the race of Marutta have been protected. Equally energetic like the lord of Maruts, they have been brought up by Ocean.

82. These children of the Kshatriyas have been heard of as housing in different places. They are residing with artizans and goldsmiths. If they protect me I shall then remain unmoved.

83. Their fathers and grandfathers have been killed for my sake by the highly powerful Rama. It is my duty, O great sage, to see that their funeral rites are properly performed.

84. I do not desire that I should be protected by my present kings. Do you, O sage, quickly make such arrangements that I may remain (as before).'

Vasudeva said :—

85. 'Then, finding out those energetic Kshatriyas whom the goddess had named, the sage Kashyapa installed them duly as kings.

86. Those Kshatriya races that are now in existence are the offsprings of those princes.—What you have questioned me, O son of Pandu, thus took place in days of yore.'

Vaishampayana said :—

87. "Conversing thus with Yudhisthira, that foremost of pious men, the great Yadava hero proceeded quickly on that car lighting up all the quarters like the divine Sun himself."

CHAPTER LI.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Vaishampayana said : —

1—2. "Hearing of those wonderful deeds of Rama, king Yudhisthira became stricken with wonder and said to Janarddana,—'O you of Vrishni's race, the prowess of the great Rama, who in anger had freed the Earth of Kshatriyas was like that of Shakra himself.

3 The sons of Kshatriyas, stricken with the fear of Rama, were concealed (and brought up) by kine, Ocean, pards, bears, and monkeys.

4. Indeed, praiseworthy is this world of men and fortunate are they that live in it where such a wonderful but righteous deed was performed by a Brahmana.'

5. After this discourse, those two illustrious heroes, *viz.*, Krishna of undecaying glory and and Yudhishthira proceeded where the powerful son of Ganga lay on his bed of arrows.

6. They then saw Bhishma lying on his arrowy bed and shining like the evening Sun covered with his own rays.

7. The Kuru hero was encircled by many ascetics like Indra of a hundred sacrifices by the denizens of heaven. The spot on which he lay was highly sacred, for it was situate on the banks of the river Oghavati.

8—9. Seeing him from a distance, Krishna and Dharma's royal son, the four Pandavas, and the others headed by Shwaradwat, got down from their cars and restraining their minds and concentrating all their senses, approached the great Rishis.

10. Saluting those foremost of Rishis headed by Vyasa, Govinda and Satyki and the others came to the son of Ganga.

11. Seeing Ganga's son of great ascetic merit, the Yadu and Kuru princes, took their seats, around him.

12. Seeing Bhishma resembling a fire about to be extinguished, Keshava with a rather depressed heart addressed him as follows.

Keshava said:—

13. 'Is your understanding now as clear as before? I hope your understaning, O foremost of orators, is not clouded?

14. I hope your limbs are not afflicted by the pain originating from the wounds inflicted by arrows? Mental grief also weakens the body.

15. By virtue of the boon granted to you by your father, the righteous Shantanu, your death, O powerful hero, depends on your own will. I myself have not that merit for which you have obtained this boon.

16. Even the smallest pin when put into the body produces pain. What need then be said, O king, hundreds of arrows that have pierced you?

17. Surely, pain cannot be said to assail you. You can, O Bharata, instruct the very celestials regarding the origin and dissolution of living creatures.

18. Possessed of great knowledge, you know everything belonging to the Past, the Future and the Present.

19. The dissolution of created beings and the mode of righteousness, are well known to you, O you of great wisdom, for you are an ocean of virtue and duty.

20. While living in the climax of prosperity, I saw you forego female intercourse though surrounded by female companions.

21—22. Except Shantanu's highly powerful son Bhishma firmly devoted to righteousness, possessed of heroism and having virtue for the only object of life, we have never heard of any other person in the three worlds who could, by his power of asceticism, though lying on a bed of arrows and on the point of death, prevent death (from attacking him.)

23—24. We have never heard of anyone else who was so devoted to truth, to penances, to gifts, to the celebration of sacrifices, to the sciences of arms, to the Vedas, and to the protection of persons begging for the same, and who abstained from injuring any creature, so pure in conduct, so self-controlled, and so bent upon doing good to all creatures, and who was also so great a car-warrior as you.

25. Forsooth, you are competent to defeat, on a single car, the gods, Gandharvas, Asuras, Yakshas, and Rakhasas.

26. O mighty-armed Bhishma, you are described by the Brahmanas as the ninth of the Vasus. By your virtues, however, you have excelled them all and are equal to Vasava himself.

27. I know, O best of persons, that you are celebrated for your prowess, O foremost of beings, among even the very abstracts.

28. Among men on Earth, O foremost of men, we have never seen nor heard of any one endued with such accomplishments.

29. O Kshatriya chief, you excell the gods themselves in all these accomplishments. By your ascetic power you can create a universe of mobile and immobile creatures. What is the use of saying that you have acquired many blessed regions by means of your foremost of virtues?

30. Remove now the sorrow of the eldest son of Pandu who is burning with sorrow on account of the destruction of his kinsmen.

31. All the duties that have been laid down for the four orders about the four modes of life are well known to you.

32—33. Everything again that is in the four branches of learning, in the four Hotras, O Bharata, as also those eternal duties that are laid down in Yoga and Sankhya philosophy, the duties too of the four orders and those duties that are not inconsistent with their practices,—all these, along with their interpretations,—O son of Ganga, are known to you.

34. The duties that have been laid down for the issues of intermarriages and and those laid down for particular countries and tribes and familes, and those declared by the Vedas and by wise men, are all well known to you.

35. You are the master-topics of histories and the Puranas. All the scriptures treating of duty and practice are centered in your memory.

36. Expect you, O foremost of men, there is no other person that can dispell the

doubts that may arise regarding the subjects of knowledge studied in the world.

37. With the help of your intelligence, do you, O prince of men, drive the sorrow felt by the son of Pandu. Persons endued with so great and such varied knowledge live only for solacing those whose minds have been stupefied'."

CHAPTER LII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Vaishampayana said :—

1. "Hearing those words of the highly intelligent Vasudeva, Bhishma, raising his head a little, said these words with joined hands.

Bhishma said :—

2. 'Salutations to you, O divine Krishna! You are the origin and the dissolution of all the worlds. You are the Creator and you are the Destroyer. You, O Hrishikesha, cannot be defeated by any one.

3. The universe is the work of your hand. You are the soul of the universe and the universe has originated from you. Salutations to you. You are the end of all created things. You are above the five elements.

4. Salutations to you who are the three worlds and that are again above the three worlds. O lord of Yogins, salutations to you who are the refuge of all.

5—6. O foremost of beings, those words which you have said regarding me have enabled me to see your divine attributes as manifest in the three worlds. O Govinda, I also behold your eternal image.

7. You stand closing the seven paths of the powerful Wind. The sky is occupied by your head, and the Earth by your feet.

8—9. The quarters are your two arms, and the Sun is your eye, and Shakra is your prowess. O you of undecaying glory, your body clad in yellow robes that resemble the colour of the Atasi flower, seem to us to be like a cloud charged with flashes of lightning. Think of that, O best of gods, which would be good, O you having lotus eyes, for my humble self who am devoted to you, who seek refuge with you, and who am desirous of acquiring a blissful end.'

Vasudeva said :—

10. 'Since, O foremost of men, your devotion to me is very great, for this, O prince, I have shown my divine form to you.

11. I do not, O foremost of kings, display myself to one which is not my votary, or to a devotee who is not sincere, or to one, O Bharata, who has not restrained his soul.

12. You are devoted to me and always observe righteousness. Of a pure heart, you are always self-restrained and ever practice penances and make gifts.

13. Through your own penances, O Bhishma, you are competent to see me. Those regions from which no one returns, O king, are ready for you.

14. Fifty-six days, O foremost of Kuru's race, still remain for you to live. Renouncing your body, you shall then, O Bhishma, obtain the blessed meed of your deeds.

15. See, those deities and the Vasus, all having fiery forms, riding on their cars, are waiting for you invisibly till the moment of the Sun's entering on his northerly course.

16. Subject to universal time, when the divine Sun turns to his northerly course, you, O foremost of men, shall go to those regions whence no man returns to this Earth.

17. When you, O Bhishma, will leave this world all Knowledge, O hero, will end with you. It is, therefore, that all these persons, assembled together, have approached you for listening to discourses on duty and morality.

18. Do you then speak words of truth, containing morality and profit and Yoga, to Yudhisthira who is firm in truth but whose learning has been clouded by sorrow consequent on the destruction of his kinsmen, and do you, by this, speedily remove that grief of his'."

CHAPTER LIII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Vaishampayana said :—

1. "Hearing these words of Krishna pregnant with morality and worldly profit, Shantanu's son Bhishma answered him thus.

Bahishma said :—

2. 'O lord of all the worlds, O mighty-armed one, O Shiva, O Narayana, O you

of undecaying glory, hearing your words I have been filled with joy.

3. But what words, O master of speech, can I communicate in your presence, when especially all the subjects of speech have been treated in your speech?

4. Whatever in either world should be done or is done, emanates from your intelligent self, O god.

5. That person, who can speak on the subject of heaven before the king of the celestials, himself is able to deal with morality and desire and profit and liberation in your presence.

6. My mind, O destroyer of Madhu, is greatly agitated by the pain of wounds inflicted by arrows. My limbs are weak. My understanding is not clear.

7. I am so afflicted, O Govinda, by these arrows resembling poison or fire that I have not the power to speak anything.

8. My strength is leaving me. My vital airs are about to leave me. The very vitals of my body are being consumed. My understanding is clouded.

9. From weakness my words are becoming indistinct. How then can I dare speak? O lord of Dasharha's race, be pleased with me.

10. O mighty-armed one, I will not say anything. Pardon me. Even the lord of speech (Vrihaspati) will hesitate to speak before you.

11. I cannot any longer decipher the points of the compass, nor distinguish the sky from the earth. Through your energy, O slayer of Madhu, I am only alive.

12. Do you, therefore, yourself speak for the behoof of king Yudhisthira, for you are the ordainer of all the ordinances.

13. How, O Krishna, when you, the eternal creator of the universe, are present, can one like me speak like a disciple before his preceptor?

Vasudeva said:—

14. 'Your words become you only who are the foremost of Kuru's race, who are endued with great energy, who are of great soul, and who are possessed of great patience and conversant with every subject.

15. Regarding what you have said about the pain of wounds, receive, O Bhishma, this boon what I grant you, O powerful one, from favour.

16. Uneasiness, stupefaction, burning pain, hunger and thirst shall not, O son of Ganga, assail you, O you of undecaying glory.

17. Your perception and memory, O sinless one, shall be unclouded. Your understanding shall not disappear.

18. Your mind, O Bhishma, freed from the qualities of darkness and ignorance, will always be subject to the quality of goodness, like the moon coming out of the clouds.

19. Your understanding will penetrate every subject regarding duty, morality, or profit, you will think upon.

20. O foremost of kings, acquiring choice vision, you will, O you of incomparable prowess, succeed in seeing the four orders of created things.

21. Possessing the eye of knowledge, you will, O Bhishma, see, like fishes in a limpid stream, all created things that you will try to recollect.'"

Vaishampayana said:—

22. "Then those great Rishis, with Vyasa amongst them, worshipped Krishna with hymns from the Richs, the Yajus, and the Samans.

23. A shower of celestial flowers of all seasons fell on that spot where the Vrishni hero with Ganga's son and the son of Pandu were.

24. All kinds of celestial instruments played in the sky and the Apsaras began to sing. No evil portent appeared there.

25. An auspicious, pleasant and pure breeze, carrying every kind of fragrance, began to blow. All the points of the horizon became clear and quiet, and all the animals and birds began to move about peacefully.

26. Soon after, like a fire at the outskirt of a great forest, the divine Sun of a thousand rays was seen to descend westwards.

27. Then, rising up, the great Rishis saluted Janarddana and Bhishma and king Yudhishthira.

28. Upon this, Keshava, the sons of Pandu, Satyaki, Sanjaya, and Sharadwat's son Kripa, bowed reverentially to those sages.

29. Always righteous those sages, thus adored by Keshava and others, quickly went to their respective habitations, saying —'We will return to-morrow.'

30. After this, Keshava and the Pandavas, saluting Bhishma and going round him, got upon their beautiful cars.

31. Those heroes then went out, accompanied by many other cars adorned with golden Kuvaras, and infuriate elephants resembling mountains, and horses quick-moving as Garudas, and the infantry armed with bows and weapons.

32. That army, moving quickly, proceeded in two detachments, one in the van and the other in the rear of those princes. The spectacle shone like two currents of the great river Narmada at the point where it is divided by the Rikshavat mountains standing across it.

33. Cheering up that great army the divine Moon rose before it in the sky, once more giving moisture, by his own force, to the terrestial herbs and plants whose juice has been drunk up by the Sun.

34. Then that foremost of Yadu's race and the sons of Pandu, entering the (Kuru) city which was shining like that of the city of Indra itself, proceeded to their respective edifices like tired lions seeking their caves."

CHAPTER LIV.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Vaishampayana said:—

1. Retiring to his bed, the destroyer of Madhu, slept happily.

2. Awaking when half a period was wanting for the approach of the day, he made himself ready for meditation. Concentrating all his senses, he meditated on the eternal Brahma.

3. Then a number of well-trained and sweet voiced persons, conversant with hymns and the Puranas, began to sing the praises of Vasudeva, that master of all creatures and the creator of the universe.

4. Others, keeping time by the clapping of hands, began to sing sweet hymns, and vocalists began to sing. Thousands of conch-shells and drums were blown and beat.

5. The charming sound also of Vinas, Panavas, and bamboo flutes, was heard. The spacious edifice of Krishna, seemed, as if to laugh with music.

6. In the mansion of king Yudhisthira also melodious voices were heard, exclaiming auspicious wishes, and the sound of songs too and musical instruments.

7. Then the Dasharha hero performed his ablutions. Joining his hands, the mighty armed hero, of undecaying glory, silently recited his sacred Mantras, and lighting up a fire poured libations of clarified butter upon it.

8. Distributing a thousand kine amongst a thousand Brahmanas all of whom were masters of the four Vedas, he made them utter benedictions upon him.

9—10. Touching next various sorts of sacred articles and beholding himself in a clear mirror, Krishna addressed Satyaki, saying,—'Go, O descendant of Shini, and repairing to Yudhisthira's palace, ascertain whether if the king is dressed for visiting Bhishma.'

11—12. Thus commanded by Krishna, Satyaki, proceeding quickly to the royal son of Pandu, said to him,—'The foremost of cars, belonging to the highly intelligent Vasudeva, is ready, O king, for Janarddana will go to see Ganga's son.

13. O righteous king, he is waiting for you. You should now do what should be done next.—Thus addressed, Dharma's son Yudhisthira answered as follows.

Yudhisthira said:—

14. 'O Phalguna of matchless splendour, let my best of cars be made ready. We should not be accompanied by the soldiers, but we shall proceed alone.

15. That best of righteous persons *viz.*, Bhishma, should not be vexed. Let not the guards, therefore, O Dhananjaya accompany us to-day.

16. From this day Ganga's son will discourse on things that are great mysteries. I do not, therefore, O son of Kunti, wish that there should be a miscellaneous assembly.'

Vaishampayana said:—

17. "Hearing these words of the king, Kunti's son Dhananjaya, that best of men, went out and returning said to him that his best of cars stood ready for him.

18. King Yudhisthira, the twins, Bhima and Arjuna, the five resembling the five elements, then proceeded towards Krishna's mansion.

19. While the great Pandavas were coming, Krishna accompanied by the grandson of Shini, got upon his car.

20. Saluting one another from their cars and each enquiring of the other whether he had passed the night happily, those foremost of men proceeded, without stopping, on those foremost of cars whose rattle resembled the roar of the clouds.

21. Krishna's horses, *viz.*, Valahaka, Meghapushpa, Shaivya and Sugriva were driven by Daruka.

22. The animals, urged by him, O king ran on marking the Earth with their hoofs.

23—24. Highly strong and quick-coursing, they flew onwards, devouring as if the very skies. Traversing the sacred field of Kuru, the princes went to that spot where the powerful Bhishma was lying on his bed of arrows, surrounded by those great Rishis, like Brahman himself in the midst of the celestials.

25. Then Govinda, Yudhishthira. Bhima, and the wielder of Gandiva, the twins and Satyaki, getting down from their cars, saluted the Rishis by raising their right hands.

26. Encircled by them, king Yudhishthira, like the moon in the midst of the stars, approached Ganga's son like Vasava proceeding towards Brahman.

27. Possessed by fear, the king timidly cast his eyes on the mighty-armed hero lying on his bed of arrows like the Sun himself dropped from the sky.

CHAPTER LV.

RAJADHARMANUSHASANA PARVA).—*Continued.*

Janamejaya said :—

1—3. "When that foremost men, of righteous soul and great energy, strictly devoted to truth and with passions restrained, *viz*, the son of Shantanu and Ganga, named Devavrata or Bhisma of undecaying glory, lay on a hero's bed with the sons of Pandu sitting around him, tell me, O great sage, what conversation took place in that meeting of heroes after the destruction of all the soldiers."

Vaishampayana said :—

4. "When Bhishma, that chief of the Kurus, lay on his bed of arrows, many *Rishis* and *Siddhas*, O king, headed by Narada, came there.

5. The residue of the kings with Yudhishthira at their head, Dhritarashtra, Krishna, Bhima, Arjuna and the twins also came there.

6. Approaching the grandfather of the Bharatas who shone like the Sun himself dropped from the sky, those great persons began to bewail for him.

7—8. Then, reflecting for a moment, Narada, of divine features, addressed all the Pandavas and the residue of the kings, saying, 'The time, I think, has come for you to question Bhishma for Ganga's son is about to die like the Sun that is on the point of setting.

9. He is about to give up his ghost. Do you all, therefore, request him to discourse to you. He is acquainted with the various duties of all the four orders.

10. Aged as he is, after renouncing his corporeal frame he will attain to high regions of bliss. Request him, therefore, forthwith to clear the doubts that exist in your minds.'

11. Thus accosted by Narada, those princes approached Bhishma, but unable to ask him anything looked at one another.

12. Then Yudhishthira the son of Pandu, addressing Hrishikesha, said,—"There is no one else than Devaki's son who can question the grandfather.

13. O foremost one of Yadu's race, do you, therefore, O destroyer of Madhu, speak first. You are the foremost of us all and are conversant with every duty and practice.'

14. Thus addressed by the son of Pandu, the illustrious Keshava of undecaying glory, approaching the unconquerable Bhishma, spoke to him as follows.

Vasudeva said :—

15. 'Have you, O best of kings, passed the night happily? Has your understanding become unclouded?

16. Does your knowledge, O sinless one, shine in you by inward light?

17. I hope your heart does not feel pain and your mind is no longer agitated?'

Bhishma said :—

18. 'Burning, stupefaction, toil, exhaustion, and pain, through your grace, O you of Vrishni's race, have all left me in a single day.

19. O you of matchless splendour, I behold as distinctly as a fruit placed in my hands, all that is past, all that is future, and all that is present.

20. I behold clearly, O you of unfading glory, by virtue of the boon granted by you to me, all the duties laid down in the Vedas, and in the Vedantas.

21. The duties that have been described by persons of learning and righteous conduct are still fresh in my memory. I am conversant also, O Janarddana, with the duties and practices obtaining in particular

countries and among particular tribes and families.

22. I remember again everything regarding the four modes of life. I am acquainted, O Keshava, with the royal duties.

23. I would say, O Janarddana, everything in its proper hour. Through your favour, I have acquired an auspicious understanding.

24. Strengthened by contemplation of you, I feel as if I have become a young man again. Through your favour, O Janarddana, I have become capable to talk on what is for the behoof of the world.

25. Why, however, O holy one, do you not yourself describe to Pandu's son all that is good? What explanation can you give about it? Tell me quickly, O Madhava.'

Vasudeva said:—

26. "Know, O you of Kuru's race, that I am the root of fame and of everything that produces good. All things, good or bad, emanate from me.

27. Who on Earth will wonder if the Moon be said possessing cool rays? Similarly, who will wonder if I were described as one endued with the greatest fame.

28. I have, however, resolved to enhance your fame, O you of great splendour. It is for this, O Bhishma, that I have just filled you with great intelligence.

29. As long, O king, as the Earth will last, so long will your fame travel with unmitigated lustre through all the worlds.

30. Whatever, O Bhishma, you will say to the inquiring son of Pandu, will pass on Earth like the authoritative declarations of the Vedas.

31. That person, who will follow the authority of your declarations, will obtain hereafter the meed of every meritorious act.

32. For this reason, O Bhishma, I have conferred on you celestial understanding so that your fame may be increased on Earth.

33. As long as a man's fame lasts in the world, so long are his good deeds alive.

34. The unslain residue of the kings are sitting around you, desirous of hearing your discourses on morality and duty. Do you speak to them, O Bharata.

35. You are aged and your conduct is consistent with the injunctions of the Srutis. You are a master of the royal duties and of every other science of duty.

36. No one, has ever marked the slightest transgression in you since your very birth. All the kings know you to be a master of the sciences of morality and duty.

37. Like a father to his sons do you, therefore, O king, describe to them high morality. You have always adored the Rishis and the gods.

38. You should discourse on these subjects fully to persons desirous of listening to discourses on morality and duty. A learned person, especially when requested by the righteous, should talk of the same. The sages have declared this to be a duty.

39. O powerful one if you do not speak on such subjects, you will incur sin. Therefore, questioned by your sons and grandsons, O learned one, about the eternal duties (of men), do you, O foremost of the Bharatas, describe this subject to them.'"

CHAPTER LVI.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Vaishampayana said:—

1. The highly energetic delighter of Kurus, *viz.*, Bhishma said,—'I shall describe the subject of duty. My speech and mind have become steady, through your favour, O Govinda, since you are the eternal soul of every being.

2. Let the righteous-souled Yudhisthira enquire of me about morality and duty. I shall then be much pleased to speak of all duties.

3. Let the son of Pandu, that virtuous and noble royal sage, upon whose birth all the Vrishnis were filled with joy, question me.

Let the son of Pandu, who has no peer among all the Kurus, among all righteous persons and among celebrated men question me.

5. Let the son of Pandu, who is endued with intelligence, self-restraint, Brahmacharya, forgiveness righteousness, mental vigour and energy, question me.

6. Let the son of Pandu, who always by his favour honours his relatives and guests and servants and dependants, question me.

7. Let the son of Pandu, who is settled in truth, charity, penances, heroism, peacefulness, cleverness, and fearlessness, question me.

8. Let the pious son of Pandu, who would never commit a sin actuated by desire of pleasure or profit or from fear, question me.

9. Let the son of Pandu, who is ever truthful, forgiving, endued with knowledge, and attentive to guests and who always makes gifts to the pious, question me.

10. Let the son of Pandu, who always celebrates sacrifices and studies the Vedas and satisfies the morality and duty, who is ever peaceful and who has heard all mysteries, question me.'

Vasudeva said:—

11. 'King Yudhishthira, possessed by great shame and fearing your imprecations, does not venture to approach you.

12. That king, O monarch, having caused a great carnage, ventures not to approach you from fear of your curse.

13. Having wounded with arrows those who were worthy of his worship, those who were devoted to him, those who were his preceptors, those who were his relatives and kinsmen, and those who deserved his highest regard, he ventures not to approach you.'

Bhishma said.—

14. 'As the duty of the Brahmanas is to practise charity, to study, and perform penances, so the duty of Kshatriyas is to renounce their bodies, O Krishna, in battle.

15. Kshatriyas should kill fathers and grandfathers and brothers and preceptors and relatives and kinsmen that may give them an unjust battle. This is their open duty.

16. That Kshatriya, O Keshava, knows his own duty who kills in battle his very preceptors, if they happen to be sinful and covetous and negligent of restraints and vows.

17. That Kshatriya knows his duty who kills in battle the person who out of covetousness neglects the eternal restrictions of virtue.

18. That Kshatriya knows his duty who in battle converts the Earth into a lake of blood, having the hairs of killed warriors for the grass and straw floating on it, and having elephants for its rocks, and standards for the trees on its banks.

19. A Kshatriya, when challenged, must always fight in battle, for Manu has said that a righteous battle acquires both heaven and fame on Earth for him.'

Vaishampayana said:—

20. "After Bhishma had spoken thus, Dharma's son Yudhishthira humbly approached the Kuru hero and stood before him.

21. He seized the feet of Bhishma who in return cheered him with affectionate words. Smelling his head, Bhishma asked Yudhishthira to take his seat.

22. Then Ganga's son, that best of bowmen, addressed Yudhishthira, saying, —'Do not fear, O best of the Kurus. Ask me, O child, without any hesitation.'

CHAPTER X.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Vaishampayana said:—

1. "Having saluted Hrishikesha, and Bhishma, and taken the permission of all the elders assembled there, Yudhishthira began to question Bhishma."

Yudhishthira said:—

2. 'Persons conversant with duty and morality lecture that royal duties are the highest science of duty. I also regard the burden of those duties as being highly heavy. Do you, therefore, O king, describe those duties.

3. O grandfather, do you speak fully on the duties of kings. The science of royal duties is the refuge of all creatures.

4. O you of Kuru's race, Religion, Profit, and Pleasure depend on royal duties. It is also clear that the practices that lead to liberation equally depend on them.

5. As the reins govern the horse or the iron goad the elephant, so the science of royal duties forms the reins for restraining the world.

6. If one becomes bewildered regarding the duties observed by kings, disorder would prevail on Earth and everything will be in confusion.

7. As the Sun rising removes darkness, so this science destroys all the evil consequences of the world.

8. Therefore, O grandfather, do you, for my sake, discourse on royal duties first

of all, for you, O chief of the Bharatas, are the foremost of all persons conversant with duties.

9. O destroyer of foes, Vasudeva considers you as the foremost of all intelligent persons. Therefore, all of us expect the best knowledge from you.'

Bhishma said:—

10. 'Saluting Dharma who is Supreme, Krishna who is Brahma in full, and the Brahmanas, I shall discourse on the eternal duties (of men).

11. Hear from me, O Yudhishthira, with rapt attention, all the royal duties described accurately and fully and other duties that you may wish to know,

12. In the first place, O chief of Kuru's race, the king should, for pleasing (his subjects), wait humbly upon the gods and the Brahmanas, always following implicitly the ordinance.

13. By adoring the celestials and the Brahmanas, O increaser of Kuru's race, the king satisfies his debt to duty and morality, and acquires the respect of his subjects.

14. O son, you should always exert promptly, O Yudhishthira, for without exertion and manliness mere destiny never accomplishes the objects the kings wish to achieve.

15. These two, *viz.*, exertion and destiny, are equal. Of them, I consider exertion to be superior, for destiny is determined from the results of exertion.

16. Do not be sorry if what is undertaken ends disastrously, for you should then exert yourself in the same work with redoubled attention. This is the highest of royal duties.

17. There is nothing which leads so much to the success of kings as Truth. The king who is devoted to Truth enjoys happiness both here and hereafter.

18. Even to the Rishis, O king, Truth, is the greatest wealth. Likewise for the kings, there is nothing that so much creates confidence in them as Truth.

19. The king who is endued with all accomplishments and good conduct, who is self-controlled, humble, and righteous, who has his passions under control, who is of a beautiful countenance and not too enquiring, never loses prosperity.

20. By administering justice, by following these three expedients, *viz.*, concealment of his own shortcomings, ascertainment of the loop-holes of foes, and keeping his own counsel close, as also by acting straight-forwardly, the king, O delighter of the Kurus, acquires prosperity.

21. If the king becomes mild, everybody disobeys him. On the other hand, if he becomes fierce his subjects always fear him. Therefore, do you conduct yourself in both the ways.

22. O foremost of liberal men, the Brahmanas should never be punished by you, for the Brahmana, O son of Pandu, is the foremost of human beings on the Earth.

23—24. The great Manu, O king of kings, has written two Slokas. As regards your duties, O you of Kuru's race, you should always remember them. Fire has originated from water, the Kshatriya from the Brahmana, and iron from stone. The three, *viz.*, fire, Kshatriya, and iron, can act on every other thing, but coming into contact with their respective origins, their force becomes neutralised.

25—26. When iron strikes stone, or fire fights with water, or Kshatriya treats a Brahmana inimically, these three soon become weak. When this is so, O king, (you will see that) the Brahmanas deserve to be worshipped. The foremost of the Brahmanas are gods on Earth. Duly adored they maintain the Vedas and the Sacrifices.

27. But they, O foremost of kings, who wish to have such honor, though they may be obstacles to the three worlds, should always be repressed by the strength of your arms.

28—29. The great Rishi Ushanas, O son, recited two Slokas in days of yore. Listen to them, O king, with rapt attention. The true Kshatriya, ever observant of his duties, should punish a Brahmana, inspite of his being the master of the Vedas if he rushes to battle with an uplifted weapon.

30—31. The Kshatriya, observant of his duties, who maintains righteousness when it is tresspassed against, does not by that act, commit sin, for the anger of the assilant justifies the anger of the punisher. With these restrictions only, O foremost of kings, the Brahmanas should be protected. If they commit any offence they should be banished out of the country.

32—33. Even when they deserve punishment you should, O king, show them mercy. If a Brahmana becomes guilty of Brahmanicide, or of violating the bed of his preceptor or of other elders, or of causing miscarriage, or of treason against the king, he should be punished with banish-

ment from your territories. No corporal punishment is laid down for them.

34. Those persons who revere the Brahmanas should be favored by you. There is no wealth more valuable to kings than the proper selection of servants.

35. Among the six kinds of forts described in the scriptures, among every kind of other forts the service and the love of the subjects is the most impregnable.

36. Therefore, a wise king should always show mercy towards the four orders of his subjects. The righteous and truthful king suceeds in pleasing his subjects.

37. You should not, however, O son, always forgive every body, for a mild king is regarded as the worst like an elephant shorn of fierceness.

38. In the Samhita of Vrihaspati, a Sloka was recited in days of yore applicable to the present subject. Hear, O king, I shall recite it.

39. If the king becomes always forgiving, the lowest of persons influences him, as the driver who sits on the head of the elephant he guides.

40. The king, therefore, should not always be mild. Nor should he always be terrific. He should be like the vernal sun, neither too cold nor too hot.

41. By the direct evidence of the senses, by conjecture, by comparisons, and by the injunctions of the scriptures, O monarch, the king should study friends and enemies.

42. O noble king, you should renounce all those evil practices which are called Vyasanas. It is not incumbent that you should never indulge in them. What, however, is necessary is that you should not be attached to them.

43. He that is attached to those practices is under the influence of every one. The king who does not love his subjects fills the latter with anxiety.

44. The king should always treat his subjects as a mother does the child of her womb. Hear, O king, why this is desirable.

45. As the mother, even not caring for those objects which she likes best, seeks the well-being of her child alone, so, forsooth, should kings treat their subjects.

46. A righteous king, O foremost one of Kuru's race, should always act in such a manner,as to sacrifice what he loves most for the sake of securing the well-being of his people.

47. You should never, O son of Pandu, abandon fortitude. The king who is crowned with fortitude and who punishes wrong-doers, has no cause of fear.

48. O foremost of speakers, you should never cut jokes with your servants. O foremost of kings, listen to the short-comings of such an act.

49. If the master mixes too freely with them, servants begin to disregard him. They forget their own position and do not care their master.

50. Ordered to do a thing, they hesitate, and give out the master's secrets. They ask for unbecoming things and take the food that is intended for the master.

51. They even display their anger and try to excell their master. They even try to reign supreme over the king, and taking bribes and practising deceit, hinder the business of the state.

52. They ruin the state with abuses by falsifications and forgeries. They make love with the female warders of the palace and dress in the same way as their master.

53. They become so shameless as to pass wind and spit before the very eyes of their master, O foremost of kings, and they do not fear even to speak of him lightly before others.

54. If the king becomes mild and cuts jokes, his servants, disobeying him, ride on horses and elephants and cars as good as the king's.

55. His counsellors, in court, plainly say —This is beyond your power. This is a wicked attempt.

56. If the king becomes angry, they laugh; nor are they pleased if favors be conferred upon them, though they may express joy for other reasons.

57. They give out the secret counsels of their master and speak of his evil deeds. Without the least anxiety they disregard the king's commands.

58. If the king's jewels, or food, or the nececsaries of his bath, or unguents, be not ready, the servants, in his very presence, do not display the least anxiety.

59. They do not take what belongs to them legitimately. On the other hand, without being content with what has been given to them, they take to themselves what belongs to the king.

60. They wish to sport with the king as with a bird tied in a rope, and always make the people understand that the king is on very intimate terms with them and loves them dearly.

61. If the king is mild and disposed to cut jokes, O Yudhisthira, these and many other evils originate from it.

CHAPTER LVII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Bhishma said:—

1. 'The king, O Yudhisthira, should always address himself for action. That king does not deserve praise who, like a woman, is destitute of exertion.

2. On this subject, the holy Ushanas has recited a Sloka, O king. Listen to it with attention, O king, as I recite it to you.

3. Like a snake swallowing up mice, the Earth swallows up those two, *viz.*, the king who does not like to fight and the Brahmana who is exceedingly fond of his wives and children.

4. You should, O foremost of kings, always remember it. Make peace with those enemies with whom peace should be made, and fight with them with whom war should be waged.

5. He, who acts inimically towards your kingdom consisting of seven limbs, should be killed, may he be your preceptor or friend.

6. There is an ancient Sloka recited by king Marutta, quite of a piece with Vrihaspati's view, O king, about the duty of kings.

7—8. According to the scriptural injunction, there is punishment for even the preceptor if he becomes haughty and disregardful of his duty, and if he transgresses all restrictions. Vahu's son, the highly intelligent king Sagara, from desire of doing good to the citizens, banished his own eldest son Asamanjas.

9. Asamanjas, O king, used to drown the children of the citizens in the Sarayu. His father, therefore, remonstrated with and exiled him.

10. The Rishi Uddalaka renounced his favorite son Swetaketu of rigid penances, because the latter used to invite Brahmanas with false promises of entertainment

11. To make their subjects happy, to observe truth and to act sincerely are the eternal duties of kings.

12. The king should not hanker after the wealth of others. He should in time give what should be given. If the king becomes endued with prowess, truthful in speech, and forgiving in temper, he would never be shorn of prosperity.

13. With soul purged off sins the king should be able to govern his anger and all his conclusions should be according to the scriptures. He should also always follow morality, worldly profit, pleasure and emancipation.

14. The king should always keep his counsels close regarding these three. No greater misfortune can betake the king than the giving out of his counsels.

15. Kings should protect the four castes in the discharge of their duties. It is the eternal duty of kings not to allow the confusion of duties of the different orders.

16. The king should not confide (in others than his own servants), nor should he place too much confidence (in even his servants). He should, by own intelligence, find out the merits and short-comings of the six principal works of sovereignty.

17. The king who marks the short-comings of his enemies and cleverly follows morality, profit, and pleasure, who engages intelligent spies for determining secrets and tries to win over the officers of his enemies by presents of wealth is indeed praise-worthy.

18. The king should administer justice like the Regent of Death and amass riches like the god of wealth. He should also mark the merits and short-comings of his own acquisitions and losses and of his own territories.

19. He should feed those who have not been fed, and enquire of those who have been fed. Always sweet-speeched he should speak with a smiling face.

20. He should always wait upon his elders and put down procrastination. He should never covet others' properties.

21. He should strictly follow the conduct of the righteous. He should never take money from the righteous, Taking the wealth of those who are not righteous he should give it them who are righteous.

22. The king should himself be clever in smitting. He should be liberal. He should have his mind under control. He should dress himself gorgeously. He should make presents in proper time and be regular in his meals. He should also be of good conduct.

23—25. The king who seeks to acquire prosperity should always engage the services of men who are brave, devoted, and incapable of being imposed on by enemies;

well-born, healthy, well-behaved, and connected with well-behaved and respectable families, never inclined to insult others, well read in all the sciences, possessing a knowledge of the worldly affairs, never unmindful of future life, always observant of their duties, honest, and firm like mountains. The objects of enjoyments should be the same with him and them. The only difference should be in his umbrella and his power of passing orders.

26. He should always treat them equally before or behind. The king, who behaves in this way, is never overtaken by calamity.

27. That crooked and covetous king, who suspects every body and who imposes heavy taxes on his subjects, is soon killed by his own servants and relatives.

28. That king, however, who is righteous and who is ever engaged in attracting the hearts of his people, is never ruined when attacked by foes. If defeated, he soon regains his position.

29. If the king is not angry by nature, if he is not addicted to evil habits and not severe in his punishment, if he succeeds in keeping his passions under restraint he becomes an object of confidence to all like the Himavat mountains.

30—32. He is the best of kings who is wise, who is liberal, who is ready to take advantage of the short-comings of foes, who has an agreeable countenance, who is conversant with what is good and what is bad for each of the four orders of his subjects, who is prompt in action, who has anger under control, who is not vindictive, who is high-minded, who is angry by nature, who performs sacrifices and other religious acts, who does not brag and who vigorously brings to close all works by him.

33. He is the best of kings in whose kingdom men live fearlessly like sons in the house of their father.

34. He is the best of kings whose subjects have not to hide their wealth and know what is good and what is bad for them.

35—34. He, indeed, is a king whose subjects follow their respective duties and do not fear to renounce their bodies for duty's call; whose subjects protected properly, are all of peaceful conduct, obedient, docile, governable, reluctant to dispute and liberal. That king earns eternal merit in whose kingdom there is no wickedness, dissimulation, deception and envy.

37. That king truly deserves to govern who honours knowledge, who is devoted to the scriptures and the good of his people, who wends the path of the righteous, and who is liberal.

38. That king deserves to rule whose counsels and acts done and undone remain close to his enemies.

39. The following verse was recited in days of yore by Ushanas of Bhrigu's race, in the narrative called Ramacharita, on the subject, O Bharata, of royal duties.

40. One should first select a king. Then should he select a wife, and then acquire wealth. If there be no king, what would become of his wife and properties?

41. About those who seek kingdom, there is no other eternal duty than the protection (of subjects). The protection the king grants to his subjects maintains the world.

42. Manu, the son of Prachetas, recited these two verses regarding the duties of kings. Listen to them with attention.

43—44. These six persons should be shunned like a leaky boat on the sea; *viz.*, a preceptor who does not speak, a priest who has not studied the scriptures, a king who does not give protection, a wife who utters disagreeable words, a cow-herd who likes to rove within the village and a barber who wishes to go to the forest.

CHAPTER LVIII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Bhishma said:—

1. 'Protection of the subjects, O Yudhishthira, is the quintessence of duties. The divine Vrihaspati does not speak so highly of any other duty.

2—3. The divine Kavi (Usanas) of large eyes and austere penances, the thousand-eyed Indra, and Manu, the son of Prachetas, the divine Bharadwaja, and the sage Gaurasiras all devoted to Brahma and utterers of Brahma, have composed works on the duties of kings.

4. All of them speak highly of the duty of protection, O foremost of virtuous persons regarding the kings. O you having eyes like lotus petals and copper-coloured, listen to the means by which protection may be obtained.

5—12. They consist of the employment of spies and servants, paying them their just dues without pride, the realisation of taxes with mercy, never taking anything

whimsically and unjustifiably. O Yudhishthira, the selection of honest men, heroism, skill and cleverness, truth, seeking the good of the people, creating discord and disunion among the enemy by fair or unfair means, the repair of old and dilapedated buildings, the infliction of corporal punishments and imposition of just fines, never abandoning the honest, giving employment and protection to respectable persons, the keeping in reserve of what should be kept, living in the company of intelligent persons, always gratifying the soldiers, supervision over the subjects, steadiness in the transaction of business, filling the treasury, absence of blind confidence on the guards of the city, creating disloyalty among the citizens of a hostile town, carefully looking after the friends and allies living in the midst of the enemy's country, keeping a strict eye on the servants and officers of the state, personal supervision of the city, distrust of servants, comforting the enemy with assurance, steadily following the settled policy, readiness for action, never disregarding an enemy, and driving away the wicked.

13. Readiness for action in kings is the root of royal duties. This has been said by Vrihaspati. Listen to the verses recited by him.

14. By exertion the ambrosia was obtained; by exertion the Asuras were killed; by exertion Indra himself acquired sovereignty in heaven and on earth.

15. The hero who works is superior to one who speaks. The heroes who speak gratify and worship the heroes who work.

16. The king, who is shorn of exertion, even if endued with intelligence, is always defeated by foes like a snake that is shorn of poison.

17. The king, even if very powerful, should not neglect a foe however weak. A scintillation of fire can produce a conflagration and a particle of poison can kill.

18. With only one kind of force, an enemy, from within a fort, can assail the whole country of even a powerful and prosperous king.

19—20. The secret speeches of a king, the collecting of troops for the purposes of victory, the wily purposes in his heart, desires for accomplishing particular objects, and the wrong acts he does or intends to do, should be concealed by assuming a bold appearance. He should act righteously for keeping his people under control.

21. Wily persons can not govern an extensive empire. A king who is mild cannot acquire superior rank the acquisition of which depends upon exertion.

22. A kingdom, which is sought for by all like meat can never be protected by candour and simplicity. A king, O Yudhishthira, should, therefore, always resort to both candour and wiliness.

23. Even while protecting his subjects a king is beset with danger, he earns great merit. Such should be the conduct of kings.

24. I have now told you a part only of the duties of kings. Tell me, O best of the Kurus, what more you wish to know."

Vaishampayana said :—

25—26. "The illustrious Vyasa, Devasthana, Ashwa, Vasudeva, Kripa, Satyaki and Sanjaya, filled with joy, and with faces resembling full-blown flowers, said,—'Excellent! Excellent!' and sang the praises of that best of men, *viz.*, Bhishma, that foremost of virtuous persons.

27—28. Then Yudhishthira, that chief of Kuru's race, with a depressed heart and eyes bathed in tears, gently touched Bhishma's feet and said,—'O grandsire, I shall tomorrow enquire after those points about which I have my doubts, for today the sun, having sucked the moisture of the earth, is about to set.

29. Then Keshava, Kripa, Yudhishthira and others, saluting the Brahmanas and circumambulating Bhishma, gladly got on their cars.

30. All of them, observant of excellent vows, then bathed in the river Drishadwati. Having offered oblations of water to their depearted manes and silently recited the sacred mantras and performed other auspicious rites, and having adored the evening twilight with due rites, those scorchers of enemies entered the city of Hastinapur."

CHAPTER LIX.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Vaishampayana said :—

1. "Rising from their beds the next day and performing the morning rites laid down in the scriptures, the Pandavas and the Yadavas started on their cars resembling fortified towns.

2. Proceeding to the field of Kuru and approaching the sinless Bhishma, they enquired of that best of car-warriors if he had spent the night happily.

3. Saluting all the Rishis, and having been blessed by them in return, the princes sat around Bhishma.

4. Then having adored Bhishma, king Yudhishthira, said these words with joined hands.

Yudhishthira said:—

5. 'Whence came the word Rajan, O king, that is used, O Bharata, on Earth? Tell me this, O scorcher of foes.

6—8. Having hands and arms and neck like others, having an understanding and senses like those of others, subject like others to the same kinds of weal and woe, having back, mouth and stomach similar to those of the rest of the world, having vital fluids and bones and marrow and flesh and blood similar to those of the rest of the world, drawing in and sending out breaths like others, possessed of vital airs and bodies like other men, resembling others in birth and death, in fact, similar to others regarding all the attributes of men, why does one man, *viz.*, the king govern the rest of the world consisting of many brave and intelligent persons?

9. Whence is it that one man governs the vast universe consisting of brave, energetic, well-born and well-behaved men? Why do all men try to get his favour?

10. Why is it that if one man becomes cheerful, the whole world is cheerful and if that one man is sorry the whole world is sorry?

11. I wish to hear this in detail, O foremost of Bharata's race. O foremost of speakers, describe to me this fully.

12. O king, there must be some mighty reason for all this because it is seen that the whole world bows down to one man as to a god.'

Bhishma said:—

13. 'With rapt attention, O foremost of kings, listen to it fully as to how in the golden cycle sovereignty was first instituted

14. At first there was no sovereignty, no king, no punishment, and no punisher. All men used to protect one another piously.

15. As they thus lived, O Bharata, righteously protecting one another, they found the task (in time), to be painful. Error then possessed their hearts.

16. Having become subject to error, the perceptions of men, O prince, became clouded, and thence their virtue began to wane.

17. When their perceptions were clouded and when men became subject to error, all of them became covetous, O chief of the Bharatas.

18. And because men tried to secure objects which were not their own, another passion called lust seized them.

19. When they became subject to lust, another passion, named anger, soon attacked them. Once subject to anger, they lost all considerations of what should be done and what should not be.

20. Unrestrained sexual indulgence began. Men began to say what they liked. All distinctions between clean and unclean food and between virtue and vice disappeared.

21. When this confusion set in amongst men, the Vedas disappeared. Upon the disappearance of the Vedas, and righteousness also was gone.

22. When both the Vedas and righteousness were lost, the gods were overcome by fear. Overcome with fear, O foremost of men, they sought the help of Brahman.

23—24. Having propitiated the divine Grandfather of the universe, the gods, stricken with grief, said to him, with joined hands:—"O god, the eternal Vedas have been afflicted in the world of men by covetousness and error. For this, we have been assailed with fear.

25. With the loss of the Vedas, O Supreme Lord, righteousness also has been lost. For this, O Supreme Lord of the three worlds, we are about to be reduced to the status of human beings.

26, Men used to pour upwards while we used to pour downwards. For the stoppage of all religious rites among men we will suffer great distress.

27—29. Do you then, O Grandfather, think of that which would be for our well-being so that the universe, created by your power, may not meet with destruction." Thus addressed, the Self-create and divine Lord said to them:—'I shall think of what will do you good, Ye foremost of gods, let your fears be removed.' The grandfather then composed by his own intelligence a work consisting of a hundred thousand lessons. In it were treated the subjects of religion, Profit and Pleasure.

30. The self-create named the book as one of three subjects. He treated of a

fourth subject called liberation whose meaning and attributes are different.

31. The three-fold characteristics of liberation according to the attributes of Goodness, Darkness and Ignorance and another namely the performance of duty without the desire for fruits were also described in it. Another three-fold characteristics of Punishment *viz.*, Conservation, Growth, and Destruction, were treated in it.

32. Another six consisting of the hearts of men, place, time, means, tacts, and alliances, and causes, were described in it.

33. The religious rites laid down in the three Vedas, knowledge, and the acts necessary for the support of life, (*viz.*, agriculture, trade, etc), O foremost of Bharata's race, and the very extensive branch of learning called legislation, were described in it.

34—35. The subjects also of behaviour towards ministers, of spies, the indications of princes, of secret agents, of envoys and agents of other kinds, conciliation, sowing seeds of discord, gifts, and punishment, O king, with toleration as the fifth, were fully described there.

36—37. Deliberation of all sorts, counsels for creating disunion, the mistakes of deliberation, the results of the success or failure of counsels of three kinds *viz*, bad, middling, and good, made through fear, good conduct and gifts of wealth, were described there

38—39. The four sorts of time for making journeys, the details of the aggregate of three, the three sorts of victory, *viz*, that secured piously, that acquired by riches and that obtained by deceit were described fully. The three kinds of attributes, *viz*, bad, middling and good, of the five expedients (*viz*, counsellors, kingdom, fort, army, and treasury) were also described in it.

40. Punishments of two kinds, *viz*, open and secret, were also described. The eight kinds of open punishments as also the eight kinds of secret punishment were described fully.

41—43. Cars, elephants, horse, and infantry, O son of Pandu, forced labourers, crew, and paid attendants (of armies), and guides taken from the country which is the seat of war, these are the eight means, O Kauravya, of open punishment. The administration of movable and immovable poison was also mentioned regarding the three kinds, of things, *viz.*, dress, food, and incantations. Enemies, allies, and neutrals,—these also were described.

44—58. The various characteristics of roads (to follow), the nature of the soil on which to encamp, protection of self, superintendence of the construction of cars and other utensils of war and use, the various means for protecting and improving men, elephants, cars, and horses, the various kinds of arranging soldiers, strategies, and and manœvres in war, planetary conjunctions indicating evil, evil auguries (such as earthquakes), skillful methods of warfare and retreat, knowledge of weapons and their proper care, the disorders of troops and how to get rid of them, the means of filling the army with joy and confidence, diseases, times of distress and danger, knowledge of guiding the infantry in battle, the methods of creating alarms and notifying orders, striking the enemy with fear by display of flags, the various means of assailing enemy's kingdom by means of robbers and dreadful wild-tribes, and fire-giver and poisoners and forgerers, by creating union among the principal officers of hostile armies, by cutting down crops and plants, by destroying the efficiency of the enemy's elephants, by producing alarms, by honoring those among the enemy's subjects who are well disposed towards the invador, and by filling the enemy with confidence, the waste, growth, and harmony of the seven principal requisites of sovereignty, capacity for works, the means for accomplishing them, the methods of extending the kingdom, the means of winning over persons living in the enemy's country, the punishment and destruction, strong and the impartial administration of justice, the extermination of the wicked, wrestling, shooting and throwing and hurling of weapons, the methods of making presents and of keeping in store necessary things, feeding the unfed and supervision over those that have been fed, gifts of wealth in season, freedom from the vices, the attributes of king, the qualification of military officers, the sources of the three requisites and its merits and short-comings, the various kinds of evil intents, the behaviour of dependents, suspicion against every one, the avoidance of carelessness, the acquisition of objects unattained, the improving of objects already obtained, gifts to deserving persons, spending of wealth for religious purposes, for acquiring objects of desire, and for removing danger and distress, were all described in that work.

59. The ten dreadful vices, O chief of the Kurus, begotten by anger and lust, were described in that work.

60. The four kinds of vices begotten of lust, *viz.*, hunting, gambling, drinking

and sexual intercourse were described by the Self-sprung in that work.

61. Roughness of speech, fierceness, severity of chastisement, infliction of pain on the body, suicide, and frustrating one's own objects, these six kinds of faults begotten of anger have also been described.

62—63. Various kinds of machines and their actions have been described there. Devastation of the enemy's territories, attacks upon enemies, the destruction and removal of boundary lines and other indications, the cutting down of large trees, siege of forts, supervision of agriculture and other useful operations, the hoarding of necessaries, dresses and the best means of manufacturing them, were all described.

64—71. The characteristics and uses of Panavas, Anakas, conchs and drums. O Yudhishthira, the six sorts of articles *viz.*, gems, animals, lands, dresses, female slaves, and gold and means of acquiring them and of destroying them, pacification of newly acquired kingdom, honoring the good, making friendship with the learned, knowledge of the rules of gifts and religious rites such as Homa, the touch of auspicious articles, attention to and adoring of the body, the manner of preparing and using food, piety of conduct, the attainment of prosperity by following one path, truthfulness of speech, sweetness of speech, observance of acts on occasions of festivity and social gatherings and those done within the household, the open and secret acts of persons in all places of meeting, the constant supervision of the conduct of men, the freedom of Brahmanas from punishment, the infliction of reasonable punishment, honors paid to dependents for kinship and merit, the protection of subjects and the means of extending the territories, the advice that a king, who lives in the midst of a dozen kings, should follow regarding the four kinds of enemies, the four kinds of allies, and the four kinds of neutrals, the seventy two acts laid down in medical works about the protection, exercise, and improvement of the body, and the practices of particular countries, tribes and families, were all duly described in that work.

72—73. Religion, Profit, Pleasure, and liberation were also treated in it. The various means of acquisition, the desire for various sorts of wealth, O giver of profuse presents, the methods of agriculture and other works constituting the chief source of the revenue, and the various means for producing and applying illusions, the methods by which stagnant water is rendered foul, were described in it.

74. All those means, O foremost of kings, by which men might be prevented from falling off from the path of righteousness and honesty, were all treated in it.

75. Having composed that highly beneficial work, the divine Lord cheerfully said to the deities led by Indra, these words.

76. For the behoof of the world and for establishing the three-fold objects (*viz.*, Religion, Profit, and Pleasure), I have composed this science representing the very essence of speech.

77. Helped by punishment this science will protect the world. Meting out rewards and punishments, this science will work among men.

78. And because men will be governed by punishment, therefore will this science be known in the three worlds as Dandaniti (science of punishment).

79. Containing the cream of all the attributes of the six, this science will always be much respected by great persons. Religion, Profit, Pleasure, and Liberation have all been described in it.

80. After this, the husband of Uma,—the divine and many-formed Shiva of large eyes, the source of all blessings, first read and mastered it.

81. In view, however, of the gradual decrease of the span of human existence, the divine Shiva abridged that highly important science compiled by Brahman.

82. The abridgment, called Vaishalaksha, consisting of ten thousand chapters was then received by Indra, devoted to Brahman and possessed of great ascetic merit.

83. The divine Indra again abridged it into a work containing five thousand chapters and named it Vahudantaka.

84. Afterwards the powerful Vrihaspati, by his intelligence, further abridged the work, into one containing three thousand chapters and named it Varhaspatya.

85. Next, that famous teacher of Yoga, Kavi of unlimited wisdom, abridged it further into a work of a thousand chapters.

86. Considering the period of human existence and the general decrease (of every thing), great Rishis did thus, for the well-being of the world, abridge that science.

87. Then, approaching that lord of creatures, *viz.*, Vishnu, the god said to him,—Point out, O god, that one among men who deserves to reign supreme over the rest.

88. The divine and powerful Narayana,

thinking a little, created by his will a son born of his energy, named Virajas.

89. The highly blessed Virajas, however, did not desire to rule on Earth. His mind, O son of Pandu, was bent for a life of renunciation.

90. Virajas had a son named Krittimat. He too cast off pleasure and enjoyment. Krittimat had a son named Karddama. Karddama also practised severe austerities.

91. The lord of creatures, Karddama, begot a son named Ananga, who became a protector of creatures, pious and well-read in the science of punishment.

92. Ananga begat a son named Ativala, well-read in politics. Obtaining extensive empire after the death of his father, he became a slave of his passions.

93. Mrityu, O king, had a mind-begotten daughter named Sunita well-known over the three worlds. She was married to Ativala and gave birth to a son named Vena.

94. Vena, a slave of anger and malice, became impious and tyrannical towards all creatures. The Brahmavadin Rishis killed him with Kusha blades inspired with Mantras.

95—96. Uttering Mantras all the while, those Rishis pierced the right thigh of Vena. Thereupon, from that thigh, sprang a short-limbed person on earth, resembling a charred brand, having blood-red eyes and black hair. Those Brahmavadins said to him,—Nishida (sit) here.

97. From him have originated the Nishadas, *viz.*, those wicked tribes who live in the hills and the forests, as also those hundreds and thousands of Mlecchas, living on the Vindhya ranges.

98. The great Rishis then pierced the right arm of Vena. Thence originated a person who was a second Indra in form.

99. Clad in mail, armed with swords, bows and arrows, and well-versed in the science of war, he was also a master of the Vedas and their auxiliaries.

100. All the ordinances of the science of punishment, O king, came in their bodily forms to that best of men. The son of Vena then with joined-hands, said to those great Rishis,

101. I have got a very keen and fair understanding. Tell me fully what I shall do with it.

102. I shall unhesitatingly accomplish any useful task which you will be pleased to indicate.

103. Thus addressed, the gods that were present there, also the Rishis said to him,—"Do you fearlessly perform all sorts of righteous works."

104—105. Without caring for what is dear and what not so, regard all creatures with impartiality. Renounce lust, anger, covetousness and honor, and always following the dictates of righteousness, do you punish with your own hands the man, whoever he may be, who does not satisfy his duty.

106. Do you also swear that you would in thought, word, and deed, always maintain the religion laid on earth by the Vedas.

107. Do you also swear that you would fearlessly follow the duties laid down in the Vedas with the help of the science of punishment, and that you would never act capriciously.

108. O powerful one, know that Brahmanas are exempt from punishment, and promise further that you would protect the world from an intermixture of castes.

109. Thus addressed, Vena's son replied to the deities headed by the Rishis, saying,—Those foremost of men, *viz.*, the highly blessed Brahmanas shall ever be adored by me.

110. Those Brahmavadins then said to him,—Let it be so,—Then Shukra, that great repository of Brahma became his priest.

111. The Valakhillyas became his ministers, and the Saraswats his companions. The great and illustrious Rishi Gagra became his astrologer.'

112. This great declaration of the Shrutis is known among men that Prithu is the eighth from Vishnu. A little before, two persons named Suta and Magadha were born. They became his bards and panegyrists.

113. Pleased, Prithu, the royal son of Vena, endued with great prowess, gave to Suta the land lying on the sea-coast, and to Magadha the country since known as Magadha.

114. We have heard that the surface of the earth had before been very uneven. It was Prithu who levelled its surface.

115—117. In every period of Manu the earth becomes uneven. Vena's son removed the rocks lying all around, O king, with the horn of his bow. By this means the hills and mountains were increased in size. Then Vishnu, and the gods with Indra, and the Rishis, and the Regents of the world, and the Brahmanas, assembled for crowning Prithu. The earth herself,

O son of Pandu, came incarnate to him, with a tribute of jems and jewels.

118. Ocean, that lord of rivers, and Himavat, the king of mountains, and Shakra, O Yudhisthira, gave him inexhaustible wealth.

119—120. The great Meru, that mountain of gold, gave him heaps of that precious metal. The divine Kuvera, carried on shoulders by men, that lord of Yakshas and Rakshasas, gave him wealth enough for performing the necessary works of religion, profit, and pleasure. Horses, cars, elephants, and men, by millions,

121. O son of Pandu, were born as soon as Vena's son thought of them. At that time there prevailed neither decrepitude, nor famine, nor calamity, nor disease (on Earth).

122. On account of the protection afforded by that king, nobody entertained any fear from reptiles and thieves or from any other source.

123. When he went to the sea, the waters used to be turned solid. The mountains gave him way and his standard was never obstructed any where.

124. He drew from the Earth, as a milcher from a cow, seventeen sorts of crops for the food of Yakshas, and Rakshasas, and Nagas, and other creatures.

125. That great king caused all creatures to consider righteousness as the foremost of all things; and because he pleased all the people, therefore, he was called Rajan (king.)

126. And because he also healed the wounds of Brahmanas, therefore, he passed by the name of Kshatriya. And because the Earth (during his regime) became celebrated for the practice of virtue, therefore, she passed by the name of Prithivi.

127. The eternal Vishnu himself, O Bharata, confirmed his power, telling him, —No one, O king, shall excel you.

128. The divine Vishnu entered the body of that king for his penances. Therefore the entire universe adored Prithu who was the greatest of kings.

129. O king, your kingdom should always be protected by the help of the science of punishment. You should also, by careful observation made through the movements of your spies, protect it in such a manner that no one may injure it.

130. All good acts, O king, lead to the well-being of a monarch. The conduct of a king should be governed by his own intelligence as also by the opportunities and means that may come of themselves.

131. What other cause can there be for which all men obey one person, save the divinity of the monarch? At that time a golden lotus sprang from Vishnu's brow.

132. The Goddess Sree was born of that lotus. She becsme the consort of the highly intelligent Dharma. Upon Sree, O son of Pandu, Dharma begot Artha.

133—134. All the three, *viz.*, Dharma and Artha and Sree, were established in a king. A person, upon the wane of his merit, descends from heaven to Earth, and is born as a king well read in the science of punishment. Such a person becomes great and is really a portion of Vishnu on Earth. He becomes highly intelligent and obtains superiority over others.

135. Established by the gods, no one goes above him. It is therefore that everybody obeys one, and it is for this, that the world cannot command him.

136. Good acts, O king, lead to good. It is therefore that a great many obey his command, though he belongs to the same world and is possessed of similar limbs.

137. He who once beheld Prithu's sweet face, became obedient to him. Thenceforth he began to know him as handsome, wealthy and highly blessed.

138. For the might of his sceptre, the practice of morality and just conduct became so visible on Earth. It is therefore that the Earth abounded with virtues.

139—140. "Thus, O Yudhisthira, the histories of the past, the origin of the great Rishis, the holy rivers, the planets and stars and asterisms, the duties of the four modes of life, the four kinds of Homa, the characteristics of the four castes and the four branches of learning were all described in that work (of Brahma)

141—143. Whatever objects or things, O son of Pandu, there are on Earth, were all described in that work of the Grandfather. Histories, the Vedas and the Nyaya (logic) were all described in it, as also penances, knowledge, abstention from injury to all creatures, truth, falsehood, and high morality.

144. Adoration of aged persons, gifts, purity of conduct, readiness for work and mercy towards all creatures, were very fully treated in it.

145. There is no doubt in this. Since then, O king, the learned have begun to say there is no difference between a god and a king.

146. I have now told everything about the greatness of kings. What other subject is there, O chief of the Bharatas, which I shall next describe.

CHAPTER LX.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Vaishampayana said :—

1—2. "After this, Yudhishthira, saluted his grand father, the son of Ganga, and with joined hands and rapt attention, once more asked him, saying,—'What are the general duties of the four castes and what the especial duties of each. What mode of life should be adopted by which order and what duties are especially designated as the duties of kings.

3. By what means does a kingdom prosper and what are the means by which the king himself prospers? How also, O foremost of Bharata's race, do the citizens and the servants of the king prosper?

4. What sorts of wealth, punishments, forts, allies, counsellors, priests and preceptors, should a king avoid?

5. Whom should the king trust in what sorts of distress and danger? What evils should the king avoid? Tell me all this, O grand father.

Bhishma said :—

6. I salute Dharma who is great and Krishna who is Brahma. Having saluted also the Brahmanas (assembled here) I shall describe the eternal duties.

7. The control of anger, truthfulness of speech, justice, forgiveness, begetting children upon one's own married wives, purity of conduct, avoidance of quarrel, simplicity, and miantenance of dependents,—these are the nine duties which all the four orders should follow.

8. I shall now describe the duties which the Brahmanas should exclusively follow. Self-control, O king, has been declared to be the first duty of Brahmanas. Study of the Vedas, and patient practice of austerities, (are also their other duties). By practising these two, all their acts are done.

9—10. If while engaged in the observance of his own duties, without doing any unfair act, riches comes to a peaceful Brahmana endued with knowledge, he should then marry and seek to beget children, and should also practise charity and celebrate sacrifices. It has been declared by the wise that wealth thus acquired should be enjoyed by distributing it among worthy persons and relatives.

11. By his study of the Vedas all the pious acts are done. Whether he does or does not acquire anything else, if he only studies the Vedas, he becomes known as a Brahmana or the friend of all creatures.

12. I shall also tell you, O Bharata, what the duties of a Kshatriya are. A Kshatriya, O king, should give but not beg, should himself celebrate sacrifices but not officiate as a priest in the sacrifices of others.

13. He should never teach the Veda but study the same with a Brahmana teacher. He should protect the people. Always trying his best for the destruction of robbers and wicked people, he should display his prowess in battle.

14. Those among Kshatriya kings who celebrate great sacrifices, who have a knowledge of the Vedas and who gain victories in battle, become foremost of those who acquire many blessed regions hereafter by their merit.

15. Persons well read in the scriptures do not speak highly of a Kshatriya who returns unscathed from battle.

16. This is the conduct of a wretched Kshatriya. There is no greater duty for him than the supression of robbers.

17. Gifts, study, and sacrifices, yield prosperity to kings. Therefore, a king who desires to obtain religious merit should engage in battle.

18. Compelling all his subjects to follow their respective duties, a king should make all of them do everything according to the dictates of righteousness.

19. Whether he does or does not do anything else, if only he protects his subjects, he is considered to accomplish all religious acts and is called a Kshatriya and the foremost of men.

20. I shall now tell you, O Yudhisthira, what the eternal duties of the Vaisyas are. —A Vaisya should make gifts, study the Vedas, celebrate sacrifices, and acquire wealth by fair means.

21. With proper care he should also take care of and rear up all domestic animals as a father looking after his sons. Anything else that he will do, will be considered as improper for him.

22. By looking after the (domestic) animals he would secure great happiness. Having created the (domestic) animals, the Creator, assigned their care to the Vaisyas.

23. To the Brahmana and the Kshatriya he assigned (the protection of) all creatures. I shall tell you what the Vaisya's profession is and how he is to earn the means of his maintenance.

24. If he keeps (for others) six kine, he may take the milk of one cow as his own remuneration; and if he keeps (for others) a hundred kine, he may take a pair as his remuneration. If he trades with other's money, he may take a seventh part of the profits as his share. A seventh part of the profits arising from the trade in horns is also his, but he should take a sixteenth if the trade is in hoofs. If he makes cultivation with seeds given by others, he may take a seventh part of the produce. This should be his annual remuneration.

25. A Vaishya should never wish that he should not tend cattle. If a Vaishya desires to tend cattle no one else should undertake that task.

26. I should tell you, O Bharata, what the duties of a Shudra are. The Creator intended the Shudra as the servant of the other three castes.

27. Therefore, the service of the three other classes is the duty of the Shudra. By thus serving the other three, a Shudra may acquire great happiness.

28—29. He should serve the three other classes according to their order of seniority. A Shudra should never amass riches, lest by them, he makes the members of the three superior orders obedient to him. By this he would incur sin. With the king's permission, however, a Shudra, for religious observances, may acquire wealth.

30. I shall now describe the profession, he should pursue and the means by which he may earn his subsistence.

31. It is said that the Shudras should be maintained by the three other castes.

32. Used umbrellas, hed-gears, beds, seats, shoes and fans, should be given to the Shudra servants.

33. Torn clothes, which are no longer fit for wear, should be given by the upper three castes to the Shudra. These are the latter's rightful acquisitions.

34. Men, well read in the science of duties, hold that if the Shudra approaches any one belonging to the three twice-born orders for doing menial service, the latter should give him proper work.

35. The master should offer the funeral cake to the sonless Shudra servant. The weak and the old amongst them should be maintained. The Shudra should never leave his master whatever may be the miseries he may suffer from.

36. If the master loses his wealth, he should with greatest care be maintained by the Shudra servant. A Shudra cannot enjoy wealth even if it be his own. Whatever he possesses belongs lawfully to his master.

37. Sacrifice has been laid down as a duty of the three other castes. It has been laid down for the Shudra also, O Bharata, but he is not competent to utter *swaha* and *sadha* or any other Vedic mantra.

38. Therefore the Shudra, without observing the vows laid down in the Vedas, should adore the gods in minor sacrifices, called Paka-yajnas. The gift called Purna-patra is known as the Dakshina of such sacrifices.

39. We have heard that in days of yore a Shudra of the name of Paijavana gava Dakshina (in one of his sacrifices) consisting of a hundred thousand Purana-patras, according to the ordinance called Aindragni, (*i. e.* a hundred thousand animals).

40. Sacrifice, O Bharata, has been as much sanctioned for the Shudra as for the three other orders. Of all sacrifices, devotion has been laid down to be the foremost.

41. Devotion is a great god. It purifies all sacrificers. Then again Brahmanas are foremost of gods to their respective Shudra servants.

42. They adore the gods in sacrifices, for obtaining the fruits of various wishes. The members of the three other orders have all originated from the Brahmanas.

43. The Brahmanas are the gods of the very gods. Whatever they would say would be for your great good. Therefore all kinds of sacrifices naturally belong to all the four orders. The celebration of these sacrifices is obligatory and not optional.

44. The Brahmana, who is conversant with Richs, Yajus, and Samans, should always be adored as a god. The Shudra, who is without Richs and Yajus and Samans, has Prajapati for his god.

45. Mental sacrifice, O sire, is sanctioned for all the orders, O Bharata. It is not true that the gods and other persons do not express a desire to share the offerings in such sacrifices of even the Shudra. For this reason, the sacrifice of devotion is laid down for all the castes.

46. The Brahmana is the foremost of gods. It is not true that they that belong to that order do not celebrate the sacrifices

of the other orders. The fire called Vitana, though procured from Vaisyas and inspired with mantras, is still inferior. The Brahmana can celebrate the sacrifices of the three other castes.

47. Therefore, all the four castes are holy. All the castes are allied to one another by blood through the intermediate classes. They have all originated from Brahmanas. In ascertaining (the priority of origin) it will be seen that amongst all the castes the Brahmana was created first. Originally Saman was one; Yajus was one, and Rich was one.

48. Regarding it, persons, conversant with ancient histories, cite a verse, O king, sung in praise of sacrifice by the Vaikhanasa Munis on the occasion of performing a sacrifice of theirs.

49. Before or after sun rise, a person of controlled senses, with heart filled with devotion poureth libations on the (sacrificial) fire according to the Vedic prescription. Devotion is a powerful agent.

50. Respecting homas again, that variety which is called *skanna* is the first one, while that which is called *askanna* is the last though the most important. Sacrifices are many, their rites and fruits again are many.

51. That Brahmana, possessed of devotion who, gifted with scriptural learning, knows all the rites, is competent to celebrate sacrifices.

52. That person who desires to celebrate a sacrifice is regarded as righteous even if he happens to be a thief, a sinner or the worst of sinners.

53. The Rishis speak highly of such a man. Forsooth they are right. This then is the conclusion that all the castes should always and by every means in their power celebrate sacrifices.

54. There is nothing in the three worlds equal to sacrifice. Therefore, it has been said that every one, with heart shorn of malice, should celebrate sacrifices, helped by devotion which is sacred, to the best of his ability and as he pleases.'

CHAPTER LXI.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Bhishma said:—

1. 'O mighty-armed one, hear me, O you of prowess incapable of being baffled, as I name the four modes of life and describe their respective duties.

2. The four modes are Vanaprastha (hermit), Bhaikshya (mendicant), Garhastya of great merit (house-holder), Brahmacharyya (religious student) which is adopted by Brahmanas.

3—4. Performing the purificatory rite consequent upon bearing matted locks, and of regeneration and having performed for sometime the rites of the sacred fire and studied the Vedas, one should, with purified soul and controlled senses having first carefully performed all the duties of the household order, proceed, with or without his wife, to the forest for adoption of the mode called Vanaprastha.

5. Having studied the scriptures called Aranyakas, having restrained his vital fluid and having retired from all worldly affairs the pious hermit may then find himself immersed in the eternal Soul knowing no deterioration.

6. These are the signs of ascetics that have drawn up their vital fluid. A learned Brahmana, O king, should first practise and perform them.

7. The Brahmana, O king, who is desirous of liberation, is competent to adopt the mendicant's life after having gone through the mode called Brahmacharyya.

8—9. Sleeping at the place where evening sets without caring to improve his situation, without a home, living on whatever fare is got (in charity), given to meditation, practising self-restraint, with the senses under control, without desire, regarding all creatures impartially, without enjoyments, without dislike to anything the Brahmana, possessed of learning, by adopting this mode of life, attains to unification with the eternal undecaying Soul.

10. The person, leading the life of a house-holder, should, after studying the Vedas, accomplish all the religious acts prescribed for him. He should procreate children and enjoy pleasures and luxuries. With careful attention he should satisfy all the duties of this mode of life which is highly spoken of by ascetics and which is extremely difficult to follow (without sins.)

11. He should be satisfied with his own married wife and should never approach her except in her season. He should follow prescription of the scriptures, should not be cunning and deceitful. He should be sparing in diet, devoted to the gods, grateful, mild, shorn of cruelty, and forgiving.

12. He should be of a tranquil heart, peaceful and careful in making offerings to

the gods and the Pitris. He should always be hospitable to the Brahmanas. He should be shorn of pride and should not make charity to one sect. He should always carefully perform the Vedic rites.

13. Regarding it, the illustrious and great Rishis cite a verse sung by Narayana himself, highly important and endued with high ascetic merit. Hear me as I repeat it.

14. By truth, simplicity, worship of guests, acquisition of religion and profit, and enjoyment of one's own married wife one should enjoy various kinds of happiness both here and hereafter.

15. The great Rishis have said that the maintenance of sons and wives, and the study of the Vedas, are the duties of those who follow this high mode of life.

16. That Brahmana who, always engaged in the celebration of sacrifices, duly passess this mode of life and properly discharges all its duties, obtains blessed rewards in heaven.

17. Upon his death, the rewards sought by him become eternal. Indeed these wait upon him for eternity like servants ever careful to execute the orders of their master.

18—21. Always studying the Vedas, silently reciting the mantras obtained from his preceptor, worshipping all the gods, O Yudhishthira, dutifully attending upon and serving his preceptor with his own body smeared with clay and filth, the person, leading the Brahmacharyya mode of life, should always observe rigid vows and, with senses under restraint, should always pay attention to the instructions he has received. Meditating on the Vedas and satisfying all the duties he should live, dutifully serving his preceptor and always bowing to him. Unengaged in the six kinds of work and never doing with attachment any kind of acts, never showing favor or disfavour to any one, and doing good even to his enemies,—these, O son, are the duties of a Brahmacharin.

CHAPTER LXII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhisthira said :—

1. 'Tell us those duties which persons like ourselves should follow and which are auspicious, yeild happiness in the future, benevolent, applaued by all, pleasant, and agreeable.

Bhishma said :—

2. 'The four modes of life, O powerful one, have been laid down for the Brahmana. The other three orders do not adopt them, O best of the Bharatas.

3. 'Many acts, O king, leading to heaven and especially fit for the Kshatryas, have already been mentioned. Those, however, cannot be referred to in reply to your present question for all of them have been duly laid down for such Kshatriyas who are merciless.

4. That Brahmana, who follows the practices of Kshatriyas and Vaishyas and Shudras, is blamed in this world as a wicked person and goes to hell in the next world.

5. Those names, which are applied among men to slaves, dogs, wolves and (other) beasts, are given, O son of Pandu, to the Brahmana who does works which do not become him.

6—7. That Brahmana, who, in all the four modes of life, performs the sixfold acts (as regulating the breath, contemplation, &c), who performs all his duties, who is patient, who has his passions under restraint, whose heart is pure and practises penances, who has no desire of bettering his situation and who is charitable, attains to regions of bliss in the next world.

8. Every one gets his own inclination from the nature of his acts regarding their circumstances, place, means and motives.

9. You should therefore, O king, consider the study of the Vedas, which is endued with such high merit, the manliness of kingly power, the pursuits of agriculture, trade, and hunting as all equal.

10. The world is moved on by Time. Its works are settled by the course of Time. Man does all his acts, good, bad, and indifferent, entirely under the influence of Time."

11. Those good acts of a man's past life which exert the greatest influence on the next, are liable to be exhausted. Men, however, perform always those acts to which their inclination leads. Those propensities again, lead a living being to various directions.

CHAPTER LXIII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Bhishma said;—

1. 'Drawing the bowstring, destruction of enemies, agriculture, trade, tending cattle and serving others for money are not proper for a Brahmana.

2. An intelligent Brahmana, living as a householder, should duly perform the six Vedic acts. The retirement of a Brahmana into the woods, after having duly performed all the duties of the domestic mode of life, is highly spoken of.

3. A Brahmana should avoid service of the king, money obtained by agriculture, sustenance derived from the trade, all kinds of wily conduct, knowing any but his married wives and usury,

4. That wretch of a Brahmana, who neglects to satisfy his duties and whose conduct becomes wicked, becomes, O king, a Shudra. The Brahmana, who marries a Shudra woman, who becomes vile in conduct or a dancer or a village servant or performs other unbecoming acts, becomes a Shudra.

5. Whether he recites the Vedas or not O king, if he does such improper acts, he is reduced to the position of a Shudra and on occasions of feeding he should be given a place amongst Shudras.

6. Such Brahmanas become equal to Shudra, O king, and should be discarded at the time of worshipping the gods.

7. Whatever presents of food dedicated to the departed manes are made to Brahmanas, who have transgressed all restraints or become impure in conduct or addicted to wicked callings and cruel acts or who have neglected their legitimate duties, yield no merit (to the giver.) Therefore, O king, self-control, purity and simplicity have been laid down as the duties of a Brahmana. Besides these, O king, all the four modes of life were prescribed by Brahman for him.

8. He, who is self-controlled, has drunk the Soma in sacrifices, is of good conduct, has mercy for all creatures and patience to bear everything, has no desire of improving his position by acquisition of wealth, is frank and simple, mild, shorn of cruelty, and forgiving, is truly a Brahmana, and not he who is of sinful deeds.

9. Men, desirous of acquiring virtue, seek the help, O king, of Sudras, Vaishyas, and Kshatriyas. If, therefore, the members of these (three) castes do not adopt peaceful duties, Vishnu, O son of Pandu, never extends his favour to them.

10. If Vishnu be not pleased, the happiness of all men in heaven, the merit arising from the duties prescribed by the four orders, the injunctions of the Vedas, all kinds of sacrifices, and all other religious acts of men, and all the duties of the various modes of life, become lost.

11. "'Listen now, O son of Pandu, to those duties which should be practisd in the four modes of life. These should be known to the Kshatriya who wishes the members of the three (other) orders (in his kingdom) to strictly follow the respective duties of those modes.

12—13. For a Shudra who wishes to hear (such scriptures as are not forbidden in his case), who has performed his duties, who has procreated a son, between whom and the superior orders there is not much difference for the purity of his conduct, all the modes of life have been laid down save the observance of universal peacefulness and self-control.

14. For a Shudra practising all these duties, as also for a Vaisya, O king, and a Kshatriya, the Bhikshu mode of life has been sanctioned.

15. Having performed the duties of his order, and having also served the king, an aged Vaisya with the king's permission, may adopt another mode of life.

16—21. Having studied the Vedas duly and the works describing the duties of kings, O sinless one, having procreated children and performed similar other acts, having drunk the Soma and governed and protected all his subjects piously, O foremost of speakers, having celebrated a Rajasuya, the horse sacrifice, and other great sacrifices, having invited learned Brahmanas for reciting the scriptures and made presents to them according to their merits, having obtained victories small or great in battle, having placed on his throne his own begotten son or some Kshatriya of good birth for the protection of his subjects, having worshipped the departed manes by performing with due rites the sacrifice prescribed for honoring them, having attentively adored the gods by performing sacrifices and the Rishis by studying the Vedas, the Kshatriya, who in old age seeks another mode of life, may, O king, adopt it by leaving the preceeding one and by that means be is sure to acquire (ascetic) success.

22. A Kshatriya, for leading the life of a Rishi, O king, may take the Bhikshu mode of life; but he should never do so for enjoying the pleasure of the world.

Having abandoned the life of a householder, he may adopt the life of mendicancy by begging what would barely maintain his life.

23. A life of mendicancy is not compulsory for the three orders (*viz.*, Kshatriyas, Vaishyas, and Shudras), O giver of profuse presents. This mode of life, is open to all the four castes because they can adopt it if they choose.

24. Amongst men, the highest duties are those which are practised by Kshatriyas. The whole world is subject to the power of their arms. All the duties, principal and minor, of the three other castes, depend upon the duties of the Kshatriya. The Vedas declear this.

25. As the foot-prints of all the other animals are covered by those of the elephant, so all the duties of the other castes, under every circumstances, are covered by those of the Kshatriya.

26. Men, well-read in the scriptures say that the duties of the other three castes give but limited relief or protection, yeild petty rewards. The learned have said that the duties of the Kshatriya afford great relief and yeild great rewards.

27. The royal duties are the foremost of all dutise. All the castes are protected by them. Every sort of Renunciation is included in kingly duties, O king, and Renunciation has been declared to be an eternal virtue and the foremost of all,

28. If the science of punishment disappears, the Vedas will be lost. All these scriptures also describing the duties of men become lost. Indeed, if these ancient duties of the Kshatriyas be abandoned, all the duties of all the modes of life, become lost.

29. All sorts of renunciation are in kingly duties; all kinds of initiation are in them; all sorts of learning are connected with them; and all sorts of worldly conduct are in them.

30. As animals, killed by the vulgar, become the instrument of destroying the virtue and the religious acts of the destroyer so all other duties, if deprived of the protection offered by kingly duties, become subject to attack and destruction, and men, full of anxiety, neglect the practices laid down for them.'"

CHAPTER LXIV.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Bhishma said:—

1. "The duties of all the four modes of life, those of Yatis, O son of Pandu, and the customs followed by men in general, are all comprised in kingly duties.

2. All these acts, O chief of Bharatas are in Kshatriya duties. If the functions of royalty are disturbed, all creatures meet with evil.

3. The duties of men are not clear. They have, again, many exceptions. Guided by many (false) systems, their true nature is sometimes spoiled.

4. Others, who implicitly believe the decisions of men, without really knowing anything about the true nature of duties (as described in the scriptures), are at last constrained to believe in faiths whose ultimate ends are unknown.

5. The duties of the Kshatriyas are plain, conducive to great happiness, evident in their results, free from deceit, and beneficial to the whole world.

6. As the duties of the orders, as also of Brahmanas and of those that have retired from the world, O Yudhishthira, have before this been described as being included within those of that sacred mode of life *viz.*, that of a house-holder so, the whole world, with all actions, is subject to kingly duties.

7. I have told you, O monarch, how many brave kings had, in days of yore, repaired to that lord of all creatures, *viz.*, the divine and powerful Vishnu of great prowess for removing their doubts about the science of punishment.

8. Those kings, always observant of the injunctions of the scriptures enforced by examples, waited in days of yore, upon Narayana, after having compared their acts with the duties of each of the modes of life.

9. Those deities, *viz.*, the Saddhyas, the Vasus, the Ashwins, the Rudras, the Vishwas, the Maruts, and the Siddhas, created in days of yore by the first of gods, always practise Kshatriya duties.

10—12. I shall now recite to you a history consisting of the conclusions of both religion and profit. In days of yore when the Danavas had multiplied and done away with all impediments and distinctions, the powerful Mandhatri, O monarch, became king. That lord of the Earth, *viz.*,

king Mandhatri, celebrated a great sacrifice with a view to see the powerful Narayana, that god of gods, without beginning, middle, and end.

13. In that sacrifice he adored humbly the great Vishnu, assuming the form of Indra. The supreme Lord appeared before him.

14. Accompanied by many good kings he offered his adorations to that powerful god.

15. This high discourse took place between that foremost of kings and that illustrious god in the form of Indra, regarding the highly effulgent Vishnu.

Indra said:—

16. What is your object, O foremost of virtuous persons, in thus trying to see that Ancient and First of gods, *viz.*, Narayana, of inconceivable power, and numberless illusions.

17. Neither myself, nor Brahman himself, can acquires a view of that god of universal form. I shall grant you what other objects you may desire to have for you art the foremost of mortals.

18. Your soul [rests] on peace; you are devoted to righteousness; you have your senses under control; and you are heroic. You always try your best to do what is agreeable to the gods. For the sake also of your intelligence, devotion, and great faith, I shall grant you whatsoever boons you may wish to have.

Mandhatri said:—

19. I bend my head for pleasing you; forsooth however, I wish to see the first of gods, O divine lord. Renouncing all (earthly) desires, I wish to acquire religious merit, and to lead the foremost mode of life, that path of the good held in highest esteem by all.

20. By performing the great duties of a Kshatriya, I have acquired many regions of endless merit in the other world, and I have also, through those duties, spread my fame. I do not, however, know how to satisfy those duties the highest in the world emanating from the first of gods.

Indra said:—

21. Those who are not kings, even if they satisfy their duties, cannot easily attain the highest meed of duty. Kingly duties first emanated from the original god. Other duties sprang afterwards from his body.

22. Numberless other duties, with those of the Vanaprastha mode of life, were created afterwards. The fruits of all those are endless. Kingly duties however, are superior to them. They include all other duties. Therefore Kshatriya duties are described to be the foremost of all.

23. In days of yore Vishnu, by acting according to Kshatriya duties, forcibly suppressed and killed his enemies. Accordingly he gave relief to the gods and the Rishis of immeasurable power.

24. If the divine Vishnu of inconceivable energy had not killed all his enemies among the Asuras, then the Brahmanas, and (Brahman) the Creator of the worlds and Kshatriya duties, and the duties that first originated from the Supreme deity, would all have been lost.

25. If that first and foremost of gods had not, by displaying his prowess, subjugated the Earth with all her Asuras, then all the duties of the four orders and all the duties of the four modes of life would all have been destroyed owing to the destruction of Brahmanas.

26. The eternal duties (of men) had all been destroyed but by the exercise of Kshatriya duties they were revived.

26. In every cycle the duties of Brahmanas regarding the attainment to Brahma first set in. These, however, are all protected by kingly duties. The latter, on this account, are regarded as the highest.

27—28.—Casting away life in battle, mercy for all creatures, knowledge of earthly affairs, protection of men, saving them from danger, relieving the distressed and the oppressed,—all these are included in the category of Kshatriya duties. Persons that do not obey healthy restraints and who are under the influence of anger and lust, do not openly sin from fear of kings. Others who are docile and righteous succeed, for the same influence, in satisfying all their duties. Therefore the Kshatriya duties are regarded to be righteous.

29. Forsooth all creatures live happily in the world, protected by kings exercising Kshatriya duties like children protected by their parents.

30. Kshatriya duties are the highest of all duties. Those eternal duties, regarded as the first in the world, include the protection of every creature. Themselves eternal, they bring on liberation.

CHAPTER LXV.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Indra said:—

1. Kshatriya duties, O king, which are so very potent, which embrace the exercise of all other duties, and which are the highest of all duties, should be observed by persons that are like you so high-souled and seek the well-being of the world. If those duties are not properly satisfied all creatures would be ruined.

2. The king, cherishing mercy for all creatures, should consider these as the highest of his duties, viz., reclaiming the land for cultivation and fertilizing it, celebration of great sacrifices for purifying himself, aversion for begging, and protection of subjects.

3—4. Making gifts is said by the sages to be the greatest of virtues. Of all kinds of gifts again, that of the body in battle, is the highest. You have seen with your own eyes how the kings, ever following Kshatriya duties, having duly waited upon their preceptors and acquired great learning, at last sacrifice their bodies, while fighting with one another. The Kshatriya, desirous of earning religious merit, should after following the Brahmacharyya mode, live like a house-holder which is always meritorious.

5—6. While settling the question of right (between) his subjects), he should be perfectly impartial. For making the various orders follow their respective duties, for the protection they give to all, for the various contrivances and means and the prowess and exertion Kshatriya duties, which embrace all other duties, are said to be the highest. The other orders are able to follow their respective duties for kingly duties. Therefore the former depend upon the latter regarding the merit they produce.

7. Those men, who disobey all healthy checks and who are too much attached to the worldly objects, are regarded as brutes. They are constrained to act justly by the exercise of kingly duties. Those duties, therefore, are said to be the highest of all.

8. That course of conduct which has been laid down for Brahmanas who follow the three Vedas, and those modes of life that have been laid down for Brahmanas, should, first, of all be observed by every Brahmana. If a Brahmana acts otherwise, he should be punished like a Shudra.

9. The duties of the four modes of life and the rituals laid down in the Vedas, O king, should always be followed by a Brahmana; he has no other duties.

10. A Kshatriya should never maintain a Brahmana acting otherwise. His religious merit increases for his acts. A Brahmana, indeed, is like Dharma.

11. That Brahmana who does works that are not sanctioned for him, deserves no respect. If not engaged in his proper acts, he should not be trusted.

12. These are the duties of the various orders. Kshatriyas should look after them so that their observance may be improved. These are the duties of Kshatriyas. For these reasons also, kingly duties and no others, are the highest of all. They are, as I believe, the duties of heroes, and the heroes are foremost in following them.

Mandhatri said:—

13—15. What duties should be practised by the Yavanas, the Kiratas, the Gandharas, the Chinas, the Shavaras, the Barbaras, the Shakas, the Tusharas, the Kankas, the Palhavas, the Andhras, the Madrakas, the Paundras, the Pulindas, the Ramathas, the Kamvojas, the several castes that have originated from Brahmanas and Kshatriyas, the Vaishyas, and the Shudras, that live in the dominions of Aryan kings? What are those duties again which kings like ourselves should compel the tribes living by robbery to follow.

16. I wish to hear all this. O illustrious god, instruct me. O chief of all the gods, you are the friend of us Kshatriyas.

Indra said:—

17. All the robber tribes should serve their parents, their preceptors and other elders and hermits living in the forest.

18. All the robber tribes should also serve their kings. The duties and rites laid down in the Vedas should also be followed by them.

19. They should celebrate sacrifices in honor of the departed manes, dig wells, for the public, give water to thirsty travellers, distribute beds and other presents amongst Brahmanas.

20—21. Abstention from injury, truth, control of anger, supporting Brahmanas and relatives by giving them their dues, maintenance of wives and children, purity, peacefulness, making presents to Brahmanas at all sorts of sacrifices are duties to be followed by every person of this tribe who seeks his own prosperity. Such a person should also celebrate all kinds of

Paka-yajnas with rich presents of food and wealth.

22. These and similar duties, O sinless one, were laid down in days of yore for persons of this class. All these acts, which have been laid down for all others, should be done by the robbers also, O king,

Mandhatri said :—

23. In this world, such wicked men may be seen living in disguise among all the four castes and in all the four modes of life.

Indra said :—

24. When the kingly duties are lost as well as the science of punishment, all creatures become exceedingly exercised, O sinless one, for the oppression of kings.

25. After the termination of the Krita age, a confusion will set in regarding the various modes of life, and numberless mendicants will appear with sectarial marks of various sorts.

26. Disregarding the Puranas and the great truths of religion, men, urged by lust and anger, will wend wrong ways.

27. When sinful men are restrained by high-souled persons with the help of the science of punishment, then religion, which reigns supreme over everything and is eternal and which is the source of all good, becomes firmly established.

28. The gifts, and libations, and offerings to the departed manes of the man who disregards the king who is superior to every one, become useless.

29. The very gods do not disobey a virtuous king who is truly a personification of god.

30. Having created the universe, the divine Lord of all creatures meant the Kshatriya to rule men making them follow their duties.

31. I respect and worship that person who, helped by his understanding, watches the course of the duties performed by men. Upon such supervision depend Kshatriya duties.

Bhishma continued.—

32. 'Having said these words, the divine and powerful Narayana, in the form of Indra, accompanied by the Maruts, repaired to his eternal abode of endless felicity.

33. When, O sinless one, duties were thus followed in days of yore what man of cleansed soul and learning is there that would disregard the Kshatriya ?

34. Like blind men lost on the way creatures, acting unrighteously, meet with ruin.

35. O foremost of men, do you follow those duties which were first promulgated and which the ancients had followed. I know, O sinless one, that you are quite competent to do this.' "

CHAPTER LXVI.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhishthira said :—

1. You have described to me the four modes of life. I desire to know more of them. Do you describe them.'

Bhishma said :—

2. 'O Yudhishthira of mighty-arms, all the duties which are practised in this world by the righteous are known to you and me.

3. O foremost of virtuous persons, hear now what you ask *viz.*, the merit that a king acquires when the duties are practised by others leading other modes of life.

4. All the merits, O son of Kunti, which accrue to persons practising the duties of the four modes of life, are partaken of, O foremast of men, by righteous kings.

5. A king who is not under the influence of lust and hate, who rules with the help of the science of punishment, and who regards all creatures impartially, O Yudhishthira, attains to the object of a mendicant's life.

6. That king, who is possessed of knowledge, who makes gifts to worthy persons on proper occasions, who knows how to favour and punish, who follows the injunctions of the scriptures in all his dealings, and who has tranquility of soul, attains to the object of the Garhastya mode of life.

7. That king, who always adores those who are worthy of adorations by having paid them their due, attains, O son of Kunti, to the object of the Bhaikshya mode of life.

8. That king, O Yudhishthira, who saves from distress, to the best of his ability, his kinsmen and relatives and friends, attains to the object of the Vanaprastha mode of life.

9. That king, who on every occasion honors the foremost men and the foremost of Yatis, attains, O son of Kunti, to the object of the Vanaprastha mode of life.

10—11. That king, O Partha, who daily presents offerings to the departed manes, and large offerings to all living creatures including men, attains to the object of the same mode of life.

12. That king, O foremost of men, who attacks the kingdoms of others for protecting the pious, attains to the object of the same mode of life.

13. For the protection of all the creatures as also of the proper protection of his own kingdom, a king acquires the merit of as many sacrifices as the number of creatures protected, and therefore attains to the object of the Sannyasa mode of life.

14. Study of the Vedas every day, forgiveness, and worship of preceptors and services rendered to one's own teacher, secure the attainment of the object of Brahmacharyya.

15. That king who silently recites his mantras every day and who adores the gods according to the ordinance, attains, O foremost of men, to the object of the Garhastya mode of life.

16. That king, who fights with the object of protecting his kingdom or meeting with death, attains to the object of the Vanaprastha mode of life.

17. That king, O Bhatrata, who always treats all creatures with fairness and sincerity, attains to the object of Vanaprastha mode of life.

18. That king, who gives to persons leading a Vanaprastha mode of life and to Brahmanas versed in the three Vedas, attains to the object of the Vanaprastha mode of life.

19. That king, who shows mercy towards all creatures and abstains entirely from cruelty, O Bharata, attains to the object of all the modes of life.

20. That king, O Yudhishthira, who shows mercy to the young and the old, O son Kunti, under every circumstance, attains to the objects of all modes of life.

21. That king, O perpetuator of Kuru's race, who relieves the oppressed who seek refuge with him, attains to the object of the Garhastya mode of life.

22. That king, who protects all creatures mobile and immobile, and honors them duly, attains to the object of the Garhastya mode of life.

23. Granting favors and inflicting punishments upon the wives of brothers elder and younger and upon their sons and grandsons, constitute the domestic duties of a king and these are also his best penances.

24. By honoring those who are pious and worthy of adorations and protecting those who have (by their penances) acquired a knowledge of self, a king, O foremost of men, attains to the object of the Garhastya mode of life.

25. Inviting to his home, O Bharata, persons who have adopted the Vanaprastha and other modes of life, and feasting them form the domestic duties of a king.

26. That king who duly follows the duties laid down by the Creator, acquires the blessed merits of all the modes of life.

27. That king, O son of Kunti, who has all the virtues, that foremost of men, O Yudhisthira, is said by the learned to be a person who follows the Vanaprastha and all the other modes of life.

28. That king who duly honors the office or rank worthy of honor, the race or family worthy of honor, and those old men who deserve honor, is said, O Yudhisthira, to live in all the modes of life.

29. A king, O son of Kanti, by following the duties of his country and those of his family, acquires, O foremost of men, the merits of all the modes of life.

30. That king, who at proper seasons gives to pious men riches and precious gifts, earns the merits, O king, of all the modes of life.

31. That king, O son of Kunti, who even when beset with danger and fear still keeps his eye on the duties of all men, earns the merits of all the modes of life.

32. The king partakes of the merits acquired under his protection by righteous people in his territories.

33. On the other hand, if kings, O foremost of men, do not protect the righteous people within their territories they then are visited by the sins of the latter.

34. Those men also, O Yudhisthira, who assist kings (in protecting their subjects), are equally entitled, O sinless one, to a share of the merits acquired by others.

35. The learned declare that the Garhastya, which we follow, is superior to all the other modes of life. The conclusions regarding it are very clear. It is certainly sacred, O foremost of men.

36. That man, who regards all creatures as his own self, who never does any harm and has his anger under control, enjoys great happiness both here and hereafter.

37. A king can easily cross the ocean of the world having kingly duties as his fleet boat urged on by the breeze of gifts, having the scriptures for its tackle and intelligence for the strength of its helmsman, and kept afloat by the power of virtue.

38. When all attachment for every earthly object, is withdrawn from his heart he is then regarded as one leaving in his understanding alone. In this state he soon attains to Brahma.

39. Becoming cheerful by meditation and by controlling desire and other passions of the heart, O foremost of men, a king, engaged in discharging the duty of protection, succeeds in acquiring great merit.

40. Do you, therefore, O Yudhisthira, try your best to protect Brahmanas of pious deeds and devoted to the study of the Vedas, as also all other men.

41. By following the duty of protection only, O Bharata, the king acquires merit that is a hundred times greater than what is earned by hermits in their asylums in the forest.

42. 'I have now described, O eldest son of Pandu, the various duties of men. Do you follow kingly duties which are eternal and that have been practised by great men since days of yore.

33. If you devote yourself head and soul to the duty of protecting (your subjects), O foremost of men, you may then, O son of Pandu, acquire the merits of all the four modes of life and of all the four orders of men.' "

CHAPTER LXVII.

(RAJADHARMANUSHASANA PARVA.)—*Continued.*

Yudhishthira said :—

1. You have described what the duties are of the four modes of life and of the four orders. Tell me now, O grandfather, what are the principal duties of a kingdom.'

Bhishma said :—

2. 'The (election and) coronation of a king is the first duty of kingdom. A kingdom in which anarchy reigns becomes weak and is soon attacked by robbers.

3. In kingdoms torn by anarchy, righteousness cannot live. The denizens devour one another. An anarchy is the worst of all conditions.

4. The Shrutis say that in crowning a king, it is Indra that is crowned in the person of the king. A person, who seeks his own prosperity, should adore the king as he should adore Indra himself.

5. No one should live in kingdoms torn by anarchy. Agni does not carry the libations that are poured upon him in kingdoms where anarchy reigns.

6—7. If a powerful king approaches kingdoms weakened by anarchy, with a view to annex them to his dominions, the people should go forward and receive the invader with honor. Such conduct would be quite of a piece with wise counsels. There is no evil greater than anarchy.

8. If the powerful invader be a little just, everything will be right. If however, he be exercised with anger he may exterminate all.

9. That cow which cannot be easily milked suffer much pain. On the other hand, that cow which is easily milked, has not to suffer any pain whatever.

10. The wood that bends easily need not be heated. The tree that bends easily, is not required to suffer any torture.

11. Guided by these examples, O hero, men should bend before those that are powerful. The man who bends his head to a powerful person really bends his head to Indra.

12. For these reasons, men, seeking prosperity, should (elect and) crown some person as their king. They who live in countries where anarchy reigns cannot enjoy their wealth and wives.

13. During times of anarchy, the sinful man enjoys by robbing the wealth of other people. When, however, his ill acquired riches are taken away by others, he wishes for a king.

14. It is clear therefore, that in times of anarchy the very wicked even cannot be happy. The wealth of one is taken away by two. That of those two is taken away by many acting in concert.

15. He who is not a slave is made a slave. Women, again, are forcibly carried away. For these reasons the gods created kings for protecting the people.

16. If there were no king on Earth for holding the rod of punishment, the strong would then have oppressed the weak after the manner of fishes in the water.

17—18. We have heard that men, in days of yore, in consequence of anarchy, were ruined, devouring one another like

stronger fishes devouring the weaker ones in the water. We have heard that a few amongst them then, assembling together, made certain agreements saying,—He who becomes harsh in speech, or violent in temper, he who seduces other people's wives or robs other's wealth should be renounced by us.

19. For inspiring confidence among all classes of the people, they made such an agreement and lived for some time.

20. Assembling after some time they proceeded in great miseries to the Grandfather, saying,—Without a king, O divine lord, we are meeting with ruin. Appoint some one as our king.

21. All of us shall adore him and he shall protect us—Thus prayed for the Grandfather asked Manu. Manu, however, did not agree to the proposal.

Manu said:—

22. 'I fear all sinful deeds. To govern a kingdom is highly difficult, especially among men who are always false and deceitful in their conduct.'

Bhishma said:—

23—24. "The denizens of the Earth then said to him,—Do not fear. As for that men commit will affect those that commit them. For the increase of your wealth, we will give you a fiftieth part of our animals and precious metals and a tenth part of our grain. When our maidens also will become desirous of marrying we shall, when the question of marriage comes up, give you the most beautiful ones among them.

25. Those amongst men who will become the foremost of all in the use of weapons and in riding animasl, and other conveyances, shall go behind you like the deities behind Indra.

26. With your strength increased in this way, and becoming invincible and endued with great power, you will be our king and protect us happily like Kuvera protecting the Yakshas and the Rakshasas.

27. A fourth part of the merit which men will acquire under your protection will belong to you.

28. Strengthened by that merit so easily acquired by you do you protect us, O king, like Indra of a hundred sacrifices protecting the gods.

29. Like the Sun burning down everything with his rays, do you set out acquiring victories. Crush the pride of enemies and let righteousness always be victorious (in the world).

30. Thus addressed by those denizens of the Earth, Manu, endued with great energy, proceeded, accompanied by a large army. Born of a great family he seemed then to shine with power.

31—32. Seeing the power of Manu, like the gods seeing the might of Indra, the inhabitants of the Earth became stricken with fear and began to follow their respective duties. Manu then went round the world suppressing everywhere all acts of wickedness and compelling all men to follow their respective duties, like a cloud surcharged with rain.

33. 'Thus, O Yudhisthira, men on Earth seeking prosperity should first elect and crown a king for the protection of all.

34. Like disciples bowing themselves down before their preceptors or the gods before Indra, all men should humble themselves before the king.

35. One who is respected by his own people becomes an object of esteem with his enemies also, while one who is disregarded by his own is set at naught by enemies.

36—37. If the king be disregarded by his enemies, all his subjects become unhappy. Therefore, umbrellas, vehicles external ornaments, foods, drinks, palaces, seats, beds, and all utensils for use and show, should be dedicated to the king.

38, By such means, the king will better discharge his duties of protection and become irresistible. He should always smilingly be spoken to by others and he should speak to others sweetly.

39. Grateful, firmly devoted, and with subdued passions, he should give to others their due. Eyed by others, he should look at them mildly, sweetly, and beautifully

---

CHAPTER LXVIII.

RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhisthira said:—

1. 'Why, O foremost of Bharata's race, have the Brahmanas declared that the king, that ruler of men, is a god.

Bhishma said:—

2. Regarding it is cited the old story, O Bharata, of the discourse of Vrihaspati and Vasumanas.

3. There was a highly intelligent king of Koshala, named Vasumanas. On a certain occasion he questioned the great wise sage Vrihaspati.

4—5. Always humble, king Vasumanas, ever devoted to well-being of all, having observed the proper humilities and having gone round the great sage and bowed to him duly enquired of the virtuous Vrihaspati about the institutes of a kingdom, actuated by the desire of securing the happiness of men.

Vasumanas said:—

6. By what means do creatures grow and by what are they destroyed? O you of great wisdom, by worshipping whom do they succeed in acquiring eternal happiness.—Thus questioned by the highly powerful Koshala king, Vrihaspati of great wisdom described to him coolly about the regard which should be paid to kings.

Vrihaspati said:—

8. The duties of all men, O you of great wisdom, originate from the king. It is through fear of the king only that men do not devour one another.

9. It is the king who establishes peace on Earth through due observances of duties by checking all disregard for healthy restraints and all kinds of lust. Acquiring this he shines in glory.

10—13. As, O king, all creatures cannot see one another and sink in utter darkness if the sun and the moon do not rise, as fishes in shallow water and birds in a safe place dart and move about as they please (for a time) and repeatedly attack and grind one another with force and then are destroyed so men sink in utter darkness and meet with destruction if they have no king to protect them like a herd of cattle without the herdsman to take care of them.

14. If the king did not observe the duty of protection, the strong would by force misappropriate the properties of the weak, and if the latter refuse to surrender to them easily their very lives would be taken.

15. Nobody then, about any of his belongings would be able to say—This is mine.—Wives, sons, food, and other kinds of property, would cease to exist.

16. Ruin would befall everything if the king did not observe the duty of protection. Wicked men would by force appropriate the cars, dresses, ornaments, precious stones and other kinds of property belonging to others, if the king did not protect.

17. In the absence of protection by the king, various kinds of weapons would fall upon righteous persons and unrighteousness would prevail everywhere.

18. In the absence of king's protection men would disobey or even injure their very parents if aged, their very preceptors, guests and elders.

19. If the king did not protect, all persons possessing wealth would have to meet with death, imprisonment and persecution and the very idea of property would be lost.

20 If the king did not protect, everything would be destroyed untimely and every part of the country would be laid waste by robbers, and everybody would fall into dreadful hell.

21. If the king did not protect, all restrictions about marriage and intercourse would disappear; all matters of agriculture and trade would fall into confusion; morality and the three Vedas would disappear.

22. Sacrifices, duly finished with presents according to the ordinance, would no longer be celebrated and no marriage would take place; society itself would cease to exist, if the king did not observe the duty of protection.

23. The bulls would not know cows and milch cows would not be churned, and men living by rearing kine would be ruined, if the king did not exercise the duty of protection.

24. In the absence of king's protection, all things, filled with fear and anxiety and becoming senseless and uttering cries of misery would be ruined in no time.

25. No sacrifices extending for a year and finished with presents according to the ordinance would take place if the king did not observe the duty of protection.

26. In the absence of king's protection Brahmanas would never study the four Vedas or practise austerities or be purified by knowledge and rigid vows.

27. In the absence of king's protection the destroyer of a person guilty of Brahmanicide would not get any reward; rather the person guilty of Brahmanicide, would not be punished.

28. In the absence of king's protection, men would take away other people's wealth from their very hands, and all healthy restrictions would be abolished, and everybody, striken with fear would seek safety in flight

29. In the absence of king's protection, all kinds of injustice would commence; an

intermixture of castes would occur; and famine would devastate the kingdom.

30. Again by virtue of royal protection, men can everywhere sleep fearlessly at their ease without shutting their houses and doors with bolts and bars.

31. Nobody would stand the evil words of others, far less assaults, if the king did not righteously protect the Earth.

32. If the king observes the duty of protection, women adorned with ornaments may fearlessly walk about everywhere without male relatives to guard them.

33. Men become righteous and without injuring serve one another because the king observes the duty of protection.

34. By virtue of royal protection the members of the three castes can celebrate high sacrifices and engage themselves in the acquisition of learning with attention.

35. The world depends upon agriculture and trade and is protected by the Vedas. All these again are duly protected by the king exercising his principal duty.

36. Since the king, taking a heavy burden upon himself, protects his subjects with the help of a mighty force, it is therefore that the people are able to live in happ[illegible]

37. [illegible] is there who will not worship him on whose existence depends the existence of the people and by whose destruction the people are destroyed?

38. That person who does what is agreeable and beneficial to the king and who participates in the burden of kingly duties which fill every caste with fear, conquers both this and the other world.

39. That man who even thinks of injuring the king, forsooth meets with grief here and goes to hell hereafter.

40. Ne one should obey the king by taking him for a man, for he is in sooth a great god in human form.

41. The king puts on five different forms according to five different occasions. He beeomes Agni, Aditya, Mrityu, Vaishravana, and Yama.

42. When the king, imposed on by falsehood, consumes with his dreadful energy the offenders before him, he is said to put on the form of Agni.

43. When he marks through his spies the acts of all persons and does what is for the general behoof, he is said to put on the form of Aditya.

44. When he kills in anger hundreds of wicked men with their sons, grandsons, and relatives, he is then said to put on the form of the Destroyer.

45. When he suppresses the wicked by punishing them severely and favours the righteous by giving them rewards, he is then said to put on the form of Yama.

46—47. When he pleases with profuse gifts of riches those who have done him valuable services, and takes away the riches and precious stones of those who have offended him, indeed, when he confers wealth upon some and takes it away from others, he is then, O king, said to put on the form of Kuvera on Earth.

48—49. No person who is clever, who is capable of work, who wishes to acquire virtue, and who is shorn of malice, should ever spread evil reports about the king. No person, by acting against the king, can ever make himself happy, even if he be the king's son or brother or companion or one whom the king considers as his second self. Fire, increased by the wind, blazing forth, may leave a residue.

50. The anger of the king, however, leaves not anything to the person who happens to incur it. Everything that belongs to the king should be avoided from a distance.

51. One should turn away from the king's property as he would from death itself. A person, by taking what belongs to the king, soon meets with destruction like a deer upon touching poison.

52. An intellgent man should protect as his own what belongs to the king.

53. Those, who take wealth belonging to the king, sink senseless into a deep hell of eternal darkness and infamy.

54. Who is there who will not adore the king who is described by terms,—'delighter of the people,' 'bestower of happiness, possessor of prosperity, the best of all, healer of injuries, master of Earth,' and protector of men"?

55. That man, therefore, who seeks his own prosperity, who satisfies all healthy restraints, who has his soul under control, who has subdued his passions, who is gifted with intelligence and memory, and who is a clever (business man), should always be attached to the king.

56. The king should duly honor the minister who is grateful, wise, large-hearted loyal, a master of his senses, virtuous, and observant of the dictates of policy.

57. The king should entertain the man who is loyal, grateful, virtuous, self-con-

trolled, brave, noble, and competent to complete works without the help of others.

58. Knowledge makes men proud. The king makes men humble. The man who is assailed by the king can never enjoy happiness. On the other hand, the man who gets royal favours becomes happy.

59. The king is the heart of his people; he is their great refuge; he is their glory; and he is their greatest happiness. Those men, O king, who are attached to the king, can conquer both this and the next world.

60. Having governed the Earth with the help of the qualities of self-control, truth, and friendship, and having worshipped the deities by great sacrifices, the king, acquiring great glory, acquires an eternal abode in heaven.

61. That best of kings viz., the heroic Vasumanas, king of Koshala, thus instructed by Vrihaspati the son of Angiras, began thenceforth to protect his subjects.'

CHAPTER LXIX.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhishthira said—

1. 'What other special duties remain for the king to satisfy? How should he protect his kingdom and how vanquish his foes.

2. How should he engage his spies? How should he create confidence in the four orders of his subjects, his own servants, wives, and sons, O Bharata?

Bhishma said:—

3. 'Listen, O king, with attention to the various duties of kings,—to those acts which the king or one who is in his position should first do.

4. The king should first conquer himself and then try to subdue his enemies. How can a king who has not been able to conquer his own self be able to conquer his enemies?

5. The conquest of these, *viz.*, the five objects, is tantamount to the conquest of self. The king who has governed his senses is capable to resist his enemies.

6—7. He should place infantry in his forts, frontiers, towns, parks, and pleasure gardens, O delighter of the Kurus, as also, in all places where he himself goes, and within his own palace, O foremost of men.

8. He should appoint as spies men looking like idiots or like those who are blind and deaf. These should all be well-tried persons who are endued with wisdom, and who are able to bear hunger and thirst.

9—10. With proper attention the king should engage his spies to watch the actions of all his counsellers and friends and sons, in his city and the provinces, and in the territories of feudatory chiefs. His spies should be so employed that they may not know one another.

11—12. He should also, O foremost of Bharatas, know the spies of his enemies by himself placing spies in shops and places of amusement, amid gatherings of people, among beggars, in his pleasure gardens and parks, in meetings and assemblages of the learned, in the country, in public places, in the court, and in the houses of the citizens.

13. An intelligent king may thus ascertain the spies sent by his enemies. If these be known, the king may derive immense benefit, O son of Pandu.

14. When the king, after seeing everything finds himself weak, he should then, consulting with his ministers make peace with a stronger foe.

15. The wise king should quickly make peace with enemies even when he knows that he is not weak, if he can derive any advantage out of it.

16. Engaged in protecting his kingdom piously the king should make peace with accomplished persons capable of great work, virtuous and honest.

17. When the king finds himself overtaken with danger and about to be ruined, he should kill all offenders whom he had overlooked before and all such persons as are marked out by the people.

18. A king should not deal with a person who can neither benefit nor injure him, or with one who cannot save himself from distress.

19—20. As regards military operations, a king, who knows his own strength, should, commanding a large army cheerfully and couragously give the order to march, without announcing his destination, against one shorn of allies and friends or already at war with another and hence careless or one weaker than himself, having first made arrangements for the protection of his own city.

21. A king should not for ever live under a more powerful king. Though weak, he should try to assail the stronger,

nd resolved upon this, continue to rule his own.

22. He should assail the kingdom of the stronger one by means of weapons fire, and the administering of poison. He should also create dissensions amongst his ministers and servants.

23. Vrihaspati has said that an intelligent king should always avoid war for the acquisition of territory. The acquisition of territories should be made by the three well-known means (of conciliation, gift, and dissension).

24. The wise king should be satisfied with those acquisitions that are made by means of conciliation, gift, and dessension.

25. The king, O delighter of the Kurus, should take a sixth of the incomes of his subjects as tribute for performing the duties of their protectiotion.

26. He should also take away by force the wealth, much or little, of the ten sorts of offenders mentioned in the scriptures, for the protection of his subjects.

27. A king should, forsooth, consider his subjects as his own children. In settling their disputes, however, he should not show any mercy.

28. For hearing the charges and defences in judicial suits, the king should always appoint wise persons endued with a knowledge of worldly affairs, for the state really depends upon a proper administration of justice.

29. The king should appoint honest and trustworthy men to look after his mines, salt, grain, ferries, and elephant corps.

30. The king, who always judiciously holds the rod of punishment, acquires great merit. The proper regulation of punishment is the great duty of kings and deserves great praise.

31. The king should master the Vedas and their auxilliaries, be possessed of wisdom, engaged in penances, charitable, and devoted to the celebration of sacrifices.

32. All these qualities should always be in a king. If the king fails to administer justice, he can neither acquire heaven nor fame.

33. If a king be attacked by a stronger one, the former, if intelligent, should seek refuge in a fort.

34. Collecting his friends for consultation, he should devise proper means. Adopting the policy of conciliation and of creating dissensions, he should devise means for fighting with the assailants.

35. He should place the inhabitants of the woods on the high roads, and, if, necessary, cause whole villages to be removed, removing all the inhabitants to minor towns or on the outskirts of great cities.

36. Giving repeated assurances to his wealthy subjects and the principal officers of the army, he should make the dwellers of the open country to take refuge in well-protected forts.

37. He should deposit all sorts of grain in his forts. If that is impossible, he should destroy them completely by fire.

38. He should engage men for destroying the crops on the fields of the enemy. Failing to do this, he should destroy those crops by means of his own men.

39. He should destroy all the bridges over the rivers in his kingdom. He should draw out the waters of all the tanks in his territories, or, if incapable to do so, cause them to be poisoned.

40. Disregarding the duty of protecting his freinds, he should, considering present and future circumstances, seek the protection of another king who may happen to be the foe of his foe and who may be capable to fight with his enemy on the field of battle.

41. He should demolish all the minor forts in his kingdom. He should also cut down all the smaller trees except those called Chaitya.

42. He should cause the branches of all large trees to be cut off, but he should not touch the very leaves of the Chaitya ones.

43. He should erect outer ramparts round his forts, and fill his trenches with water, putting pointed stakes at their bottom and fiilling them with crocodiles and sharks.

44. He should keep small outlets in his walls for firing guns from his fort, and carefully make arrangements for their defence like that of the greater gates.

45. In all his gates he should place destructive engines. He should place on ramparts Shataghnis and other weapons.

46. He should lay by wood for fuel and dig and repair wells for supply of water to the garrison.

47. He should have all houses made of grass and straw plastered over with mud, and if it is summer, he should, from fear of fire, collect in a safe place all the stores of grass and straw.

48. He should order all food to be cooked at night. No fire should be lighted during the day, except for the daily homa.

49. Particular care should be taken of the fires lighted in smitheries and lying-in chambers. Fires in the houses of the inhabitants should be well covered.

50. For the better protection of the city, it should be announced that a person, lighting fires in the day time, will be sufficiently punished.

51. During such times, all beggers, cartmen, eunuchs, lunatics, should, O foremost of men, be driven out of the town, for if they are allowed to remain, evil will come.

52. In places of public resort, in tirthas, in assemblies and in the houses of the citizens, the king should keep capable spies.

53. The king should have wide roads constructed, and open up shops, and places for the distribution of water, at proper stations.

54—55. Shops of necessary articles, arsenals, camps and quarters for soldiers, stables for horses and elephants, encampments of soldiers, trenches, streets and lanes, houses and pleasure gardens should be so made that their situations may not be known to others, O Yudhisthira.

56. A king, who is attacked by a hostile army, should collect wealth, and store oil and fat and honey, and clarified butter, and medicines of all sorts,

57—58. And charcoal and munja grass, leaves, arrows, scribes and draftsmen, grass, fuel, poisoned arrows, weapons of all sorts such as darts, swords, lances and others. The king should store such articles.

59—60. He should especially keep ready various drugs, roots and fruits, the four kinds of physicians, actors and dancers, athelets, and persons capable of assuming various disguises. He should adorn his capital and please all his subjects.

61. The king should speedily subjugate such persons as may cause fear, be they his servants or counsellors or citizens or neighbouring kings.

62. Whenever any of his work is done the king should reward those who have helped in its accomplishment with wealth and other becoming presents and grateful speeches.

63. It has been laid down in the scriptures, O delighter of the Kurus, that a king satisfies his debt when he defeats his foe or kills him at once.

64—65. A king should take care of seven things. Listen to me as I name them. They are his own self, his ministers, his treasury, his servants for inflicting punishments, his friends, his provinces, and his capital. He should carefully protect his kingdom consisting of these seven limbs.

66. That king, O foremost of mon, who is conversant with the collection of six and three objects, and the high collection of three, gains the sovereignty of the whole Earth.

67—68. Hear, O Yudhisthira, what is called the aggregate of six. They are ruling peacefully after making a treaty (with the foe), marching to battle, creating disunion among the enemy, concentration of army for filling the enemy with fear, preparation for war with readiness for peace, and alliances with others.

69—70. Listen now with attention to what are the triple objects. They are decrease, maintenance of what is, and growth. The great three fold objects consist of religion, Profit and Pleasure. These should be followed judiciously. By the help of religion a king succeeds in ruling the Earth for ever.

71. Regarding this matter, Angirasa's son Vrihaspati himself has recited two verses. Blessed be you, O son of Devaki, you should hear them.—

72. 'Having satisfied all his duties and having protected the Earth, and having also protected the cities, a king enjoys great happiness in heaven.

73. Of what use are penances to that king, and what need has he of sacrifices who protects his people properly? Such a king should be known as one conversant with every virtue.'

Yudhisthira said:—

74. There is the science of pudishment; there is the king, and there are the subjects. Tell me, O grandfather, what advantage is derived by one of those from the others.

Bhishma said:—

75. Listen to me, O king, as I describe, O Bharata, the great virtues of the science of punishment in weighty and sacred words.

76. The science of punishment compels all men to satisfy the duties of their respective orders. Properly administered, it compels people to perform virtuous acts.

77—78. When the four orders perform their respective duties, when all healthy restrictions are kept up, when peace and happiness emanate from the science of punishment when the people are shorn of all fear, and the three higher orders try

according to their respective duties, to preserve harmony people become truly happy at such times.

79. You should not doubt whether it is the king that makes the age, or, it is the age that makes the king; the truth is that the king makes the age.

80 When the king rules depending entirely on the science of punishment the foremost of ages called Krita is then said to flourish.

81. Righteousness prevails in the Krita age. Nothing unrighteous exists then; the four orders are not inclined to take any pleasure in unrighteousness.

82. Forsooth, all men succeed in acquiring the objects they seek and preserving those that have been acquired. All the Vedic rites yield merit.

83. All the seasons are delightful and free from evil. The voice, pronunciation, and minds of all men become clear and delightful.

84. Ailments disappear and all men enjoy long lives. Wives do not become widows, and no person becomes a miser.

85. The Earth yield crops without being cultivated and herbs and plants grow abundantly. Barks, leaves, fruits, and roots, become strong and profuse.

86. No unrighteousness is seen. Nothing but righteousness exists. These are the characteristics, O Yudhishthira, of the Krita.

87. When the king depends upon only three of the four parts of the science of punishment leaving out a fourth, the age called Treta sets in.

88. A fourth part of unrighteousness sets in by the observance of the great science by three-fourths. The Earth gives crops but waits for cultivation; the herbs and plants grow by cultivation.

89. When the king follows the great science by only a half, leaving out the other half, then the age that sets in is called Dwapara.

90. A half of unrighteousness follows the observance of the great science by half. The Earth yields crops by half and that even by tillage.

91. When the king, leaving aside the great science altogether, oppresses his subjects by all manner and means the age that sets in is called Kali.

92. During the age called Kali, unrighteousness assumes the full proportion and nothing of righteousness is seen. The hearts of men of all the orders, are disinclined to their respective duties.

93. Shudras live by adopting lives of mendicancy, and Brahmanas live by serving others. Men cannot acquire the objects they seek and preserve those already acquired. Intermixture of the four castes takes place.

94. Vedic rites fail to yield fruits. All the seasons cease to be delightful and are visited by evils.

95. The voice, pronunciation, and minds of men lose power. Diseases appear, and men die untimely.

96. Wives become widows, and many cruel men appear; the clouds do not rain in seasons and crops fail.

97. All kinds of moisture also fail, when the king does not, by duly following the great science, protect the subjects.

98. The king is the creator of the Krita age, of the Treta, and of the Dwapara. The king is the creator of the fourth age (called Kali).

99. If he creates the Krita age, he acquires eternal heaven. If he creates the Treta age, he acquires heaven for a limited period.

100. If he creates the Dwapara, he attains to blessedness in heaven in proportion to his merits. By creating the Kali age, the king incurs a heavy sin.

101. Sullied by wickedness, he suffers in hell for numberless years, for being drowned in the sins of his subjects, he incurs great sin and infamy himself.

102. Following the great science the learned Kshatriya should try to acquire those objects which he seeks and protect those which he has already acquired.

103. The science of punishment, which establishes all men in the observance of their respective duties, which is the basis of all healthy distinctions, and which truly keeps up the world and sets it agoing if properly administered, protects all men like parents protecting their children.

104. Know, O foremost of men, that the very lives of creatures depend upon it. The greatest merit of a king consists in his acquaintance with the science of punishment and administering it properly.

105. Therefore, O you of Kuru's race, protect your subjects righteously, with the help of that great science. By protecting your subjects and adopting such a conduct, you will, forsooth, attain to such blessedness in heaven which cannot be easily acquired."

CHAPTER LXX.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhishthira said :—

1. "By following what conduct, O you who are a master of every kind of behaviour, can a king succeed in easily acquiring, both in this world and in the next, objects which yield happines in the end ?"

Bhishma said :—

2. 'There are thirty-six virtues which a king should practise. They are another thirty-six related with these. A virtuous person, by following these vitues, can certainly acquire great merit.

3. The king should follow his duties without any malice. He should not cast off mercy. He should have faith. He should earn wealth without persecution and cruelty. He should seek pleasure without attachment.

4. He should cheerfully speak out what is pleasant, and be brave without brag. He should be liberal, but should not make gifts to unworthy persons. He should exercise power without cruelty.

5. He should make alliances, but not with the wicked. He should not act inimically towards his friends. He should never employ persons who are not devoted to him as his spies and secret emissaries. He should never acomplish his works by oppression.

6. He should never give out his purposes before the wicked persons. He should speak of the merits of others but never his own. He should take money from his subjects but never from those who are good. He should never take the assistance of wicked persons.

7. He should never inflict punishment without making careful enquiry. He should never give out his counsels. He should distribute money, but not amongst covetous persons. He should place confidence in others, but never in those who have injured him.

8. He should not entertain malice. He should protect his married wives. He should be pure and should not always be exercised by compassion. He should not seek too much female companionship. He should take wholesome food and never that which is bad.

9. He should without pride pay respect to worthy persons, and serve his preceptors and seniors with sincerity. He should seek prosperity, but never do anything that brings calumny.

10. He should serve his elders with humility. He should be clever in busines but should always wait for the opportune moment. He should solace men and never send them away with empty words. Having favored a person, he should not c ist him off.

11. He should never strike in ignorance. Having killed his enemy he should never be sorry. He should display anger, but should never do so when there is no occasion. He should be mild, but never to the offenders.

12. Behave thus while ruling your kingdom if you wish to enjoy prosperity. The king that behaves otherwise is visited by great calamities.

13. That king, who observes all these virtues that I have mentioned, enjoys many blessings on Earth and great rewards in heaven.'

Vaishampayana said :—

14. "Hearing these words of Shantanu's son, king Yudhishthira, always obedient in receving instructions, endued with great intelligence, and protected by Bhima and others, then adored his grandfather and from that time began to rule according to his dictates.

CHAPTER LXXI.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhishthira said :—

1. "*Tell me, O grandfather, how should* the king protect his subjects so as to be able to avoid grief and so as not to militate against fairness ?"

Bhishma said :—

2. 'I shall recite in brief, O king, those eternal duties, for, if I were to mention them fully, I would never finish them.

3. You should always worship those Brahmanas who are ardent in the performance of their duties, are learned, regular in adoring the gods, observant of high vows, and gifted with other accomplishments, when they come to your mansion, engage them in officiating in your sacrifices.

4. With your priest accompanying you, you should rise up when they approach you, and touch and adore their feet, and do every other necessary act.

5. Doing these acts of piety and performing other acts that are for your own well-being, you should (by presents) make those Brahmanas utter benedictions on you for the success of your object.

6. Gifted with sincerity, wisdom and intelligence, O Bharata, you should follow truth and avoid lust and anger.

7. That foolish king, who pursues Profit without being shorn of lust and anger, fails to win virtue and ultimately loses Profit as well.

8. Never appoint persons covetous and foolish in matters of Pleasure and Profit. You should always appoint men who are free from covetousness and intelligent.

9. Possessed of lust and anger and raw in the transaction of business, foolish persons, if vested with power in matters of Profit, always oppress the people by various mischievous means.

10. With a sixth part, making a fair calculation of the produce of the soil, as his tribute, with fines and forfeitures collected from offenders, with the other taxes, according to the scriptures, upon merchants and traders in exchange for the safety granted to them, a king should fill his treasury.

11. Realising these just taxes and governing the kingdom properly, the king should carefully act in such a way that his subjects may not suffer from want.

12. Men become deeply attached to that king who satisfies the duty of protection properly, who is liberal, who is steady in the observance of righteousness, who is vigilant, and who is shorn of lust and hate.

13. Never desire to fill your treasury by acting unfairly or from covetousness. That king who does not follow the scriptures fails to acquire riches and religious merit.

14. That king, who is negligent about the means of acquiring riches, never succeeds in acquiring both religious merit and wealth. The wealth again that he acquires (by such means) is spent lavishly on unworthy objects.

15. That avaricious king, who foolishly oppresses his subjects by levying taxes not sanctioned by scriptures, is said to wrong his own self.

16. As a person wanting milk never gets any by cutting off the udders of a cow, similarly a kingdom, assailed by improper taxes, never gives any profit to the king.

17. He, who treats a milch cow with kindness, always obtains milk from it. Likewise the king, who rules his kingdom by proper means, gets much fruits from it.

18. By protecting a kingdom properly and ruling it judiciously a king, O Yudhisthira, may succeed in always acquiring immense wealth.

19. The Earth, well protected by the king, yields crops and gold like a mother giving milk willingly to her child.

20. Follow the example, O king, of the flower vendor and not of the charcoal-maker. Acting thus and satisfying the duty of protection you may be able to enjoy the Earth for ever.

21. If in attacking an enemy's kingdom your treasury is exhausted, you may replenish it by taking wealth from all except Brahmanas.

22. Your heart should not be agitated even when you are in great distress, upon seeing Brahmanas having wealth. I need not mention then of what you should do when you are well off.

23. You should give them wealth to the best of your power and according to their worthiness, and protect them, comforting them at all times. By acting thus you may acquire regions which are acquired with difficulty.

24. Behaving thus virtuously you should protect your subjects. You may then acquire, O delighter of the Kurus, fame that is eternal, high, and pure.

25. Protect your subjects piously, O son of Pandu, for you will then suffer no regret or pain.

26. Protection of the subject is the greatest duty of the king, since mercy for all creatures and protecting them from injury has been said to be the highest merit.

27. Persons, conversant with duties, consider that to be the greatest merit of the king, when, engaged in protecting all creatures, he shows mercy towards them.

28. The sin, a king incurs by neglecting for a single day to protect his subjcts from fear, is such that his sufferings are not terminated in hell till after a thousand years.

29. The merit, of a king by protecting his subjects righteously for a single day, is such that he enjoys its reward in heaven for ten thousand years.

30. A king, by only protecting his subjects virtuously, soon gains those regions that are acquired by persons leading duly

the Garhastya, the Brahmacharyya, and the Vanaprastha modes of life.

31. Do you, O son of Kunti, follow with great care this duty (of protection). You will then obtain the reward of righteousness and suffer no grief and pain. You shall, O son of Pandu, obtain great prosperity in heaven.

32. Persons who are not kings do not gain merit like this. A person, therefore, who is a king, and no other can earn such rewards of virtue.

33. Endued with intelligence, you have obtained a kingdom. Do you protect your subjects righteously. Please Indra with offerings of Soma and your friends and well-wishers with the objects they desire for.'

CHAPTER LXXII.

(RAJADHARMANUSHASANA PARVA.)—*Continued.*

Bhishma said:—

1. 'A king should appoint that person as his priest who would protect the good and punish the wicked.

2. Regarding it is cited the old story about the discourse between Pururavas the son of Aila and Matarishwan.

Pururavas said:—

3. Whence has the Brahmana originated and whence the three other orders? Why also has the Brahmana become the foremost? You should tell me all this.

Matarishwan answered:—

4. The Brahmana, O best of kings, has originated from the mouth of Brahman. The Kshatriya has originated from his two arms, and the Vaishya from his two thighs.

5. For serving these three orders, O king, a fourth order, *viz.*, the Shudra, came into being created from the feet (of Brahman).

6. Thus created, the Brahmana is born on Earth as the lord of all creatures, his duty being to preserve the Vedas and the other scriptures.

7. Then, for ruling the Earth and holding the rod of punishment and protecting all creatures, the second order, *viz.*, the Kshatriya was created.

8. The Vaishya was created for supporting the two other orders and himself by cultivation and trade, and finally it was ordained by Brahman that the Shudra should serve the three orders as a servant.

Pururavas said:—

9. Tell me, truly, O god of Wind, to whom does this Earth fairly belong. Does it belong to the Brahmana or to the Kshatriya.

The god of Wind said:—

10. Everything that exists in the universe belongs to the Brahmana on account of his birth and precedence. Persons, conversant with morality, declare it.

11. What the Brahmana eats is his own. The place he dwells in is his own. What he gives away is his own. He deserves the respect of all the (other) orders. He is the first-born and the foremost.

12. As a woman, in the absence of her husband, marries his younger brother, even so the Earth, for the refusal of the Brahmana, has accepted his next-born, *viz.*, the Kshatriya, for her master. This is the first rule. In times, however, of distress, there is exception to this.

13—14. If you try to satisfy the duties of your order and wish to acquire the highest place in heaven, then give to the Brahmana all the land you may conquer, to him who is learned and of virtuous conduct, who is conversant with duties and observant of penances, who is contented with the duties of his order and not covetous of wealth.

15. The well-born Brahmana, wise and humble, guides the king in every matter by his own great intelligence.

16. By sound advice he makes the king acquire prosperity. The Brahmana points out to the king his duties.

17. As long as a wise king, observant of the duties of his order, and shorn of pride, is desirous of listening to the advice of the Brahmana, so long is he respected and so long does he enjoy fame. The priest of the king, therefore, partakes of the merit that the king acquires.

18. When the king behaves himself thus, all his subjects, depending upon him, become virtuous in their behaviour, follow their duties, and are freed from every fear.

19. The king shares a fourth part of those righteous acts which his subjects, well-protected by him, perform in his kingdom.

20. The gods, men, Pitris, Gandharvas, Uragas, and Rakshasas, all derive their support from sacrifices. In a country having no king, their can be no sacrifice.

21. The gods and the Pitris live upon

the offerings made in sacrifices. Sacrifice, however, depends upon the king.

22. In summer, men seek comfort from the shade of trees, cool water, and cool breezes. In winter, they derive comfort from fire, warm clothing and the sun.

23. The heart of man finds pleasure in sound, touch, taste, vision, and smell. The man, however, who is filled with fear, finds no pleasure in all these things.

24. That person, who removes the fears of men, acquires great merit. There is no present so valuable in three worlds as that of life..

25. The king is Indra. The king is Yama. The king is Dharma. The king puts on *different forms*. The king preserves and supports every thing.

CHAPTER LXXIII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Bhishma said:—

1. The king, observing both religious merit and profit which are very intricate, should, forthwith, appoint a priest learned and acquainted intimately with the Vedas and the (other) scriptures.

2. Those kings, who have priests, who are pious and conversant with policy, and are possessed of good attributes, enjoy prosperity everywhere.

3. Both the priest and the king should have such qualities as arrest honor, and should observe the vows and penances. They would then succeed in supporting the subjects, the deities, the Pitris, and the children.

4. It is laid down that they should have similar hearts and should be each other's friends. For such friendship between Brahmana and Kshatriya, the subjects become happy.

5. If they do not repect each other, destruction would befall the people. The Brahmana and the Kshatriya are said to be the creators of all men.

6. Regarding it is cited the old story about the discourse between Aila's son and Kashyapa. Listen to it, O Yudhishthira.

Aila's son said:—

7. When the Brahmana forsakes the Kshatriya or the Kshatriya forsakes the Brahmana, who amongst them should be considered superior, and upon whom would the other orders depend and maintain themselves?

Kashyapa said:—

8. Ruin befalls the kingdom of the Kshatriya when the Brahmana and Kshatriya fight with each other. Robbers attack that kingdom in which anarchy reigns and all good men regard the king as a Mlechchha.

9. Their oxen do not thrive, nor do their children. Their pots (of milk) are not churned, and no sacrifices are celebrated there. The children do not study the Vedas in kingdoms where Brahmanas forsake Kshatriyas.

10. In their houses wealth does not multiply. Their children do not become good and do not read the scriptures and celebrate sacrifices. Those Kshatriyas that forsake the Brahmanas become impure in blood.

11. The Brahmana and the Kshatriya are connected with each other by nature, and each protects the other. The Kshatriya is the root of the Brahmana's advancement and the Brahmana is the root of the Kshatriyas's advancement.

12. When each helps the other, both enjoy great prosperity. If their friendship, existing from days of yore, is snapped, anarchy prevails everywhere.

13. No person, desirous of crossing the ocean of life, succeeds in his attempts like a small boat floating on the bosom of the sea. The four orders of men become confounded and meet with destruction.

14. If the tree of a Brahmana is protected, it showers gold and honey. If on the other hand, it is not protected, it then showers tears and sin.

15. When Brahmanas neglect the study of the Vedas and seek protection from the scriptures, then Indra does not pour rain in time and various sorts of calamities constantly assail the kingdom.

16. When a sinful wretch, having killed a woman or a Brahmana, does not incur censure in assemblies of fellowmen and does not fear the king, then danger threatens the Kshatriya king.

17. For the sins perpetrated by sinful men, the god Rudra appears in the kingdom. Indeed, the sinful by their sins invite that god of vengeance. He then kills all, the honest and the wicked alike.

Aila said:—

18. Whence does Rudra originate? What also is his form? Creatures are seen to be destroyed by creatures. Tell me

all this, O Kashyapa. Whence does the god Rudra originate.

Kashyapa said :—

19. Rudra exists in the hearts of men. He destroys the bodies themselves in which he lives as also the bodies of others. Rudra is like visitations of the sky and his form is like that of the wind-god.

Aila said :—

20. The Wind does not, by blowing, visibly destroy men at all times, nor does Indra do so by pouring rain. On the other hand, it is seen among men that they lose their senses and are killed through lust and malice.

Kashyapa said :—

21. Fire burning in one house, burns a whole quarter or an entire village. Likewise this deity stupifies the senses of some one and then that stupefaction affects all, the honest and the wicked alike, without any distinction.

Aila said :—

22. If punishment affects all, *viz.*, the honest and the wicked alike, on account of the sins committed by the sinful, why should men, in that case, perform acts that are meritorious? Indeed, why should they abstain from wicked acts.

Kashyapa said :—

23. By standing aloof from the sinful, one becomes pure and stainless. However, by being mixed with the sinful, the sinless are punished. Wet wood, if mixed with dry wood, is consumed by fire for such is mixture. The sinless, therefore, should never associate with the sinful.

Aila said :—

24. The Earth contains the honest and the wicked. The sun warms the honest and the wicked. The wind blows equally for them. Water cleanses them equally.

Kashyapa said :—

25. Such, indeed, is the course of this world, O prince. It is not so, however, in another world. In the other world, there is a great difference between the person that acts virtuously and him that acts sinfully.

26. The regions which virtuous men acquire are full of honey and the splendour of gold or of fire upon which clarified butter has been poured. They are compared to the navel of ambrosia. The meritorious person enjoys great happiness there. Death, decrepitude, and sorrow are not there.

27. The region for the sinful is hell. Darkness and constant pain are there, and it is full of sorrow. Sinking in infamy, the sinful man grieves for many years.

28. For a division between Brahmanas and Kshatriyas, numberless griefs assail the people. Knowing this, a king should appoint a (Brahmana) priest having experience and wide knowledge.

29. A king should first engage the priest in his office, and then perform his own coronation. This has been laid down in the scriptures The ordinance declare that the Brahmana is the foremost of all creatures. Men who know the Vedas say that the Brahmana was created first.

30. For the precedence of his birth, all things that are good in this world are in him. The Brahmana, who is the owner of best productions of the creation, is also for such precedence, worthy of the respect and the worship of all creatures.

31. A king, however powerful, should according to the injunctions of the scriptures confer upon the Brahmana whatever is best and superior to all others.

32. The Brahmana contributes to the advancement of the Kshatriya, and the Kshatriya to that of the Brahmana. Brahmana should, therefore, be especially and always adored by kings.'

CHAPTER LXXIV.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Bhishma said :—

1. 'It is said that the preservation and advancement of the kingdom depends upon the king. The preservation and advancement of the kings depends upon the king's priest.

2. That kingdom truly enjoys felicity where the invisible fears of the subjects, are removed by the Brahmana and all visible ones are suppressed by the king with the strength of his arm.

3. Regarding it is cited the old discourse between king Muchukunda and Vaishravana.

4. King Muchukunda, having conquered the entire Earth, went to the lord of Alaka for testing his strength.

5. King Vaishravana created a large

army of Rakshasas. These grinded the army led by Muchukunda.

6. Witnessing the destruction of his army, king Muchukunda, O chastiser of foes, began to remonstrate with his own learned priest Vashistha.

7. Thereupon that foremost of righteous persons, *viz.*, Vashistha, practised very austere penances, and, causing those Rakshasas to be killed, ascertained the true course which Muchukunda was following.

8. When king Vaishravana's troops were being killed, he showed himself to Muchukunda and said these words.

The Lord of Death said :—

9. Many kings of yore, more powerful than you, aided by their priests, had never approached me thus.

10. All of them were clever in weapons and all of them were powerful. Knowing me as the giver of happiness and misery, they approached me for offering adorations.

11. In truth, if you have might of arms you should display it. Why do you act so proudly, helped by Brahmana power.

12. Enraged at these words, Muchukunda, shorn of pride and fear, said to the Lord of Death these words pregnant with reason and justice.

13. The Self-create Brahman created the Brahmana and the Kshatriya. They have a common origin. If they apply their energies separately, they would never be able to keep up the world.

14. The power of penances and Mantras was given to the Brahmanas; the strength of arms and of weapons was conferred upon Kshatriyas.

15. Helped by both kinds of strength, kings should protect their subjects. I am acting in that way. Why do you, O lord of Alaka, remonstrate with me then?

16. Thus accosted, Vaishravana said to Muchukunda and his priest,—I never, without being ordered (by the Self-born) confer sovereignty upon any one. Nor do I ever, without his behest, snatch it away from any one. Know this, O king.

17. Do you rule then the boundless Earth.—Thus addressed, king Muchukunda replied, saying.—

18. I do not, O king, desire to enjoy sovereignty given by you as a gift. I desire to enjoy sovereignty secured by the power of my own arms.

Bhishma said :—

19. At these words of Muchukunda, Vaishravana, seeing the king undaunted in the observance of Kshatriya duties, was stricken with surprise.

20. King Muchukunda, devoted to Kshatriya duties, continued to rule the entire Earth acquired by the power of his own arms.

21. That virtuous king, who governs his kingdom, aided by and revering the Brahmana, succeeds in subjugating the whole Earth and acquiring great fame.

28. The Brahmana should daily perform his religious rites and the Kshatriya should always be ready with weapons. They both are the rightful owners of everything in the world.'

CHAPTER LXXV.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhisthira said :—

1. "Describe to me, O grandfather, the conduct by which a king succeeds in advancing his subjects and earning regions of happiness in the other world."

Bhishma said :—

2. 'The king should be liberal and should celebrate sacrifices, O Bharata. He should observe vows and penances, and should be devoted to the duty of protecting his subjects,

3. Virtuously protecting all his subjects he should honor all pious persons by standing up when they come and by making presents to them.

4. If the king honors it, righteousness is honored everywhere. Whatever acts and things a king likes they are liked by his subjects.

5. The king should always be like Death to his enemies with the rod of punishment uplipted in his hands. He should root out robbers in his kingdom and never pardon any one capriciously.

6. The king, O Bharata, acquires a fourth part of merit that his subjects acquire under his shelter.

7—8. By only protecting his subjects the king acquires a fourth part of merit that his subjects acquire by study, by gift, by pouring libations, and by adoring the gods. The king acquires a fourth part of also the sin that his subjects commit on account

any distress in the kingdom arising from the king's neglect in satisfying the duty of protection.

9. Some say that the king earns a half, and some say the full measure, of whatever sin is caused by his becoming cruel and a liar.

10. Listen now to the means by which the king may purge off such sins. If the king fails to restore to a subject the wealth that has been stolen away by thieves he should then make good the loss from his own treasury, or, in case of inability, with wealth taken from his dependents.

11. All the castes should protect the wealth of a Brahmana as well as his body and life. The person that offends against Brahmanas should be banished from the kingdom.

12. Everything is protected by protecting Brahmana's wealth. Through the favour of the Brahmanas, which may thus be secured, the king becomes crowned with success.

13. Men seek the shelter of a capable king like creatures seeking relief from the clouds or birds seeking refuge in a large tree.

14. A cruel and covetous king, always lustful and seeking the gratification of his desires can never protect his subject."

Yudhishthira said :—

15. "I do not, for a moment, seek the happiness of sovereignty itself for its own sake. I desire it, however, for the sake of the merit one may gain from it. It seems to me that it has no merit.

16—17. There is no such necessity by which no merit can be acquired. I shall, therefore, retire into the forest acquiring religious merit. Laying aside the rod of punishment and controlling my senses, I shall go to the forest which is sacred and seek to acquire the merit of righteousness by becoming an ascetic living upon fruits and roots."

Bhishma said :—

18. 'I know, O Yudhishthira, what the nature of your heart is, and how inoffensive you are. You will not, however, by inoffensiveness alone, succeed in governing your kingdom.

19. Your heart is mild by nature, you are merciful, and highly righteous. You are without energy, are virtuous and full of compassion. People, however, do not respect you.

20. Follow the conduct of your father and grandfather. Kings should never follow the conduct which you seek to adopt.

21. Never be affected by anxiety, and never adopt such inoffensive conduct. By becoming so, you would not earn that merit of righteousness which arises from protecting subjects.

22. The conduct you wish to follow, urged on by your intelligence and wisdom, is not quiet of a piece with those blessings which your father Pandu or your mother Kunti used to solicit for you.

23. Your father always prayed for your courage, might, and truth. Kunti always prayed for your high-mindedness and liberality.

24. The offerings with Swyha and Swadha in Shraddhas and sacrifices are always solicited from children by the Pitris and the deities.

25. Whether gifts, study, sacrifices and the protection of subjects, virtuous or sinful you are born to practise and perform them.

26. The fame of men never suffers, even if they fail in bearing the burden which is placed on them and to which they are wedded for life.

27. Even a horse, if properly trained, succeeds in carrying without dropping down a burden. One incurs no blame if only his acts and words be proper, for success depends upon them.

29. No person, be he a virtuous householder, or be he a king, or be he a Brahmacharin, has ever succeeded in conducting himself without failure.

29. It is better to do an act which is good and which carries but limited merit than to totally abstain from all acts, for perfect inaction is very culpable.

30. When a high-born and righteous person acquires profuse wealth the king then succeeds in obtaining prosperity in all his works.

31. A virtuous king, having obtained a kingdom, should try to subdue some by presents, some by force, and some by sweet words.

32. There is no one more virtuous than he, upon whom high-born and learned persons depend from fear of losing their means of sustenance and depending upon whom they live contentedly.'

Yudhisthira said :—

33. "What acts, O sir, lead to heaven? What is the nature of the great happiness that is derived from them? What also is the high prosperity that may be obtained from them? Tell me all this, if you know.'

Bhishma said :—

34. 'That man, from whom a person assailed by fear obtains even a momentary relief, deserves heaven from amongst the best of us. What I tell you is very true.

35. Be you gladly the king of the Kurus, O foremost one of Kuru's race, acquire heaven, protect the good, and kill the wicked.

36. Let your friends, together with all honest man, derive their support from you, like all creatures from the god of the clouds and like birds from a large tree with sweet fruits.

37. Men seek refuge with that person who is dignified, courageous, capable of striking, merciful, has senses under control, is affectionate towards all, and impartial and just.'

CHAPTER LXXVI.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhisthira said :—

1. "O grandfather, amongst Brahmanas some follow the duties proper to their order while others follow other duties. Tell me the difference between these two classes."

Bhishma said :—

2. 'Those Brahmanas, O king, who are learned and beneficent, and who look upon all creatures impartially, are said to be equal to Brahma.

3. Those who are conversant with the *Richs*, the *Yajus*, and the *Samanas* and who follow the practices of their order, are, O king, equal to the very gods.

4. Those, however, who are not well-born and do not follow the duties of their order, and are, addicted to evil practices, are like Shudras.

5. A virtuous king should realise tribute from and compell to enter the public service without any remuneration those Brahmanas who are not well read in the Vedas and who have not their own fires to worship.

6. Those, who are employed in law courts for summoning people, those who perform worship for others for money, those who perform the sacrifices of Vaishyas and Shudras, those who officiate in sacrifices on behalf of a whole village, and those who make voyages on the ocean,—these five are regarded as Chandalas among Brahmanas.

7. Those who become Ritwijas, Purohitas, counsellors, envoys and messengers, become, O king, equal to Kshatriyas.

8. Those, who ride horses or elephants or cars or become foot-soldiers, become, O king, equal to Vaishyas.

9. If the king's treasury is not well replenished, he may take tribute from these. In realising tribute, the king, however, should except those Brahmanas who are equal to the gods or Brahma.

10. The Vedas say that the king is the master of the wealth of all the orders except Brahmanas. He can take the wealth of those Brahmanas who have neglected to perform their legitimate duties.

11. The king should never treat indifferently those Brahmanas who do not observe their duties. For the sake of making his people virtuous, he should punish and take them away from their betters.

12. That king, O monarch, in whose territories a Brahmana becomes a thief, is charged by the learned as the doer of that misdeed.

13. Persons conversant with the Vedas declare that if a Brahmana versed in the Vedas and observant of vows becomes, through want of means, a thief, it is the duty of the king to support him.

14. If, after provision has been made for his maintenance, he does not abstain from thefts, he should then, O scorcher of foes, be exiled from the kingdom with all his relatives.

CHAPTER LXVII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhishthira said :—

1. "Of whose wealth, O foremost of Bharata's race, is the king considered to be the master? And what conduct also should the king follow? Describe to me this, O grandfather!

Bhishma said.—

2. 'The Vedas declare that the king is the master of the wealth that belongs to all persons except Brahmanas, as also of those Brahmanas who do not follow their proper duties.

3. The king should not spare those Brahmanas who do not follow their dutie

The righteous say that this is the ancient practice of kings.

4. That king, O monarch, in whose dominion a Brahmana becomes a thief, is considered to be the doer of that misdeed. The king is visited by sins on that account.

5. For such an offence, kings consider themselves to be worthy of reproach. All righteous kings, therefore, provide Brahmanas with the means of sustenance.

6. Regarding it is cited the old narrative of the speech made by the king of the Kaikeyas to a Rakshasa while the latter was about to abduct him away.

7. Of rigid vows and well-read in the Vedas, the king of the Kaikeyas, O monarch, while living in the forest, was by force seized on a certain occasion by a Rakshasa.

The king said:—

8. There is no thief in my kingdom, nor any wicked person, nor any one who drinks alcohol. There is no one in my kingdom who does not preserve his sacred fire or who does not celebrate sacrifices. How then have you been able to possess my heart?

9. There is no Brahmana in my territories who is not learned or who does not observe vows or who has not drunk Soma. There is no one who does not preserve his sacred fire or who does not celebrate sacrifices. How then have you been able to possess my soul?

10. In my kingdom no sacrifice has been celebrated without completing it by Dakshina. No one in my kingdom studies the Vedas who does not observe vows. How then have you been able to possess my soul?

11. The Brahmanas in my kingdom teach, study, sacrifice, officiate at others' sacrifices, give, and receive presents. All of them perform those six acts.

12. The Brahmanas in my kingdom devotedly follow the duties of their order. Adored and provided for, they are mild, and truthful in speech. How then have you been to possess my soul?

13—14. The Kshatriyas in my kingdom devotedly follow the duties their order. They never beg but give, and are conversant with truth and virtue. They never teach but study, and celebrate sacrifices but never officiate at the sacrifices of others. They protect the Brahmanas and never fly from battlefield. How then have you been able to possess my soul?

15. The Vaishyas in my kingdom all follow the duties of their order. With simplicity and without deceit they gain their livelihood from agriculture, cattle-keeping, and trade. They are all careful, observant of religious rites and excellent vows, and truthful in speech.

16. They give to their guests what is their due, are self-controlled and pure, and devoted to their relatives and kinsmen. How then have you been to possess my heart?

17. The Shudras in my kingdom, always follow the duties of their order, humbly and duly serve and wait upon the other three orders without cherishing any malice towards them. How then have you been able to possess my heart?

18. I support the helpless and the old, the weak, the ill, and helpless women, by giving them all their necessaries. How then have you been able to possess my heart?

19. I have never done away with the special customs of families and of countries obtaining from days of yore. How then have you been able to possess my heart?

20. The ascetics in my kingdom are protected and adored. They are always honored and fed with food. How then have you been able to possess my heart!

21. I never eat without feeding others from my food. I never know other people's wives. I never sport or recreate alone. How then have you been able to possess my heart?

22. No one in my kingdom save a Brahmacharin begs his food, and no one who lives a mendicant's life desires to be a Brahmacharin. No one but a Ritwij pours libations (of clarified butter) upon the sacrificial fire. How then have you been able to possess my soul?

23. I never disrespect the learned or the old or those who practise penances. When all people are asleep, I keep up (for watching and protecting). How then have you been able to possess my heart?

24. My priest is endued with the knowledge of self. He practises penances, and is a master of duties. Highly intelligent he has the fullest power over my kingdom.

25. By presents I desire to acquire knowledge, and by truth and the protection of Brahmanas. I wish to attain blissful regions of heaven. I always strive to serve my preceptors with my services. I do not fear the Rakshasas.

26. In my kingdom there are no widows, no wicked Brahmanas, no Brahmana who has not satisfied his duties, no deceitful person, no thief, no Brahmana who officiates in the sacrifices of those for whom

he should never officiate, and no perpetrator of sinful deeds. I do not fear the Rakshasas.

27. There is no space in my body, of even two fingers' breadth, which does not contain the mark of a weapon-wound. I always fight for the sake of fairness. How then have you been able to possess my heart?

28. The people of my kingdom always bless me so that I may always be able to protect kine and Brahmanas and celebrate sacrifices. How then have you been able to possess me?

The Rakshasa said:—

29. Since you satisfy your duties under all circumstances, therefore, O king of the Kaikeyas, go back to your palace. Blessed be you, I leave you.

30. They, O king of the Kaikeyas, who protect kine and Brahmanas and all their subjects, have no fear of Rakshasas, what to speak of sinful persons.

31. Those kings, who yield to Brahmanas and whose might depends upon that of the Brahmanas, and whose subjects are always hospitable, always succeed in gaining heaven.

Bhishma continued:—

32. You should, therefore, protect the Brahmanas. Protected by you, they will protect you in return. Their blessings, O king, would, forsooth, come upon righteous kings.

33. For the sake of righteousness, those Brahmanas who do not follow the duties of their order should be chastised and separated from their betters.

34. A king, who behaves thus towards the people of his city and the provinces, enjoys prosperity here and lives in heaven with Indra.'

CHAPTER LXXVIII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhisthira said:—

1. "It is said that in seasons of distress a Brahmana may support himself by following Kshatriya duties. But can he, however, at any time, maintain himself by following the duties of the Vaishyas?"

Bhishma said:—

2. 'When a Brahmana loses his means of livelihood and is visited by distress, he may certainly act like a Vaishya and derive his support by agriculture and tending cattle, if, of course, he is not capable to perform Kshatriya duties.'

Yudhishthira said:—

3. "If a Brahmana, O foremost of Bharata's race, follows the duties of a Vaishya, what articles may he sell without losing his chance of attaining heaven?"

Bhishma said:—

4—5 'A Brahmana must not sell wines, salt, sessamum seeds, animals having manes, bulls, honey, meat and cooked food, O Yudhisthira, under any circumstances. A Brahmana, by selling these, would go to hell.

A Brahmana, by selling a goat, commits the sin of selling the god of fire; by selling a sheep, the sin of selling the god of water; by selling a horse, the sin of selling the sun-god; by selling cooked food, the sin of selling land; and by selling a cow, the sin of selling Sacrifices and the Soma juice. A Brahmana, therefore, must not sell these.

7. The good do not speak highly of the purchase of uncooked food by giving cooked food in return. Uncooked food, however, may be given for procuring cooked food, O Bharata!

8. We will eat this cooked food of you. You may cook these raw things (that we give in return). In such an agreement there is no sin.

9. Listen, O Yudhishthira, I shall describe to you the eternal practice, obtaining from days of yore, of persons conducting themselves according to approved usages.

10. I give you this. Give me this other thing in exchange. Such an exchange is righteous. To take things by force, is sinful.

11. Such is the old practice followed by the Rishis and others. Forsooth, this is righteous.'

Yudhishthira said:—

12. "When, O sire, giving up their respective duties, all the castes take up arms against the king, then, of course, the power of the king suffers decrease. How would the king then become the protector and refuge of the people? Remove this doubt of mine, O king, by speaking to me fully."

Bhishma said:—

14. "By gifts, by penances, by sacrifices, by peacefulness, and by self-control, all the castes led by the Brahmanas should, on such occasions, seek their own behoof.

15. Those amongst them who are gifted with Vedic strength, should rise up on all sides and like the celestial empowering Indra contribute (by Vedic rites) to increase the strength of the king.

16. Brahmanas are said to be the refuge of the king while his power is gone. A wise king seeks the increase of his power by means of the power of the Brahmanas.

17. When the king, after acquiring victory, tries to re-establish peace, all the castes then follow their respective duties.

18. When robbers overcoming all restraints, lay waste the country, all the orders may take up arms. By so doing they commit no sin, O Yudhishthira!'

Yudhishthira said:—

19. "If all the Kshatriyas stand against the Brahmanas, who then will protect the Brahmanas and their Vedas? What then should be the duty of the Brahmanas and who will be their shelter?"

Bhishma said:—

10. 'By penances, by Brahmacharya, by weapons, and by (physical) power, applied with or without the help of deceit, the Kshatriyas should be vanquished.

21. If the Kshatriya misbehaves himself, especially towards Brahmanas, the Vedas themselves will put them down. The Kshatriyas have originated from the Brahmanas.

22. Fire has originated water; the Kshatriya, from the Brahmana; and iron, from stone. The power of fire, the Kshatriya, and iron, are irresistible. But when these conflict with their sources, their force becomes neutralised.

23. When iron strikes against stone, or fire fights with water, or the Kshatriya stands against the Brahmana, then the strength of each of those three is destroyed.

24—27. Thus, O Yudhishthira, the energy and might of Kshatriyas, however great and irresistible be, are destroyed as soon as they are directed against the Brahmanas. When the power of the Brahmanas becomes mild, when that of the Kshatriyas is weakened, when all men ill-treat the Brahmanas, those strong-minded persons, who moved by righteous indignation, then fight, casting off all fear of death, for protecting the Brahmanas, morality, and their own selves,—succeed in winning high regions of bliss hereafter. All persons should fight for the sake of Brahmanas.

28. Those brave persons who fight for Brahmanas, acquire those happy regions in heaven which are reserved for persons who have always studied the Vedas with attention, who have practised the austerest of penances, and that have, after fasting, cast off their bodies into burning fires.

29. The Brahmana, by fighting for the three other castes, does not commit sin. People say that there is no higher duty than renouncing life under such circumstances.

30. I bow to them and blessed be they who thus renounce their lives while trying to punish the enemies of Brahmanas. Let us attain to that region which is reserved for them. Manu himself has said that those heroes go to the region of Brahman.

31. As persons become freed off of all their sins by taking the final bath in a horse-sacrifice, so those who die by weapons while fighting wicked people, are freed off of all their sins.

32. Righteousness becomes unrighteousness, and unrighteousness becomes righteousness, according to place and time. Such is the power of place and time.

33. The friends of humanity, by performing even acts of cruelty, have attained to exalted heaven. Pious Kshatriyas, by doing even sinful acts, have attained to blessed ends.

34. The Brahmana, by fighting on these three occasions, does not commit sin, *viz.*, for protecting himself, for compelling the other castes to follow their duties, and for punishing robbers.'

Yudhisthira said:—

35—37. "If when robbers become powerful and an intermixture of the orders begins to take place on account of anarchy, and Kshatriyas become incapable, some powerful person except a Kshatriya seeks to put down those robbers for protecting the people, indeed, O best of kings, if that powerful person happens to be a Brahmana or a Vaishya or a Shudra, and if he succeeds in protecting the people by fairly holding the rod of punishment, is he justified in doing what he does; or is he restrained by the ordinances from accomplishing that duty? It seems that others, when the Kshatriyas are so incompetent, should take up arms."

Bhishma said:—

38. 'Be he a Shudra or be he the member of any other caste, he that becomes a

fall on a raftless current, or a means of crossing where no means exist, forsooth, deserves every respect.

39—40. That person, O king, depending upon whom helpless men, oppressed and made miserable by robbers, live happily, deserves to be adored by all as if he were a near relative. The person, O you of Kuru's race, that removes the fears of others, is worthy of every respect.

41. What use is there of bulls, that would not carry burdens, or of kine that would not give milk, or of a wife who is barren? Likewise, what need is there for a king who is not capable to grant protection?

42—43. As an elephant made of wood, or a deer made of leather, as a person without riches, or one that is a eunuch, or a field which is barren, even so is a Brahmana who is void of Vedic learning and a king incapable of giving protection. Both of them are like a cloud that does not pour rain.

44. That person who always protects the good and checks the wicked, deserves to become a king and to govern the world.'

CHAPTER LXXIX.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhisthira said:—

1. "How O grandfather, should persons, employed as priests in our sacrifices, act? What sort of persons should they be, O king? Tell me all this, O foremost of orators."

Bhishma said:—

2. 'It is laid down for those Brahmanas who are competent to officiate as priests that they should know the Chhandas including the Samans, and all the rites laid down in the Shrutis, and that they should be able to perform all such religious acts as secure the prosperity of the king.

3. They should be devotedly loyal and utter sweet words in addressing kings. They should also be friendly towards one another, and regard all impartially.

4—6. They should be shorn of cruelty, and truthful. They should never lay out money on interest and should always be simple and sincere. One that is peaceful in temper, shorn of vanity, modest, charitable, self-controlled, and contented, intelligent, truthful, observant of vows, and harmless to all creatures, without lust, and malice, and endued with the three other excellent qualities, devoid of envy and blessed with knowledge, is worthy of the seat of Brahman himself. Persons possessing such qualities, O sire, are the best of priests and deserve every respect.'

Yudhishthira said:—

7. "There are Vedic texts relating to the gift of Dakshina in sacrifices. There is no ordinance, however, which says that so much should be given.

8. This ordinance (about the gift of Dakshina) is not the outcome of motives connected with the distribution of wealth. The command of the ordinance, when one cannot give according to the prescription, is terrible. That commandment has altogether neglected the capacity of the sacrificer.

9. It occurs in the Vedas that a person should, with devotion, celebrate a sacrifice. But what can devotion do when the sacrifice is sullied by false substitutes?"

Bhishma said:—

10. 'No man gains blessedness or merit by disregarding the Vedas or by deceit or falsehood. Never think that it is otherwise.

11. Dakshina is one of the limbs of sacrifice and conduces to the nourishment of the Vedas. A sacrifice without Dakshina can never bring on salvation.

12. The efficacy, however, of a single Purnapatra is tantamount to that of any Dakshina however rich. Therefore, O sire, every one belonging to the three castes should celebrate sacrifices.

13. The Vedas have settled that Soma is the king of the Brahmanas. Yet they wish to sell it for the sake of celebrating sacrifices, though they never wish to sell it for acquiring a livelihood.

14. Pious Rishis have declared, according to the dictates of morality, that a sacrifice performed with the income of the sale of Soma serves to extend sacrifices.

15. These three, *viz.*, a person, a sacrifice, and Soma, must have good character. A person of a bad character neither enjoy this nor the other world.

16. We have heard this Sruti that the sacrifice which high-souled Brahmanas perform by wealth acquired by excessive physical labour, does not yield great merit.

17. There is an injunction in the Vedas that penances are higher than sacrifices. I shall now describe penances to you. O learned prince, listen to me.

18. Abstention from injury, truthfulness of speech, benevolence, mercy,—these are considered as penances by the wise and not the emaciation of the body.

19. Disregard of the Vedas, disobedience to the scriptural injunctions and violation of all healthy restraints, bring on self-destruction.

20. Listen, O son of Pritha, to what has been laid down by those who pour ten libations upon the fire at ten times of the day.—For them who perform the sacrifice of penance, the Yoga they strive to bring about with Brahma is their ladle; the heart is their clarified butter; and high knowledge is their Pavitra (a couple of Kusha blades for pouring clarified butter).

21. All sorts of crookedness mean death, and all sorts of sincerity are called Brahma. This is the subject of knowledge. The verses of philosophers cannot affect this.'

CHAPTER LXXX.

RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhishthira said:—

1. "Even the most insignificant act, O grandfather, cannot be accomplished by any man without cooperation. What then need be said of the king (who has to govern a kingdom)?

2. How should the king's minister act and behave? Upon whom should the king place confidence, and upon whom he should not?"

Bhishma said:—

3. 'Kings, O monarch, have four sorts of friends. They are—one who has the same object, one who is devoted, one who is related by birth, and one who has been won over (by gifts and kindness).

4. A righteous person, who would serve one and not both sides, is the fifth of the king's friends. Such a person follow that side on which righteousness is, and accordingly acts righteously.

5. Regarding such a person, the king should never disclose such purposes of his as would not find his sympathy. Kings who wish to attain success are compelled to adopt both kinds of roads, fair and unfair.

6. Of the four kinds of friends, the second and the third are superior, while the first and the fourth should always be looked upon with suspicion. Regarding those acts, however, which the king should do personally, he should always look with suspicion on all the four.

7. The king should never act carelessly in watching his friends. A king who is careless is always overpowered by others.

8. A wicked man puts on the appearance of honesty, and he who is honest becomes othewise. An enemy may become a friend, and a friend may become an enemy.

9. A man cannot always be of the same mind. Who is there that would trust him implicitly? All the pricipal works, therefore, a king should perform in his own presence.

10. An absolute confidence (in his ministers) destroys both morality and profit. A want of confidence again in all worse is than death.

11. Over-confidence is premature death. One incurs danger by over-confidence. If one trusts another completely, he is said to live by the favour of the trusted person.

12. Therefore every one should be trusted as also mistrusted. This rule of policy, O sire, should always be kept in view.

13. One should always mistrust that person who would upon one's death, obtain one's wealth. The wise describe such a person to be one's enemy.

14. A person whose joy knows no limit upon seeing the advancement of the king and who feels pain upon seeing the king's decay, is one of the best friends of the king.

15—16. He who would meet with ruin by your fall, should be trusted by you completely even as you should trust your father. You should, to the best of your power, advance him as you secure advancement for yourself.

17. One who, in even your religious rites, tries to save you frem harm, would try to save you from harm in every other transaction. Such a one should be known as your best friend. They, on the other hand, who wish one harm are one's enemies.

18. That friend is like your own self who is filled with fear when calamity befalls you and with joy when prosperity smiles on you.

19. A person endued with beauty, fair complexion, sweet voice, liberality, high-mindedness, and good birth, cannot be such a friend.

20—22. That person who is endued with intelligence and memory, who is smart in

ransacting business, who is by nature shorn of cruelty, who is never wrathful, and who whether honored or neglected is never dissatisfied, be he your priest or preceptor or trusted friend, should always receive your adoration if he accepts the office of your counseller and lives in your palace.

23. You may communicate to such a person your most secret counsels and the true state of all your affairs, spiritual or temporal. You may trust him as you may your own father.

24. One person should be appointed to one work, and not two or three. These may not tolerate each other. It is always seen that several persons, if engaged in one and the same work, disagree with one another.

25—26. That person who acquires fame, who observes all restraints, who is never jealous of able and competent persons, who never does any evil act, who never renounces righteousness from lust or fear or covetousness or wrath, who is smart in transacting business, and who always speaks wise and weighty words, should be your foremost of ministers.

27—28. Well-behaved persons and born in good families, who are liberal and never given to brag, who are brave and respectable, and learned and full of resources, should be appointed as ministers for supervising all your affairs. Respected by you and gratified with riches, they would act for your well-being and be of great help to you.

29. Appointed to offices of emolument and of other important matters, they will always secure great prosperity.

30. Actuated by a feeling of healthy rivalry, they satisfy all duties regarding profit, consulting with one another when necessary.

31. You should fear your kinsmen as you should death itself. A kinsman can never bear a kinsman's prosperity even as a feudatory chief cannot bear to see the prosperity of his lord.

32. None but a kinsman feels joy at the destruction of a kinsman endued with sincerity, mildness, liberality, modesty and truthfulness.

33. They, again, who have no kinsmen, can not be happy. No man is more contemptible than he who has no kinsman. A person who has no kinsman is easily overthrown by enemies.

34. Kinsmen are the refuge of one who is attacked by others, for kinsmen can never bear to see a kinsman assailed by other people.

35. When a kinsman is persecuted by even his friends, every kinsman of his considers the injury to be inflicted upon himself. In kinsmen, therefore, there are both merits and shortcomings. A person having no kinsmen never shows favors to any one nor humbles himself to any one. In kinsmen, therefore, both merit and demerit are seen.

37. One should, for this reason, always honor and adore his kinsmen in words and deeds, and do what pleases them without injuring them at any time.

38. Though one may mistrust them at heart, he should behave towards them as if he trusted them completely. Thinking of their nature, it seems that they have neither demerits nor merits.

39. A person who carefully conducts himself in this way finds his very enemies shorn of hostility and converted into friends.

40. One who always conducts himself in this way with his kinsmen and relatives and treats thus his friends and enemies, succeeds in acquiring everlasting fame.'

CHAPTER LXXXI.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhisthira said:—

1. "If one cannot thus win over one's kinsmen and relatives, the intending friends become foes. How should one, then, behave so that the hearts of both friends and enemies may be won?"

Bhishma said:—

2. 'Regarding it is cited the old history of a discourse between Vasudeva and the divine saint Narada.

3. Once on a time Vasudeva said,—Neither an illiterate and foolish friend, nor a learned friend of fickle mind, deserves, O Narada, to know one's secret counsels.

4. Relying on your friendship for me, I shall say something to you, O sage! O you who can go to heaven at your pleasure, one should speak to another if he is convinced of the intelligence of that other.

5. I never behave with slavish tendency towards my kinsmen by flattering speeches about their prosperity, I give them half

of what I have, and forgive their evil words.

6. As a fire-stick is grinded by a person who seeks to get fire, so my heart is grinded by my kinsmen with their cruel words. Indeed, O celestial Rishi, those cruel words consume my heart every day.

7. Power lives in Sankarshana; mildness in Gada; and as regards Pradyumna, he excels even myself in beauty. Still I am helpless, O Narada!

8. Many others among the Andhakas and the Vrishnis are endued with great prosperity, might, daring courage and constant perseverance.

9 He, with whom they do not side, meets with destruction. He, on the other hand, with whom they side, acquires everything. Dissuaded by both Ahuka and Akrura, I do not side either of them.

10. What can be more distressing for a person than to have both Ahuka and Akrura on his side? What, again, is more painful for one than not to have both of them on his side?

11. I am like the mother of two brothers gambling against each other, praying for victory to both.

12. I am thus, O Narada, afflicted by both. You should tell me that which is for the behoof of both myself and my kinsmen.

Narada said:—

13. Calamities, O Krishna, are of two sorts, *viz.*, external and internal. They are begotten, O you of Vrishni's race, by one's own acts or by the acts of others.

14. The calamity that has now overtaken you is an internal one and is begotten of your own acts. Valadeva and others, of the Bhoja race, are partisans of Akrura, and have sided him either for wealth, or for mere caprice, or actuated by words or by hatred. As for you, you have given away wealth obtained by you to another.

16. Though having many friends, you have, however, by your own act, invited calamity over your head. You cannot take back that wealth, even as one cannot swallow again the food that he has vomited himself.

17. The kingdom cannot be taken back from Babhru and Ugrasena. You, O Krishna, cannot, in particular, take it back from fear of creating intestine feuds.

18. Supposing the attempt succeeds, it will do so after much trouble and after the achievement of the most difficult works. A great slaughter and a great loss of wealth will take place, perhaps, even total destruction.

19. Use then a weapon which is not made of steel, which is very mild and yet capable of piercing all hearts. Sharpening that weapon again and again rectify the tongues of your kinsmen!

Vasudeva said:—

20. What is that weapon, O sage, which is not made of steel, which is mild, which still cuts all hearts, and which I must use for correcting the tongues of my kinsmen?

Narada said:—

21. The giving of food to the best of your ability, forgiveness, sincerity, mildness, and honor to whom honor is due,—these make a weapon which is not made of steel.

22. With soft words alone turn away the anger of kinsmen about to utter cruel words, and please their hearts and minds and slanderous words.

23. None who is not a great man with purified soul and endued with accomplishments and having friends can bear a heavy burden. Take up this great weight and bear it on your shoulders.

24. All oxen can carry heavy loads on a level road. The stronger ones only among them can carry such loads on a difficult road.

25. Disunion will create destruction which will befall all the Bhojas and the Vrishnis! You, O Keshava, are the foremost of them. Do you act in such a way that the Bhojas and the Vrishnis may not meet with destruction.

26. Nothing but intelligence and forgiveness, control of the senses, and liberality, reside in a person of wisdom.

27. The advancement of one's own race is always praiseworthy and glorious and conducive to long life. Do you, O Krishna, act in such a way that destruction may not overtake your kinsmen.

28. There is nothing about policy and the art of war, O lord, which you do not know!

29. The Yadavas, the Kukuras, the Bhojas, the Andhakas, and the Vrishni, all depend on you even as all the worlds and all the regents of their quarters, O mighty-armed one! The Rishis, O Madhava, always pray for your advancement.

30. You are the lord of all creatures. You know the past, the present, and the future. You are the foremost of all the Yadavas. Depending on you, they expect to live happily.'

CHAPTER LXXXII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Bhishma said:—

1. 'This that I have told you is the first means. Listen now, O Bharata, to the second one. That man who seeks the advancement of the king should always be protected by him.

2—3. If a person, O Yudhishthira, who is paid or not, comes to you for informing you of the damage done to your treasury when its contents are being embezzled by a minister, you should grant him an audience in private and protect him also from the minister. The ministers guilty of embezzlement seek, O Bharata, to kill such informants.

4. They who plunder the royal treasury combine together for opposing the person who tries to protect it, and if the latter be left unprotected, he is sure to be destroyed.

5. Regarding it an old story also is cited of what the sage Kalakavrikshiya had said to the king of Koshala.

6. We have heard that once on a time the sage Kalakavrikshiya came to Kshemadarshin, who had ascended the throne of Koshala.

7. Desirous of examining the conduct of all the officers of Kshemadarshin, the sage, with a crow kept within a cage in his hand, travelled again and again through every part of that king's dominions.

8. And he spoke to all the men and said,—Study ye the practice of crows! The crows tell me the present, the past, and the future!

9. Proclaiming this in the kingdom, the sage, accompanied by a large number of men, began to mark the misdeeds of all the state officers.

10—13. Having ascertained all the affairs of the state, and having learnt that all the officers appointed by the king were guilty of misdeeds, the sage, with his crow, came to see the king. Of rigid vows, he said to the king,—I know everything. Coming to the king, he said to his minister holding the insignia of his office that he had been informed by his crow that the minister had done such a crime in such a place, and that such and such persons know that he had robbed the royal treasury! My crow tells me this. Admit or prove the falsehood of the charge speedily.

14. The sage then mentioned the names of other officers who had likewise been guilty of embezzlement, adding,—My crow never says anything false!

15. Thus accused and injured by the sage, all the officers of the king, O you of Kuru's race, in a body pierced his crow, while the sage slept at night.

16—17. Seeing his crow pierced with a shaft within the cage, the twice-born Rishi going to Kshemadarshin in the morning said to him,—O king, I seek your help. You are all powerful and you are the lord of the lives and riches of all! If you permit me I can then say what is for your well-being. Sorry for you whom I regard as a friend, I have come to you, impelled by my devotion and ready to serve you with my whole heart.

18. You are being robbed of your wealth, I have come to you for disclosing it without showing any mercy for the robbers. Like a driver that urges a good horse, I have come here for awakening you whom I consider a friend.

19. A friend who knows his own interests and seeks his own prosperity and advancement, should forgive a friend that intruder himself forcibly, actuated by devotion and anger, for doing what is beneficial.

20. The king replied to him, saying,—Why should I not hear anything which you will say, since I am not blind to what is for my good?

21. I grant you permission, O twice-born one! Tell me what you like. I shall certainly obey your instructions, O Brahmana!

The sage said:—

22. Ascertaining the merits and demerits of your servants, as also the dangers which you may meet with at their hands, I have come to you, actuated by my devotion, for informing you of everything.

23. The ancient preceptors have declared what the curses are, O king, of those that serve others. The lot of those that serve the king is very miserable and wretched.

24. He who has any connection with kings is said to have connection with snakes of deadly venom. Kings have many friends as also many enemies.

25. Those who serve kings have to fear

all of them. Every moment, again, they entertain fear from the king himself, O monarch.

26. A person serving the king cannot escape the charge of carelessness in doing the king's work. Indeed, a servant who desires to acquire prosperity should never show carelessness in the discharge of his duties.

27. His carelessness may create the king's anger, and such anger may bring about his destruction. Carefully learning how to behave himself, one should sit before the king as he should in the presence of a burning fire.

28. Prepared to give up his life itself at every moment, one should serve the king attentively, for the king is all powerful and lord of the lives and the riches of all, and, therefore, like to a snake of deadly venom.

29. He should always fear to utter evil words before the king, or to sit cheerlessly or in disrespectful postures, or to walk disdainfully, or to show insolent gestures and disrespectful motions of the limbs.

30. If the king becomes pleased he can shower prosperity like a god. If he becomes angry he can consume to the very roots like a burning fire.

31. This, O king, was said by Yama. Its truth is seen in the wordly affairs. I shall now do what would increase your prosperity.

32. Friends like ourselves can give to friends like you the help of their intelligence in times of danger. This crow of mine, O king, has been killed for doing your business.

33. I cannot, however, blame you for this. You are not loved by those who have killed this bird. Ascertain who are your friends and who, your foes. Do everything yourself without handing over your intelligence to others.

34. Your establishment consists of all miscreants. They do not seek the well-being of your subjects. I have incurred their hostility.

35. Making a conspiration with those servants who can always approach you, they covet the kingdom after destroying you. Their plans, however, have not succeeded owing to unforeseen circumstances.

36–37. Through fear of those men, O king, I shall leave this kingdom for some other hermitage. I have no worldly desire, yet those deceitful persons have shot this arrow at my crow, and have, O lord, sent he bird to Yama's abode. I have seen this, O king, with eyes whose vision has been improved by ascetic penances.

38. With the help of this single crow I have crossed this kingdom of yours that is like a river consisting of alligators, shark, crocodiles and whales.

39. Indeed, with the help of that bird, I have passed through your dominions like a Himalayan valley, impenetrable and inaccessible for these trunks of (fallen) trees and scattered rocks and thorny shrubs and lions and tigers and other beasts of prey.

40. The learned hold that a region inaccessible for darkness can be passed through with the help of a light, and an unfordable river can be crossed by means of a boat. No means, however, exist for penetrating through the labyrinth of royal affairs.

41. Your kingdom is like an inaccessible forest covered with darkness. You cannot trust it. How then can I.

42. Good and evil are seen here in the same light. To live here is not, therefore, safe. Here a righteous person meets with death, while an unrighteous man incurs no danger.

43. For the sake of justice, a person of unrighteous deeds should be killed but never one who is righteous in his deeds. It is not proper, therefore, for one to live in this kingdom long. A sensible man should leave this country soon.

44. There is a river, O king, of the name of Sita. Boats sink in it. This your kingdom is like that river. An all-destructive net appears to have been cast around it.

45. You are like the fall which awaits the collectors of honey, or like attractive food containing poison. Your nature now resembles that of dishonest men and not that of the good. You are like a pit, O king, abounding with snakes of deadly venom.

46. You resemble, O king, a river full of sweet water but difficult of access, with steep banks overgrown with Kariras and thorny canes.

47. You are like a swan in the midst of dogs, vultures, and jackals.

48. Parasites, supported by a huge tree, grow luxuriously, and at last covering the tree itself overshadow it entirely.

49. A forest fire sets in, and catching those grasses first, consumes the tree with them. Thy ministers, O king, resemble those parasites of which I speak. Do you check and correct them,

50. They have been nourished by you, But making conspiracy against you, they are destroying your prosperity.

51. Concealing the faults of your servants, I am living in your palace in constant dread of danger, even like a person living in a room with a snake within it or like the lover of a hero's wife. My object is to ascertain the behaviour of the king who lives with me.

52. I wish to ascertain whether the king has his passions under restraint, whether his servants obey him, whether he is loved by them, and whether he loves his subjects. For the object of ascertaining all these points, O best of kings, I have come to you.

53. Like food to a hungry person, you have become dear to me. I dislike your ministers, however, as a person, whose thirst has been satisfied, dislikes drink.

54. They have found fault with me, because I seek your well-being. I have no doubt that there is no other cause for their hostility to me.

55. I do not cherish any hostility towards them. I am engaged in only ascertaining their faults. As one should fear a wounded snake, every one should fear a wicked foe.

The king said :—

56. Reside in my abode, O Brahmana. I shall always treat you with respect and honor, and always adore you.

57. They that will dislike you shall not live with me. Do you then yourself award what should be their proper sentence.

58. Do you see, O holy one, then that the rod of punishment is wielded properly and that everything is done well in my kingdom. Reflecting upon everything, do you guide me in such a way that I may acquire prosperity !

The sage said :—

59. Closing your eyes first of all to this offence of theirs, do you weaken them one by one. Prove their faults then and punish them one after another.

60. When many persons become guilty of the same offence, they can, by acting in concert, soften the very points of the thorns. Lest your ministers (being suspected, act against you and) disclose your secret counsels, I advise you to proceed cautiously.

61. As regards ourselves, we are Brahmanas, by nature merciful and reluctant to give pain to any one. We desire your, as well as of others, well-being, even as we wish the good of ourselves.

62. I speak of myself, O king ! I am your friend. I am known as the sage Kalakavrikshiya.

63—64. I always follow truth. Your father knew me as his friend. When distress overtook this kingdom during the reign of your father, O king, I performed many penances (for driving it off), leaving off every other business. Out of my affection for you I say this to you so that you may not again commit the fault.

65. You have obtained a kingdom without any hitch. Think of everything connected with its happiness and misery. You have ministers in your kingdom. But why, O king, should you be guilty of carelessnes ?

66. After this, the king of Koshala took a minister from the Kshatriya order, and appointed that foremost of Brahmanas (*viz.*, the sage Kalakavrikshiya), as his priest.

67. After these changes had been made, the king of Koshala brought the whole Earth under subjection and acquired great fame. The sage Kalakavrikshiya adored the gods in many grand sacrifices performed for the king.

68. Having listened to his wholesome advice, the king of Koshala conquered the whole Earth and acted in every way as the sage directed.'

CHAPTER LXXXIII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhishthira said :—

1. "What should be the gratification, O grandfather, of the law-makers, the ministers of war, the courtiers, the commanders, and the counsellors of a king ?'

Bhishma said :—

2. 'Such persons as are endued with modesty, self-control, truth, sincerity, and courage to say the proper thing, should be your law-makers.

3. They who are always devoted to you, who are gifted with great courage, who are of the twice-born caste, highly learned, well pleased with you, and persevering in acts, should, O son of Kunti, be sought by you for becoming your ministers of war at all seasons of distress, O Bharata !

4. One who is born in a high family, who treated honorably by you, always tries his best on your behalf, and who will never

forsake you in happiness or misery, illness or death, should be kept by you as a courtier.

5. Those who are of high descent, who are born in your kingdom, who have wisdom, beauty, great learning, and dignity of conduct, and who are, besides, devoted to you, should be employed as officers of your army.

6. Persons of low birth, who are covetous, cruel and shameless, would seek you, O sire, as long as they are paid.

7. Those who are of good-birth and good behaviour, who can interpret all signs and gestures, who are shorn of cruelty, who know the requirements of place and time, who always seek the well-being of their master in all works, should be appointed as ministers by the king in all his affairs.

8. Those who have been won over with gifts of wealth, honors, respectful receptions, and means of giving happiness, and who on that account may be known by you as persons inclined to do you good in all your affairs, should always be made sharers of your happiness.

9. They who are unchangeable in conduct, endued with learning and good behaviour, observant of excellent vows, large-hearted, and truthful in speech, will always attend to your affairs and will never forsake you.

10. They, on the other hand, who are disrespectable, who do not follow healthy control, who are wicked, and who have fallen away from good practices, should always be compelled by you to observe all healthy restraints.

11. When the question arises as to which of two sides should be adopted, you should not abandon the many for adopting the side of one. When, however, that one person excels the many by virtue of his possessing many accomplishments, then you should for that one, forsake the many.

12. The marks of superiority, are prowess, devotion to works that bring fame, and observance of healthy restraints.

13—14. He, again, who honors all able persons that never cherishes feelings of rivalry with meritorious persons, who never forsakes righteousness from lust or fear or anger or covetousness, who is humble, who is truthful and forgiving, who has his mind under control, who has a sense of dignity, and who has been tried in every situation, should be appointed by you as your counseller.

15. High birth, purity of blood, forgiveness, cleverness, and purity of mind, bravery gratefulness, and truthfulness, are, O son of Pritha, characteristic of superiority and goodness.

16. A wiseman who conducts himself thus, succeeds in freeing his very enemies of their hostility and converting them into friends.

17. A king who has his mind under control, who is endued with wisdom, and who seeks prosperity, should carefully examine the merits and demerits of his ministers.

18—19. A king who seeks prosperity and wishes to outdo his contemporaries, should have for ministers trustworthy persons, of high descent, born in his own kingdom, incapable of being corrupted, unstained by adultery and similar vices, well proved, belonging to good families, possessed of learning, sprung from ancestors who held similar offices, and adorned with humility.

20—21. The king should appoint five such persons to superintend his affairs, who are intelligent, shorn of pride, possessed of a good disposition, energy, patience, forgiveness, purity, loyalty, firmness, and courage, whose merits and faults have been well proved, who are aged, who are capable of bearing burden and who are free from deceit.

22—23. Men who are wise in speech, who are endued with heroism, who are full of resources under difficulties, who are of high descent, who are truthful, who can read signs, who are shorn of cruelty, who know the requirements of place and time, and who seek the well-being of their masters, should be appointed by the king as his ministers in all affairs of the kingdom.

24. One who is shorn of energy and who has been forsaken by friends can never work with perseverance. Such a man if, appointed, fails in almost every work.

25. A minister possessing little learning, even if he be highly born and attentive to virtue, profit, and pleasure, cannot choose proper courses of action.

26. Likewise, a person of low birth, even if endued with great learning, always makes mistakes, like a blind man without a guide, in all acts requiring cleverness and foresight.

27. A person, again, who is of unsettled purposes, even if endued with intelligence and learning, and even if conversant with means, cannot long act with success.

28. A wicked man possessed of no

learning may begin a work but he fails to determine what the results will be of his work.

29. A king should never trust a minister who is not devoted to him. He should, therefore, never give out his counsels to a minister who is not devoted to him.

30. Such a wicked minister, in conjunction with the other ministers of the king, may ruin his lord, like fire consuming a tree by entering into it through the holes in its body with the help of the wind.

31. Being angry, a master may deprive a servant of his office or reprove him, from rage, in harsh words, and restore him to power again.

32. None save a servant devoted to the master can stand and overlook such treatment. Ministers also become sometimes highly offended with their masters.

33. That one, amongst them, who subdues his anger from desire of doing good to his master,—that person who partakes in the king's happiness and misfortune,—should be consulted by the king in all his affairs.

34. An wily person, even if he be devoted to his master and possessed of wisdom and adorned with numerous accomplishments, should never be consulted by the king.

35. One who is allied with enemies and who does not care for the interests of the king's subjects, should be regarded as an enemy. The king should never consult him.

36. One who is not learned, who is not pure, who is proud, who seeks the king's enemies, who is given to brag, who is unfriendly, wrathful, and covetous, should not be consulted by the king.

37. One who is a stranger, even if he be devoted to the king and possessed of great learning, may be honored by the king and pleased with maintenance, but the king should never consult him in his affairs.

38. A person whose father was unjustly exiled by royal order should not be consulted by the king, even if the king may have afterwards conferred honours upon him and given him the means of sustenance.

39. A well-wisher whose property was once confiscated for a slight offence, even if he be endued with all accomplishments, should not still be consulted by the king.

40. A person endued with wisdom, intelligence, and learning, who is born within the kingdom, who is pure and righteous in all his works, should be consulted by the king.

41. One who is possessed of knowledge and wisdom, who knows the nature of friends and foes, who is a friend of the king like his second self, should be consulted.

42. One who is truthful in speech and modest and mild, and who is a hereditary servant of the king, should be consulted.

43. One who is contented and honored, who is truthful and dignified, who hates wickedness and wicked men, who is conversant with policy and the requirements of time, and who is courageous, should be consulted by the king.

44. One who is capable to win over all men by conciliation should be consulted, O monarch, by the king, who wishes to rule according to the dictates of the science of punishment.

45. One whom the inhabitants of both the capital and the provinces trust for his righteous conduct, who is competent to fight and conversant with the rules of policy, should be consulted by the king.

46. Therefore, men endued with such accomplishments, men conversant with the nature of all and desirous of achieving high acts, should be honored by the king and made his ministers. Their number also should not be less than three.

47. Ministers should be employed in noticing the shortcomings of their masters, of themselves, of the subjects, and of the foes of their masters. The kingdom depends upon the counsels of policy which the ministess give, and its growth originates from the same source.

48. Ministers should act in such a way that the enemies of their master may not be able to detect his loopholes. On the other hand, when their shortcomings are seen, they should then be assailed. Like the tortoise protecting its limbs by withdrawing them within its shell, ministers should keep close their own counsels. They should, even thus, conceal their own shortcomings.

49. Those ministers of a kingdom, who succeed in keeping their counsels close, are said to be wise. Counsels are the armour of a king, and the limbs of his subjects and officers.

50. A kingdom depends upon spies and secret agents, and its strength lies in

counsels of policy. If masters and ministers follow each other for getting support from each other, controlling pride and anger, and vanity and envy, they may then both become happy.

51. A king should also consult such ministers as are free from the five kinds of deceit.

52—53. Ascertaining well, first of all, the different opinions of the three whom he has consulted, the king should, for subsequent settlement, go to his preceptor for informing him of those opinions and his own. His preceptor should be a Brahmana well read in all matters of virtue, profit and pleasure. Going, for such subsequent deliberation, to him, the king should, with a calm mind, ask his opinion. When a decision is got at after due deliberation with him, the king should then, without attachment, carry it out into practice.

54. Those who know the science of consultation hold that kings should always hold consultations in this way. Having settled plans in this way, they should then carry them into execution, for then they will be able to win over all the subjects.

55. There should be no dwarfs, no hump-backed persons, no lean man, no lame or blind man, no idiot, no woman, and no eunuch, at the spot where the king holds his consultations. Nothing should move there, before or behind, above or below, or in opposite directions.

56. Getting up on a boat, or going to an open space shorn of grass and grassy bushes and whence the surrounding land may be distinctly seen, the king should hold consultations at the proper time, avoiding shortcomings of speech and gestures.'

CHAPTER LXXXIV.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Bhishma said:—

1. 'Regarding it, O Yudhisthira, the old account of a conversation between Vrihaspati and Shakra is cited.

Shakra said:—

2. What is that one act, O twice-born one, by finishing which with care, a person may be respected by all creatures and become famous.

Vrihaspati said:—

3. Sweetness of speech, O Shakra, is the one thing by practising which a person is esteemed by all and becomes famous.

4. This is the one thing, O Shakra, which yields happiness to all. By practising it, one may always secure the love of all creatures.

5. The person who does not speak a word and whose face is always marked with frowns is hated of all. Want of sweet speeches makes him so.

6. That person who, on seeing others, speaks to them first with smiles, succeeds in winning over every one.

7. Even gifts, if not made with sweet speeches, do not please the recipients, like rice without curry.

8. If even the wealth of men, O Shakra, be snatched away with sweet speeches, such sweetness of conduct can even propitiate the robbed.

9. A king, therefore, who is desirous of even inflicting punishment, should use sweet words. Sweetness of speech never fails, while at the same time it never pains any heart.

10. A person of good deeds and good, pleasant and sweet speeches, has no peer.

Bhishma continued:—

11. Thus addressed by his priest, Shakra began to follow those instructions. Do you also, O son of Kunti, practise this virtue.'

CHAPTER LXXXV.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhishthira said:—

1. "O foremost of kings, what is that method by which a king governing his subjects may, thereby, acquire great blessedness and eternal fame?"

Bhishma said:—

2. 'A king of pure soul and devoted to the duty of protecting his subjects acquires merit and fame, both here and hereafter, by acting righteously.'

Yudhishthira said:—

3. "What should attitude of the king with regard to the treatment of others

Asked by me, O you of great wisdom, you should tell me everything duly!

4. The virtues of men, which you have described, cannot be found to exist in any single individual."

Bhishma said :—

5. 'You are highly intelligent, O Yudhisthira! It is what you say. The person is very rare who is endued with all those good qualities.

6. In short, such a one, [who is possessed of all those virtues] is very difficult to be seen even upon careful search. I shall, however, tell you what kinds of ministers should be appointed by you.

7—11. Four Brahmanas, learned in the Vedas, endued with a sense of dignity, belonging to the Sanataka order, and of pure conduct, and eight Kshatriyas, all of whom should have physical strength and be capable of wielding weapons, and one and twenty Vaishyas, all of whom should be rich, and three Shudras, every one of whom should be humble and of pure conduct and devoted to his daily duties, and one man of the Suta caste, possessing of the knowledge of the Puranas and the eight principal virtues, should be your ministers. Every one of them should be fifty years old, endued with sense of dignity, free from envy, masters of the *Sutris* and the *Smritis* humble, impartial, capable of deciding then and there in the midst of disputants pointing out various courses of action, free from covetousness, and from the seven terrible vices called Vyasanas. The king should consult with those eight ministers and lead them.

12. He should then announce in his kingdom, for the information of his subjects, the results of such consultations. You should always, following such a conduct, watch over your people.

13—14. You should never confiscate what is deposited with you or appropriate the thing whose ownership is disputed by two persons. Such a conduct would spoil the administration of justice. If the administration of justice be thus spoiled will assail you, and afflict your kingdom as well and strike your people with fear as little birds on seeing the hawk. Your kingdom will then vanish like a boat wrecked on the sea.

15. If a king governs his subjects unfairly, fear takes possession of his heart and the door of heaven is shut against him.

16—17. A kingdom, O foremost of men, depends upon righteousness. That minister, or king's son, who acts unfairly, holding the seat of justice, and those officers who, having accepted responsible offices, act unjustly, actuated by self-interest, all sink in hell along with the king himself.

18. Helpless men, who are oppressed by the strong and who consequently bewail piteously, have the king for their protector.

19 In cases of dispute between two parties, the decision should depend upon the evidence of witnesses. If one of the parties has no witnesses and is helpless, the king should give the case his best consideration.

20. The king should punish the offenders according to their offences. The wealthy should be punished with fines and confiscations; the poor, with loss of liberty.

21. The wicked should be punished by the king with corporal punishments. The king should maintain all good men with sweet speeches and presents of riches.

22. He who tries to bring about the death of the king should be punished with death to be effected by various means. One who becomes guilty of arson or theft or such co-habitation with women as may lead to an intermixture of castes, should be punished with death.

23. A king, O monarch, who inflicts punishments duly and according to the dictates of the science of punishment, commits no sin by the act. On the other hand, he acquires eternal merit.

24. That foolish king who inflicts punishments whimsically, earns infamy here and sinks into hell hereafter.

25. One should not be punished for the fault of another. Bestowing sufficient thought upon the code, a person should be convicted or acquitted.

26. A king should never kill a messenger under any circumstances. That king who kills a messenger sinks into hell with all his ministers.

27. That king, mindful of Kshatriya practices, who kills a messenger faithfully speaksing out his message, causes his departed manes to be stained with the sin of killing a fœtus.

28. A messenger should have these seven accomplishments, *viz.*, he should be of high descent, of a good family, eloquent, clever, sweet-speeched, faithful in delivering the message with which he is sent, and possessed of good memory.

29. The aid-de-camp of the king, who guards his persons, should also possess similar qualities. The officer also that

guards his capital or citadel should possess the same qualities.

30. The king's minister should be well-read in the scriptures and capable in directing wars and making treaties. He should also be intelligent, courageous, modest, and capable of keeping secrets.

31. He should also be of high birth, have strength of mind, and be pure in conduct. If endued with these qualities, he should be regarded worthy. The commander of the king's forces should have also the same qualities.

32. He should also be master of the various sorts of battle array and with the uses of engines and weapons. He should be able to bear exposure to rain, cold, heat, and wind, and watchful of the shortcomings of foes.

33. The king, O monarch, should, be able to make his enemies sleep under a sense of security. He should not, however, himself trust any one. The reposing of confidence on even his own son is not good.

34. I have now, O sinless one, described to you what are the injunctions of the scriptures. Not to trust any one has been regarded one of the greatest mysteries of king-craft.?'

CHAPTER LXXXVI.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhisthira said :—

1. "What should be the kind of city within which the king should himself live ? Should he select one already made, or should he cause one to be especially made ? Tell me this, O grand-father !"

Bhishma said :—

2. 'It is proper, O Bharata, to enquire about how should a king live on a city, and how should he defend it, O son of Kunti.

3. I shall, therefore, describe to you this subject, referring especially to the defences of forts. Having heard me, you should make the arrangements required and conduct yourself attentively as directed.

4. Keeping his eye on the six different sorts of forts the king should build his cities containing every kind of riches and every article of use in profusion.

5. Those six kinds are water-citadels, earth-citadels, hill-citadels, human-citadels, mud-citadels, and forest-citadels.

6—10. The king, with his ministers and the army perfectly loyal to him, should live in that city which is defended by a fort, which contains profuse rice and weapons, which is protected with impenetrable walls and a trench, which has a sufficient number of elephants, horses and cars, which is inhabited by learned men and well-versed in the mechanical arts, where storage of provisions of every sort has been made, whose inhabitants are virtuous and clever in business, strong-bodied and energetic; and as also its animals, which has many open squares and rows of shops, where all persons are righteous, where peace reigns where no danger exists, which shines with beauty and resounds with music and songs, where the houses are all spacious, where the residents have among them many brave and rich persons, which echoes with the chanting of Vedic hymns, where festivities and rejoicings frequently take place, and where the deities are always adored.

11. Living there, the king should always try to fill his treasury, to increase his army, multiply the number of his friends, and establish courts of justice. He should suppress all abuses and evils in both his cities and provinces.

12. He should collect provisions of all sorts and replenish his arsenals carefully. He should also increase his storage of rice and other grain, and strengthen his counsels.

13—14. He should, increase his stores of fuel, iron, chaff, charcoal, timber, horns, bones, bamboos, marrow, oils, clarified butter, fat, honey, medicines, flax, resin, rice, weapons, arrows, leather, catgut, canes, and strings and cords made of Munja grass and other plants and creepers.

15. He should multiply the number of tanks and wells containing large quantities of water, and should protect all shady trees.

16—17. He should entertain with honor the teachers of various sciences, Ritwijas, priests, powerful bowmen, persons skilled in architecture, astronomers, astrologers, physicians, as well as all men endued with wisdom, intelligence, self-control, cleverness, courage, learning, high-descent and energy, and competent to do all work.

18. The king should honor the righteous and punish the unrighteous. He should, acting with resolution, compell the several castes follow their respective duties.

19. Knowing properly, through spies, the external conduct and the state of mind of the inhabitants of his city and provinces, he should take the necessary steps.

20. The king should himself look after his spies and counsels, his treasury, and the instrument for inflicting punishments. Everything depends upon these.

21. Having spies for his eyes, the king should learn all the acts and intentions of his foes, friends, and neutrals.

22. He should then, carefully, concert his own measures, honoring those that are loyal to him and chastising those that are hostile.

23. The king should always worship the gods in sacrifices and make gifts without giving pain to anybody. He should protect his subjects, never doing anything that may stand in the way of righteousness.

24. He should always support and protect the helpless, the lordless, the aged, and widows.

25. The king should always honor the ascetics and present them, at proper times, with clothes, vessels and food.

26. The king should, with sufficient care, inform the ascetics of the state of his own self, of all his measures, and of the kingdom, and should always behave humbly in their presence.

27. When he beholds anchorites of high descent and great learning that have forsaken all earthly objects, he should honor them with presents of beds and seats and food.

28. Whatever be the distress which he befalls him, he should confide in an anchorite. The very robbers place confidence upon persons of that character.

29. The king should keep his wealth in charge of an ascetic and should take wise counsels from him. He should not, however, always wait upon them or adore them at all times.

30. From among those living in his own kingdom, he should select one for friendship. Likewise, he should select another from among those that live in the kingdom of his enemy. He should select a third from among recluses in the forests, and a fourth from among those living in his tributary kingdoms.

31. He should treat them hospitably and honor them and assign them the means of maintenance. He should treat the ascetics living in the kingdoms of enemies in the forests in the same way as those that live in his own kingdom.

32. Engaged in penances and of rigid vows, they would, if calamity befalls the king and if he prays for protection, grant him what he wants.

33. I have now told you briefly the characteristics of the city in which the king should live.'

CHAPTER LXXXVII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhishthira said:—

1. "How, O king, may a kingdom be firmly established, and how should it be protected? I wish to know this. Tell me all this, O foremost of Bharata's race."

Bhishma said:—

'Listen to me with close attention. I shall tell you how a kingdom may be consolidated, and how also it may be protected.

3. A headman should be selected for each village. Over ten villages (or ten headmen) one superintendent should be appointed. Over two such superintendents there should be one officer. Above the latter should be appointed persons under each of whom should be a hundred villages; and above the last kind of officers, should be appointed men each of whom should govern a thousand villages.

4. The headman should determine the characteristics of every person in the village and all the crimes also that demand punishment. He should report everything to the officer in charge of ten villages. The latter, again, should report the same to the officer in charge of twenty villages.

5. The latter, again, should report the conduct of all the persons within his province to the officer in charge of a hundred villages.

6. The village headman should control over all the produce and the properties of the village. Every headman should contribute his quota for maintaining the chief of ten villages, and the latter should do the same for maintaining the chief of twenty villages.

7. The lord of a hundred villages should receive all honors from the king and should have for his support a large village, O chief of the Bharatas, populous and rich.

8. Such a village, so given to a lord of a hundred villages, should be, however, within the jurisdiction of the chief of a thousand villages. That high officer, again, *viz.*, the lord of a thousand villages, should have a small town for his support.

9. He should use for his ownself the grain and gold and other things derivable from it. He should perform all the duties relating to its wars and manage all its other internal affairs.

10. Some pious minister, should carefully supervise the administrative affairs and mutual relations of those officers. In every town, again, there should be an officer for looking after all matters relating to his jurisdiction.

11. Like some dreadful planet moving above all the asterisms below, the last mentioned officer should move and act above all the officers subordinate to him. Such an officer should learn the conduct of those under him through his spies.

12. Such high officers should protect the people from all persons having murderous inclination, all wicked men, all robbers, and all cheats, and all of whom are regarded to be possessed by the devil.

13. Looking after sales and the purchases, the state of the roads, the food and dress, and the stocks and profits, and the traders, the king should impose taxes on them.

14. Knowing every time the quantity of the manufactures, the receipts and expences of the manufacturers, and the state of the arts, the king should levy taxes upon the artisans regarding the arts they follow.

15. The king, O Yudhishthira, may levy high taxes, but he should never levy such taxes as would oppress his people.

16. No tax should be levied without determining the outturn and the amount of labour necessary for its production. Nobody would work without sufficient cause.

17. The king should, after proper thought, impose taxes in such a way that he and the person who labours to produce the article taked may both partake of the outturn.

18. The king should not, by his greediness, destroy his own foundations as well as those of others. He should always avoid those acts for which he may incur the hatred of his people. Indeed, by acting thus he may win popularity.

19. The subjects hate that king who becomes notorious for greediness. How can a king who is hated acquire prosperity? Such a king can never secure what is for his well-being.

20. An intelligent king should milk his kingdom like calves. If the calf be permitted to suck, it grows strong, O Bharata, and carries heavy loads.

21. If, on the other hand, O Yudhishthira, the cow is milked too much, the calf becomes lean and incapable of making itself very useful to its owner. Similarly, if the kingdom be drained inordinately, the subjects become helpless and incapable of achieving any great act.

22. That king who protects his kingdom himself and shows leniency to his subjects and supports himself upon what is easily got, succeeds in doing much.

23. Does not the king then acquire wealth enough to meet his wants? The entire kingdom becomes then to him his treasury, and his treasury becomes his bed room.

24. If the denizens of the cities and the provinces be poor, the king should, whether they depend upon him directly or indirectly, show them mercy to the best of his power.

25. Punishing all robbers who infest the boundaries, the king should protect the people of his villages and make them happy. Partaking of the king's happiness and misery, the subjects become greatly pleased with him.

26. First of all, for making collection, the king should visit the principal centres of his kingdom one after another and try to fill his people with fear.

27. He should tell them,—Here, a grea danger threatens us. Our enemies havet engendered a great calamity for us! I have every reason, however, to hope that the danger will pass away, for the enemy, like a flowering bamboo, will very soon be destroyed.

28. Many enemies of mine, having risen up and combined with a large body of robbers, wish to put our kingdom into difficulties, for themselves being destroyed.

29. To meet this calamity and dreadful danger, I seek your wealth for concerting measures for your protection.

30. When the danger passes away, I will repay you what I now take. Our foes, however, will not return what they (if unopposed) will take from you by force.

31. On the other hand, they will even kill all your relatives with your very wives! Forsooth, you wish wealth for the sake of your children and wives.

32. I am happy to see your prosperity, and I solicit you as I would my own children. I shall take from you what you can easily spare for me. I do not wish to give pain to any one.

33. In seasons of danger, you should, like strong bulls, bear such burdens. In seasons of distress, you should not value wealth too highly.

34. A king knowing Time should, with such agreeable, sweet, and complimentary words, send his agents and make collections from his subjects.

35. Pointing out to them the necessity of repairing his forts and of meeting the expences of his establishment and other heads, striking them with the fear of foreign invasion, and pointing to them the necessity that exists for protecting them and enabling them to ensure the means of living in peace, the king should impose taxes upon the Vaishyas of his kingdom.

36. If the king does not care the Vaishyas, they become lost to him, and leaving his dominions retire into the woods. The king should, therefore, treat them liniently.

37. The king, O son of Pritha, should always conciliate and protect the Vaishyas, take measures for filling them with a sense of security and for ensuring them in the enjoyment of what they possess, and always do what they like.

38. The king, O Bharata, should always so treat the Vaishyas that their power to multiply money may be enhanced. The Vaishyas enhance the strength of a kingdom, improve its agriculture, and develop its trade.

39. A wise king, therefore, should always please them. Acting with carefulness and leniency, he should impose mild taxes upon them.

40. It is always easy to treat the Vaishyas kindly. There is nothing which does greater good to a kingdom, O Yudhisthira, than such treatment of the Vaishyas of the kingdom.'

CHAPTER LXXXVIII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhisthira said:—

1. "Tell me, O grandfather, how should the king behave if, despite his great wealth, he seeks more!"

Bhishma said:—

2. 'A king desirous of acquiring religious merit, should seek the good of his subjects and protect them according to considerations of place and time and to the best of his intelligence and power.

3. He should, in his kingdom, adopt such measures as would in his view secure their good as also his own.

4. A king should milk his kingdom like a bee collecting honey from plants. He should act like the cow-herd who takes milk from her without boring her udders and without starving the calf.

5. The king should act like the leech taking blood mildly. He should treat his subjects like a tigress carrying her cubs, touching them with her teeth but never cutting them therewith.

6. He should behave like a mouse which although it has got sharp and pointed teeth yet cuts the feet of sleeping animals in such a way that they do not at all become conscious of it.

7. Little by little should be drained from a prosperous subject. The demand should then be gradually increased till it reaches a fair amount.

8. The king should increase the burden of his subjects by and by like a person gradually increasing the load of a young bullock. Treating them with care and mildness, he should at last put the reins on them.

9. If the reins are thus put, they would not refuse to bear them. Indeed, sufficient measures should be taken for making them obedient. Mere entreaties to bring them to subjection would be of no avail.

10. It is impossible to treat all equally. Conciliating the leaders only, the ordinary people should be reduced to obedience.

11. Creating dissensions among the common people who are to carry the burdens, the king should himself come forward to conciliate them and then enjoy happily what he would draw from them.

12. The king should never impose taxes in a bad form and on persons who cannot pay them. He should impose them gradually and with mildness, in proper time and according to due forms.

13. The ways I suggest you are the legiitimate means of kingcraft. They are not known as deceitful means. One who tries to control horses by unfair methods only makes them furious.

14—15. Drinking-shops, public women, pimps, actors, gamblers, and keepers of gambling houses, and other persons, of this sort, who always create disorders to the states, should all be checked. Living within the kingdom, these afflict and injure the better classes of the subjects.

16. No one should ask anything of any one when on distress prevails. Manu himself in days of yore has laid down this injunction regarding all men.

17. If all men were to live on alms and and abstain from work, the world would, forsooth, come to an end.

18. The king alone is able to restrain and check. That king who does not prevent his subjects (from committing sins) is visited by a fourth part of the sins committed by them. This is the injunction of the *Shrutis*.

19. Since the king shares the sins of his subjects like their merits, he should, therefore, O king, check his sinful subjects.

20. The king who fails to restrain himself commits a sin. He is visited by a fourth part of their sins as he does acquire a fourth part of their merits.

21. The following sins of which I speak should be checked. They are such as bring on penury on every one. What wicked act is there that a person under the influence of passion would not commit.

22. A person under the control of passion indulges in stimulants and meat, and appropriates the wives and the wealth of other people, and sets a bad example to others.

23. They who do not live upon alms may beg at the time of distress. The righteous king should make gifts to them from mercy but not from fear.

24. Let there be no beggars or robbers in your kingdom. It is only the robbers who give to the beggars. Such givers are not benefactors of men.

25. Let such men live in your kingdom as advance the interests of others and do them good, but not such as root out others.

26. Those officers, O king, who realize from the subjects more than what is due should be punished. You should then appoint others who will take only what is due.

27. Agriculture, tending of cattle trade and similar other acts, should be pursued by many persons in such a way that they may not suffer injury.

28. If a person engaged in agriculture, cattle-tending, or trade, feels a sense of insecurity, the king, incurs infamy thereby.

29. The king should always honor his rich subjects and should say to them,—Do you, with me, advance the interests of the people!

30. In every kingdom, the wealthy form an estate in the realm. Forsooth, a wealthy person is the foremost of men.

31. He who is wise, or brave or rich or influential, or righteous, or engaged in penances or truthful in speech, or endued with intelligence, assists in protecting his fellow-subjects.

32. For these reasons, O king, do you love all creatures, and show the qualities of truth, sincerity, absence of anger and abstention from injury.

33. You should thus hold the rod of punishment, and multiply your treasury and support your friends and consolidate your kingdom thus, practising the qualities of truthfulness and sincerity and supported by your friends, treasury, and army.'

CHAPTER LXXXIX.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Bhishma said:—

1. 'Let not fruit growing trees be cut down in your dominions. Fruits and roots are the property of the Brahmanas. The sages have declared this as an injunction of religion.

2. The residue, after supporting the Brahmanas, should be devoted to the support of other people. Nobody should take by injuring the Brahmanas.

3. If a Brahmana, for want of support, wishes to leave a kingdom for securing maintenance elsewhere, the king, O monarch, should, with love and respect, give him the means of sustenance.

4. If he does not still abstain from leaving the kingdom, the king should repair to a concourse of Brahmanas and say—Such a Brahmana is leaving the kingdom. In whom shall my subjects then find an authority for guiding them?—

5. If after this, he does not renounce his intention of leaving, and does not say anything, the king should say to him—Forget the past!—This, O son of Kunti, is the eternal way of the royal duty.

6. The king should further say to him,—Indeed, O Brahmana, people say that only that which is sufficient should be assigned to a Brahmana to maintain him. I, however, do not hold that opinion. On the other hand, I think that if a Brahmana seeks to abandon a kingdom for the king neglecting to provide him with means of support, such means should be assigned to him, and, further, if he wishes to take that step for procuring the means of luxury, he

should still be requested to stay and supplied with those luxuries.

7. Agriculture, cattle-tending, and trade, supply all men with the means of subsistence. A knowledge of the Vedas, however, supply them with the means of acquiring heaven.

8. They, therefore, that impede the study of the Vedas and the Vedic practices, are known as enemies of society. For exterminating these that Brahman created Kshatriyas.

9. Subdue your foes, protect your subjects, adore the gods in sacrifices, and fight battles bravely, O delighter of the Kurus!

10. A king should protect those who are worthy of protection. The king who does this is the best of rulers. Those kings who do not perform the duty of protection live uselessly.

11. For the behoof of all his subjects the king should always seek to learn the acts and thoughts of all, O Yudhishthira; and for that reason he should engage spies and secret agents.

12. Protecting others from your own, and your own from others, as also others from others, and your own from your own, do you always maintain your subjects.

13. Guarding his own self first from every one, the king should protect the Earth. Men of knowledge have said that everything originate from self.

14. The king should always think of these, *viz.*,—What are his shortcomings to what evil habits he is addicted, what are the sources of his weakness, and what are the sources of his follies.

15. The king should make secret and trusted agents travel through the kingdom for ascertaining whether his conduct of the previous day has, or has not, met with the approbation of the subjects.

16. Indeed, he should know whether his conduct is, or is not, generally applauded, or is, or is not, liked by the people of the provinces, and whether he has, or has not, succeeded in gaining a good name in his kingdom.

17—18. Amongst the virtuous and wise, amongst those who never retreat from battle, and those who do not live in your kingdom, those who depend on you, and those who are your ministers, as well as those who do not follow party, they who praise or blame you should never be disregarded by you, O Yudhishthira!

19. No man, O sire, can acquire the golden opinion of all persons in the world. All persons have friends, foes, and indifferent ones, O Bharata.'

Yudhisthira said:—

20. "Of persons all of whom are equal in strength of arms and accomplishments, how does one reign supreme over all the others, and how does he succeed in lording over them all."

Bhishma said:—

21. 'The mobile creatures devour things that are immobile; animals having teeth devour those that have none; angry snakes of dreadful venom devour smaller ones of their own species.

22. The king, O Yudhishthira, should always be careful of his subjects as also of his enemies. If he becomes careless, they attack him like vultures.

23. Take care, O king, that the traders in your kingdom, who purchase articles for purposes of trade at prices high and low, and who while itenerating have to sleep or take rest in forests and inaccessible regions, may not suffer from the imposition of heavy taxes.

24. Let not the agriculturists in your kingdom leave it through oppression; they, who bear the burden of the king, support the other residents also of the kingdom.

25. The gifts made by you in this world support the gods, Pitris, men, Nagas, Rakshasas, birds, and animals.

26. These, O Bharata, are the instruments of governing a kingdom and protecting its king. I shall again talk to you on the subject, O son of Pandu.'

CHAPTER XC

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Bhishma said:—

1. 'That best of all persons conversant with the Vedas, *viz.*, Utatthya of Angirasa's family, discoursed gladly to Yuvanashwa's son Mandhatri.

2. I shall now, O Yudhishthira, relate to you every thing that Utatthya, that foremost of all persons conversant with the Vedas, had said to that king.

Utatthya said:—

3. One becomes a king for advancing the cause of virtue and not for acting capriciously. Know this, O Mandhatri; the king is, indeed, the protector of the world.

4. If the king acts piously, he attains to the dignity of a god. If, however, he acts unrighteously, he sinks into hell.

5—6. All creatures depends upon righteousnsss. Righteousness again depends upon the king. That king, therefore, who maintains righteousness, is truly a king, that king who has a pious soul and possesses every kind of accomplishments is said to be an embodiment of virtue. If a king fails to punish iniquity, the god leave his palace and he incurs disreputation among men.

7. The endeavours of men who observe their own duties are always successful. Therefore all men try to obey the injunctions of righteousness which yield prosperity.

8. When sin is not restrained righteousness disappears and unrighteousness multiplies itself.

9. When sin is not restrained, no one can, in view of the rights of property as sanctioned by the scriptures, say,—This thing is mine and this is not mine.

10. When sinfulness reigns rampant in the world, men cannot own and enjoy their own wives and animals and fields and houses.

11. When sin is not restrained the deities get no adorations, the Pitris no offerings in Shraddhas, and guests no hospitality.

12. When sinfulness is not restrained, the twice-born ones do not study the Vedas, or practise high vows, or perform sacrifices.

13. When sin is not restrained, the minds of men, O king, become weak and bewildered like those of persons wounded with weapons.

14. Looking on both the worlds, the Rishis made the king, that best of men, with a view that he should be righteousness incarnate on Earth.

15. He is called Rajan in whom righteousness predominates. That king, again, in whom there is no righteousness, is called a Vrishala.

16. Righteousness has another name, *viz.*, Vrisha. He who weakens Vrisha passes by the name of Vrishala. A king should, therefore, further the cause of Righteousness.

17. All creatures prosper by the growth of righteousness and deteriorate with its decay. Righteousness, therefore, should never be suffered to decay.

18. Righteousness is called Dharma, because it helps the acquisition and preservation of wealth. The sages, O king, have declared that the Dharma restrains and limits all evil acts of men.

19. The Self-create created Dharma for the aggrandisement and growth of creatures. Therefore, a king should follow the dictates of Dharma for benefitting his people.

20. Therefore also, O foremost of kings, Dharma has been said to be the highest of all things. That best of men who governs his subjects righteously is called a king.

21. Disregarding lust and anger follow the dictates of righteousness. Of all things, O chief of Bharata's race, which secure the prosperity of kings, righteousness is the foremost.

22. Dharma, again, has originated from the Brahmana. Therefore, the Brahmana should always be adored. You, should, O Mandhatri, satisfy humbly the wishes of Brahmanas.

23. Neglecting to please Brahmanas the king brings danger on himself, for such neglect, he cannot acquire friends while his enemies multiply.

24. For entertaining malice out of folly towards the Brahmanas, the goddess of prosperity who had formerly lived with him became irate and deserted the Asura Vali the son of Virochana.

25. Deserting the Asura she went to Indra the king of gods. Seeing the goddess living with Purandara, Vali regretted idly.

26. This, O powerful one, is the outcome of malice and pride. Be you awakened, O Mandhatri, so that the goddess of prosperity may not in anger desert you.

27. The *Shrutis* say that Unrighteousness begat a son named Pride upon the goddess of prosperity. This Pride, O king, brought ruin upon many among the gods and the Asuras.

28. Many royal sages were ruined for him. Do you, therefore, awaken, O king! He who can conquer him becomes a king. He, however, who suffers himself to be conquered by him, becomes a slave.

29. If, O Mandhatri, you wish to enjoy a life of perpetual happiness, live as a king should who does not indulge these two, *viz.*, Pride and Unrighteousness.

30. Do not associate with him,—who is intoxicated with pride, who does not follow honesty, who scoffs at religion, who is insensate and negligent in paying homage to all of them even when united.

31—32. Keep yourself aloof from the company of ministers whom you have once

punished and especially of women, as also from mountains and uneven lands and inaccessible forts and elephants and horses and reptiles. You should never wander in the night, and avoid stinginess, vanity, boastfulness, and anger.

33. You should never know unknown women, or the eunuchs, or those who are lewd, or those who are the wives of other men, or those who are unmarried.

34. When the king does not restrain vice, an intermixture of castes follows, and sinful Rakshasas, eunuchs, children destitute of limbs or possessed of thick tongues, and idiots, begin to take birth in even respectable families.

35. Therefore, the king should take particular care to act righteously for the behoof of his people.

36. If a king acts heedlessly, it produces a great evil. Unrighteousness multiplies causing an intermixture of castes.

37. Cold appears during the summer months, and disappears in its proper season. Drought and flood and pestilence attack the people.

38. Evil stars arise and dreadful comets appear on such occasions. Various other portents, presaging destruction of the kingdom, appear.

39. If the king does not take steps for his own safety and does not protect his subjects, the latter first meet with destruction which ultimately overtakes the king himself.

40. Two persons in unision take away the wealth of one, and many acting together rob the two. The virginity of maidens is destroyed. Such a state of things originate from the king's faults.

41. All rights of property are destroyed among men, when the king, forsaking righteousness, acts heedlessly.

CHAPTER XCI.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Utatthya said:—

1. If the god of the clouds pours rain in season and the king acts virtuously, the prosperity that comes keeps the subjects in happiness.

2. That washerman who does not know how to wash away the dirt of cloth without destroying its dye, is very unskilful in his profession.

3. That person among Brahmanas or Kshatriyas or Vaishyas who, having deviated from the proper duties of his caste, has become a Shudra, is truly to be compared to such a washerman.

4. Menial service is the duty of the Shudra; agriculture is that of the Vaishya; the science of punishment of the Kshatriya; and Brahmacharyya, penances, Mantras, and truth, belong to the Brahmana.

5. That Kshatriya who knows how to correct the wrong-doings of the other castes and to wash them clean like a washerman, is really their father and deserves to be their king.

6. The various cycles called Krita, Treta, Dwapara, and Kali, O foremost of Bharata's race, all depend on the conduct of the king. It is the king who makes the cycles.

7. The four castes, the Vedas, and the duties of the four modes of life, all suffer from confusion and weakness when the king becomes heedless.

8. The three kinds of fire, the three Vedas, and sacrifices with Dakshina, all disappear when the king becomes careless.

9. The king is the creator of all creatures, and is their destroyer. That righteous king is regarded as the creator, while the sinful one is regarded as the destroyer.

10. The king's wives, sons, kinsmen, and friends, all become unhappy and grieve when the king becomes careless.

11. Elephants, horses, kine, camels, mules, asses and other animals all lose their vigor when the king becomes sinful.

12. It is said, O Mandhatri, that the Creator created Power for protecting Weakness. Weakness is, really, a great being, for every thing depends upon it.

13. All creatures adore the king. All creatures are the children of the king. If, therefore, O monarch, the king becomes unrighteous, all creatures meet with ruin.

14. The eyes of the Weak, of the Muni, and of the venomous snake, should be considered as unbearable. Do not, therefore, meet the Weak as you would do an enemy.

15. You should regard the Weak as being subject to humiliation. Take care that the eyes of the Weak do not burn you with your kinsmen.

16. In a family scorched by the eyes of the Weak, no children are born. Such eyes burn the family to its very roots. Do not, therefore, treat the Weak inimically.

17. Weakness is more powerful than even the greatest Power, for that Power which is scorched by Weakness is absolutely rooted out.

18. If a person, who has been humiliated or struck, fails, while crying for help, to get a protector, divine punishment overtakes the king and brings about his fall.

19. Do not, O sire, while excersing Power, take wealth from the Weak. Take care that the eyes of the Weak do not burn you like a burning fire.

20. The tears shed by weeping men afflicted with falsehood kill the children and animals of those that have uttered those lies.

21. Like a cow a sinful act does not yield immediate fruits. If the fruit is not seen in the perpetrater himself, it is seen in his son or in his grand-son or daughter's son.

22. When a Weak person fails to find a protector the great rod of divine punishment overtakes the king.

23. When all the subjects of a king are compelled by distress to live like Brahmanas, by begging, such mendicancy brings destruction upon the king.

24. When all the officers of the king living in the provinces unite together and act unfairly, the king is then said to bring about a state of unredeeming evil upon his kingdom.

25. When the officers of the king extort money, by unfair means or acting from lust or avarice, from persons piteously praying for mercy, a great destruction, forsooth, befalls the king.

26. A huge tree, just growing, assumes large proportions. Numberless creatures then come and seek its shelter. When, however, it is cut down or burnt, those who had taken its shelter become all houseless.

27. When the denizens of a kingdom perform pious acts and all religious rites, and praise the good qualities of the king, the latter acquires riches. When, however, the residents, out of ignorance, forsake righteousness and act unrighteously, the king suffers from misery.

28. When sinful men of known acts are allowed to move among the righteous, Kali then overtakes the kings of those kingdoms. When the king punishes all wicked people, his kingdom prospers.

29. Forsooth, the kingdom of that king certainly prospers who honors his ministers and employs them in policy and in battles. Such a king enjoys the wide Earth for ever.

30. That king who duly honors at good acts and good speeches acquires great merit.

31. The enjoyment of good things with others, paying proper honors to the ministers, and subjugations of persons who are proud of their strength, are the great duty of a king.

32. Protecting all men by words, body, and deeds, and never forgiving even his offending son himself, form the great duty of the king.

33. The maintenance of the Weak by sharing with them the things he has and thereby increasing their strength, form the duty of the king.

34. Protection of the kingdom, extermination of robbers, and conquest form the duty of the king.

35. Not to forgive a person, however dear if he has committed an offence, by act or word, forms the duty of the king.

36. Protecting those who seek refuge with him as he would protect his own children, and never depriving one of the honors to which he is entitled, form the duty of the king.

37. Adoring the gods, with devotion, in sacrifices completed by presents, and subduing lust and envy, form the duty of the king.

38. Wiping the tears of the distressed, the helpless, and the old, and filling them with joy, form the duty of the king.

39. Advancing friends, weakening enemies, and honoring the good, form the duty of the king.

40. Cheerfully adhering to truth, always making presents of land, entertaining guests, and maintaining dependents, form the duty of the king.

41. That king who favors those who deserve favors, and punishes those who deserve chastisement, acquires great merit both here and hereafter.

42. The king is Yama himself. He is, O Mandhatri, the god (incarnate) to all righteous persons. By controlling his senses he acquires great riches. By not subduing them he commits sin.

43. Paying proper honors to Ritwijas and priests and preceptors, and doing them good, form the duty of the king.

44. Yama governs all creatures without any distinction. The king should imitate him in his conduct by restraining all his subjects duly.

45. The king is said to resemble the Thousand-eyed (Indra).' O foremost of men, that which is regarded by the king as Righteousness is accepted as such by all.

46. You should diligently cultivate forgiveness, intelligence, patience and the love of all creatures. You should also determine the strength and weakness of all men and learn to distinguish between right and wrong.

47. You should behave properly towards all creatures, make gifts, and utter agreeable and sweet words. You should maintain the residents of your city and the provinces in happiness.

48. A king, who is not clever, can never protect his subjects. Sovereignty, O sire, is a very heavy burden.

49. Only that king who is endued with wisdom and courage, and who is a master of the science of punishment, can protect a kingdom. He, on the other hand, who is devoid of energy and intelligence, and who is not versed in the great science, cannot bear the burden of sovereignty.

50. Helped by ministers of beautiful features and good birth, clever in business, devoted to their masters, and highly learned, you should examine the hearts and acts of all men including the very hermits.

51. Behaving thus, you will be able to learn the duties of all orders of men. This will help you in observing your own duties whether when you are in your country or when you go to other kingdoms.

52. Amongst these three objects, *viz.*' Virtue, Profit, and Pleasure, Virtue is the foremost. He, who is of virtuous soul, acquires great happiness both here and hereafter.

53—54. If men are treated with honor, they can abandon their very wives and sons. By winning over good men, by gifts, sweet words, carefulness, and purity of conduct, a king may acquire for himself great prosperity. Do not, therefore, O Mandhatri, be negligent of these qualities and acts.

55. The king should never neglect to look after his own weak points as also after those of his foes. He should act in such a way that his enemies may not be able to discover his weak points, and he should himself assail them when theirs are seen.

56. In this way Vasava, and Yama, and Vruna, and all the great royal sages have acted. Do you follow the same conduct.

57. Do you, O great king, follow the conduct of those royal sages. Do you soon, O foremost of Bharata's race, follow this heavenly road.

58. The gods, the Rishis, the Pitris, and the Gandharvas, possessed of great energy, chant the praises, both here and hereafter, of that king who is righteous!

Bhishma said :—

59. Thus spoken to by Utatthya, O Bharata, Mandhatri unhesitatingly did as he was directed, and became the soul king of the wide Earth.

60. Do you also, O king, act righteously like Mandhatri. You will then, after ruling the Earth, live in heaven!'

CHAPTER XCII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhisthira said :—

1. "How should a righteous king, who wishes to follow the ways of righteousness, behave? I ask you this, O foremost of men! Answer me, O grand-father!"

Bhishma said :—

2. 'Regarding it is cited the old story of what the highly intelligent Vamadeva acquainted with the true import of everything sang in days of yore.

3. Once upon a time, king Vasumanas, endued with knowledge, fortitude, purity of conduct, asked the great Rishi Vamadeva of great ascetic merit, saying,—

4. Instruct me, O holy one, in words fraught with fairness and great significance as to what that conduct is by observing which I may not deviate from the duties prescribed for me!

5. To him having a golden hue and seated at his ease like Yayati the son of Nahusha, that foremost of ascetics, *viz.*, Vamadeva of great energy, said as follows.

Vamadeva said :—

6. Do you act righteously. There is nothing superior to Righteousness. The righteous kings succeed in conquering the whole Earth.

7. That king who considers Righteousness as the most effectual instrument for accomplishing his objects, and who follows the advice of the righteous, shines with righteousness.

8. That king who neglects Righteousness and wishes to act with brute force, soon falls away from Righteousness and loses both Virtue and Profit.

9. That king who follows the advice of a vicious and sinful minister becomes a destroyer of righteousness and deserves to be killed by his subjects with all his family. Indeed, he very soon meets with destruction.

10. That king who cannot satisfy his royal duties, who is governed by caprice in all his acts, and who vaunts, soon meets with destruction even if he happen to be the king of the whole Earth.

11. That king, however, who seeks prosperity, who is shorn of malice, who has his senses under restraint, and who is endued with intelligence, rolls in wealth like the ocean swelling with the waters put into it by a hundred rivers.

12. He should never consider himself as possessing enough of Virtue, enjoyment, wealth, intelligence, and friends.

13. Upon these depends the world. By listening to this advice, a king acquires fame, great deeds, prosperity and subjects.

14. Being virtuous that king, who tries to acquire virtue and wealth by such means, and who undertakes all his measures after thinking upon their objects, succeeds in acquiring great prosperity.

15. That king, who is illiberal, and shorn of affection, who oppresses his subjects by undue punishment, and who is rash in his acts, soon meets with destruction.

16. That king, who is not intelligent, fails to see his own faults. Beset with infamy here, he sinks into hell hereafter.

17. If the king honors them properly that deserve it, makes gifts, and recognises the value of sweet speeches by himself uttering them always, his subjects then remove the calamities that overtake him as if these had fallen upon themselves.

18. That king, who has none to instruct him in the ways of righteousness and who never seeks advice from others, and who seeks to acquire wealth by means that caprice suggests, never enjoys happiness long.

19. That king, on the other hand, who follows the advice of his preceptors in matters of virtue, who supervises the affairs of his kingdom himself, and who in all his acquisitions follows virtue, succeeds in enjoying happiness for a long time.

CHAPTER XCIII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Vamadeva said:—

1. When the king, who is powerful, acts unfairly towards the Weak, persons born in his family imitate the same conduct.

2. Others, again, imitate that wretch who commits sins. Such imitation of the man who does not care for restraints soon brings destruction upon the kingdom.

3. The conduct of a king, who observes his proper duties, is accepted by men in general as a model for imitation. The conduct, however, of a king, who deviates from his duties, is not tolerated by his very kinsmen.

4. That rash king, who, neglecting the injunctions laid down in the scriptures, acts with high-handedness in his kingdom, very soon meets with fall.

5. That Kshatriya, who does not follow the conduct observed from days of yore by other Kshatriyas conquered or unconquered, deviates from Kshatriyas duties.

6. Having captured in battle a royal enemy that did some good to the conqueror on a former occasion, that king, who, does not, out of malice, honor him, is said to deviate from Kshatriya duties.

7. The king should show his power, live merrily, and do what is neccessary in times of danger. Such a king is loved of all creatures and never falls away from prosperity.

8. If you do evil to any person, you should, when the times comes, do him good. One who is not loved becomes an object of love if he does what is good.

9. Falsehoods should be avoided. You should do good to others without being asked for the same. You should never abandon righteousness from lust or anger or malice.

10. Do not reply harshly when questioned by anybody. Do not utter mean words. Never be in a hurry to do anything. Never cherish malice. By such means an enemy is won over.

11. Do not be overjoyed when anything pleasant occurs, nor give away to sorrow when anything disagreeable occurs. Never grieve when your wealth is exhausted, and always remember the duty of doing good to your subjects.

12. That king, who always does what is agreeable by natural inclination, acquires success in all his undertakings and is never shorn of prosperity.

13. The king should always, carefully, cherish that devoted servant who abstains from doing injury to his master and who always does what is for his good.

14. He should employ in responsible offices persons who have controlled their senses, who are devotedly loyal and of pure conduct, and who are able.

15. That person, who by possessing such qualifications, pleases the king and who never neglects to take care of the interests of his master, should be appointed by the king in the affairs of his kingdom.

16—17. On the other hand, the king becomes shorn of prosperity by appointing to important offices men who are fools and slaves of their senses, who are covetous and of disreputable conduct, who are deceitful and hypocritical, who are malicious, wicked, and ignorant, who are low-minded, and addicted to drink, gambling, women, and hunting.

18. That king, who, first protecting his own self, protects others worthy of protection, feels the satisfaction of seeing his subjects prosper. Such a king succeeds also in acquiring greatness.

19. A king should, by devoted secret agents, watch the conduct and acts of other kings. By such means can he acquire superiority.

20. Having injured a powerful king, one should not comfort himself with the idea that the injurer lives at a great distance from the injured. Such kings when injured attack the injurer like the hawk swooping down upon its prey, in careless moments.

21. A king, whose power has been consolidated and who is confident of his own strength, should attack a neighbour who is weaker than himself but never who is stronger.

23. Having acquired the sovereignty of the Earth by prowess, a virtuous king should protect his subjects fairly and kill enemies in battle.

23. Everything belonging to this world is liable to destruction. Nothing here is lasting. Therefore, the king, following righteousness, should protect his subjects righteously.

24. The defence of forts, battle, administration of justice, consultations on questions of policy, and keeping the subjects of happiness, these five increase the dominions of a king.

25. That king who takes proper care of these is considered to be the best of kings. By always doing these, a king succeeds in protecting his kingdom.

26. It is impossible, however, for one man to look after all these matters at all times. Transferring such supervision to his ministers, a king may govern the Earth for ever.

27. The people select such a person as their king who is liberal, who shares all objects of enjoyment with others, who is mild by nature, who is of pure conduct, and who will never forsake his subjects.

28. He is obeyed in the world who, having listened to the advice of the wise, accepts them, leaving aside his own opinions.

29—30. That king, who does not accept the advice of a well-wisher for its being opposed to his own views, who listens with inattention to what is said to him in opposition to his views, and who does not always follow the conduct of high and noble persons conquered or unconquered, deviates from the duties of Kshatriyas.

31—32. From ministers, who have once been chastised, from women in particular, from mountains and inaccessible quarrels, from elephants and horses and reptiles, the king should always carefully guard himself. That king, who, leaving his chief ministers, makes favourites of low persons, soon falls into distress and never succeeds in attaining his objects.

33. That weak king, who, under the influence of anger and malice, does not love and honor those amongst his kinsmen, who are endued with good qualities, is said to live on the very brink of destruction.

34. That king, who wins over accomplished persons by doing good to them even though he may not like them heartily, succeeds in enjoying fame for ever.

35. You should never impose taxes unseasonably. You should not be sorry at the occurrence of anything disagreeable, nor rejoice exceedingly at anything agreeable. You shouldst always try to accomplish good acts.

36. You should always determine who amongst the dependent kings is truly devoted to you, and who is loyal to you from fear, and who amongst them has faults.

37. The king, even if he be powerful, should trust the weak, for in moments of carelessness the weak may attack teh

powerful like a flock of vultures seizing their prey.

38. A sinful man seeks to injure his master even if the latter be sweet-speeched and endued with every accomplishment. Do not, therefore, repose confidence in such men.

39. Nahusha's son Yayati, in describing the mysteries of king-craft, said that a person in ruling men should kill even contemptible foes.

CHAPTER XCIV.

RAJADHARMANUSHASANA PARVA).—*Continued.*

Vamadeva said:—

1. The king should acquire victories without battles. Victories won by battles are not spoken of highly, O king, by the wise.

2. When the sovereign's own power has not been consolidated, he should not try to make new acquisitions. It is not proper that a king whose power has not been confirmed should try to make such acquisitions.

3. The power of that king whose territories are vast and contain immense wealth, whose subjects are loyal and contented, and who has a large number of officers, is said to be confirmed.

4. That king whose soldiers are contented, gratified and competent to impose on foes, can, with even a small force, subjugate the whole Earth.

5. The power of that king, whose subjects whether living in the cities or the provinces, have mercy for all creatures, and possess wealth and grain, is said to be confirmed.

6. When the king thinks that his power is greater than that of an enemy, he should then, helped by his intelligence, seek to acquire the latter's territories and wealth.

7. A king, whose resources are increasing, who is compassionate to all creatures, who never loses time by idleness, and who is careful in protecting his own self, succeeds in advancing himself.

8. That king, who treats deceitfully his own people that have not been guilty of any fault, cuts his own self like a person cutting down a forest with an axe.

9. If the king does not always attend to the task of killing his enemies, the latter do not diminish. That king, again, who knows to destroy his own anger, finds no enemies.

10. If the king be wise, he would never do any act that is disapproved by good men. He would, however, always perform such acts as would do him and others good.

11. That king, who, having performed all his duties, becomes satisfied with the verdict of his own conscience, has never to incur the displeasure of others nor has he any occasion to indulge in regrets.

12. That king, who deals with men in such a way, succeeds in subjugating both the worlds and enjoy the fruits of victory.

Bhishma said:—

13. Thus accosted by Vamadeva, king Vasumans did as he was directed. Forsooth, following these counsels, you will succeed in conquering both the worlds.'

CHAPTER XCV.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhishthira said:—

1. "If a Kshatriya wishes to subjugate another Kshatriya in battle, how should the former act there? Questioned by me, do you answer it!"

Bhishma said:—

2. 'That king, with or without an army to follow him, entering the territories of the king he would bring under subjection, should say to all people,—I am your king! I shall always protect you!

3. Give me the just tribute or fight with me!—If the people accept him as their king, there need not be any fighting.

4. If, without being born Kshatriyas they show signs of hostility, they should then, because they follow practices not sanctioned for them, be tried to be restrained by every means.

5. People of the other castes do take up arms if they see the Kshatriya not ready for fight, incompetent to protect himself, and too much afraid of the enemy.'

Yudhisthira said:—

6. "Tell me, O grandfather, how should that Kshatriya king fight who marches against another Kshatriya king!"

Bhishma said:—

7. 'A Kshatriya must not put on armour for fighting a Kshatriya who is not clad in

coat of mail. One should fight one, and leave the opponent when the latter becomes disabled.

8. If the enemy comes clad in mail, his opponent also should put on armour. If the enemy advances with an army at his back, one should, calling into requisition, his own strength, give him the battle.

9. If the enemy fights deceitfully, he should be paid in his own coin. If, however, he fights fairly, he should be resisted with fair means.

10. One should not on horse-back run against a car-warrior. A car-warrior should fight with a car-warrior. When an antagonist is in a bad plight, he should not be struck; nor should one who has been frightened, nor one who has been defeated.

11. Poisoned or barbed arrows should not be used. These are the weapons used by the wicked. One should fight fairly, without giving way to anger or desiring to kill.

12. A weak or wounded man should not be killed, nor one who is sonless; nor one whose weapon has been broken; nor one who has fallen into distress; nor one whose bowstring has has been cut; nor one who has lost his car. A wounded opponent should either be sent to his own home, or, if brought to the victor's house, should have his wounds dressed by skilful surgeons.

13. When for a fair fight between two kings, a righteous warrior is reduced to straits, he should, when cured, be liberated, This is the eternal duty.

14. Manu himself, the son of the Self-create (Brahman), has said that battles should be fought fairly. The righteous should always treat the righteous fairly. They should follow righteousness without destroying it.

15. If a Kshatriya, whose duty it is fight fairly, wins a victory by unfair means, he incurs sin thereby. Of deceitful conduct, such a person is said to destroy his ownself.

16. The wicked follow this practice. Even the wicked should be subdued by fair means. It is better to sacrifice life itself in the observance of righteousness than to acquire victory by unfair means.

17. Like a cow, O king, sin, when perpetrated, does not yield immediate fruits. That sin destroys the perpetrator after consuming his roots and branches.

18. Acquiring wealth by foul means, a sinful person becomes overjoyed. But gaining advancement by sinful ways, the miscreant becomes a confirmed sinner.

19. Thinking virtue as impotent, he scoffs at righteous men. Disbelieving in virtue, he at last is lost.

20. Though bound in the noose of Varuna, he still considers himself immortal. Like a large leathern bag puffed up with wind, the sinner severs himself entirely from virtue. However, he soon disappears, like a tree on the river side washed away with its very roots.

21. Then seeing him look like an earthen pot broken on a stone surface, people describe him as he deserves. The king should, therefore, seek both victory and the increment of his resources, by fair means.'

CHAPTER XCVI.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Bhishma said:—

1. 'A king should never desire to conquer the Earth by unfair means even if such subjugation would secure him the sovereignty of the whole Earth. What king is there who becomes happy after acquiring victory by unfair means?

2. A victory sullied by unrighteousness is uncertain and never leads to heaven. Such a victory, O foremost of Bharata's race, weakens both the king and the Earth.

3. A warrior whose armour has slipped off of his body, or who prays for rescue, saying—I am yours,—or joining his hands, or who has thrown off his weapon, may simply be captured but never killed.

4. If a hostile king be defeated by the army of the invader, the latter should noe himself fight his defeated enemy. On tht other hand, he should bring him to his place and induce him for a whole year to say—I am your slave!—Whether he says or does not say this, the defeated enemy, by living for a year in the house of his victor, indeed gains a new life.

5. If a king carries forcibly a maiden from the house of his defeated foe, he should keep her for a year and ask her whether she would marry him or any one else. If she does not agree, she should then be returned. He should likewise deal with all other kinds of wealth that are acquired by force.

6. The king should never appropriate the riches confiscated from thieves and others awaiting execution. The kine cap-

tured from the enemy by force should be given away to the Brahmanas so that they may drink their milk. The bulls taken from the enemy should be engaged in agricultural work or returned to the enemy.

7. It is laid down that a king should fight with a king. One who is not a king should never strike a king.

8. If a Brahmana, with a view to secure peace, fearlessly intervenes between the two contending armies, both should immediately stop fighting.

9. He would break an eternal rule who would kill or wound such a Brahmana. If any Kshatriya breaks that rule, he would become the most cursed of his order.

10. Furthermore, the Kshatriya, who destroys righteousness and transgresses all wholesome restrictions, is not regarded as a Kshatriya and should be driven from society.

11. A king, desirous of winning victory, should never behave thus. What gain can be greater than victory won fairly.

12. The sections of men who are liable to excite people (in a newly conquered kingdom) should forthwith, be conciliated with soothing words and presents. This is a good policy which the king should adopt.

13. If instead of doing this, a king tries to govern them with impolicy, they would then leave the kingdom and side with his foes and wait for calamities to overwhelm him.

14. Watching for the calamities of the king, discontented men promptly side with the latter's enemies, O monarch, in time of danger.

15. An enemy should not be imposed on by unfair means. Nor should he be wounded mortally. For, if struck mortally, his very life may disappear.

16. If a king is satisfied with little resources he considers life alone as valuable.

17. That king, whose dominions are extensive and rich, whose subjects are loyal, whose servants and officers are all contented, is said to be firmly settled.

18. That king whose Ritwijas, priests, preceptors and others about him that are well-versed in the scriptures and worthy of honors are all duly honored, is considered as the master of the worldly ways.

19. It was by such conduct that Indra became the king of the world. It is by this conduct that earthly kings attain to the dignity of Indra.

20. Defeating his enemies in great battle, King Pratarddana took all their wealth, including their very grain and medicinal herbs, but left their land untouched.

21. After subjugating his foes, King Divodasa brought away the very residue of their sacrificial fires, their clarified butter, and their food. Therefore he was deprived of the merit of his conquests.

22. King Nabhaga gave away whole kingdoms with their rulers as sacrificial presents to the Brahmanas, save the wealth of learned Brahmanas and ascetics.

23. The conduct, O Yudhisthira, of all the righteous kings of yore, was excellent, and I approve of it wholly.

24. That king who wishes for his own prosperity should try to make conquests by fair means, but never with deceit but ones on or with pride.'

CHAPTER XCVII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhishthira said :—

1. "No action, O *king*, is more sinful than that of the Kshatriyas! While marching or in battle, the king destroys the Vaishyas.

2. By what acts then does the king acquire blessed regions? O foremost of Bharata's race, enlighten me on this, O learned one, I am as anxious to know."

Bhishma said :—

3. 'By punishing the wicked, by winning over and maintaining the good, by sacrifices and gifts, kings become pure and cleansed.

4. It is true, kings, desirous of victory, torture many creatures, but after victory they secure the advancement of all.

5. By the power of gifts, sacrifices, and penances, they dissipate their sins, and their merit increases so that they may be able to do good to all creatures,

6. For reclaiming a field, the reclaimer takes up both paddy blades and weeds. His course, however, instead, of destroying the blades of paddy, he makes them grow more vigorously.

7. Those, who use weapons, destroy many who deserve to be killed. Such wholesale destruction, however, helps the growth and advancement of the remnant.

8. He who protects people from plunder, destruction, and affliction, he, for thus saving their lives from robbers, is regarded as the giver of wealth, of life, and of food.

9. Therefore, by thus worshipping the gods by means of a union of all sacrifices whose Dakshina is the removing of every body's fear, the king enjoys every kind of happiness here and lives with Indra in heaven hereafter.

10. That king, who, going out, fights his enemies in battles that have arisen for the sake of Brahmanas, and sacrifices his life, is regarded as the embodiment of a sacrifice with endless presents.

11. If a king, with his quivers full of arrows, shoots them fearlessly at his enemies, the very gods do not see any one superior to him on Earth.

12. In such a case, regions eternal and capable of granting every desire proportionate to the number of arrows he discharges for wounding the enemies, await him.

13. The blood that flows from his body purges him off of all his sins along with the very pain that he feels then.

14. Persons well read in the scriptures say that the pains a Kshatriya suffers in battle act as penances for increasing his merit.

15. Righteous persons, stricken with fear, stay in the rear, begging for life from heroes that have rushed to battle, even as men pray for rain from the clouds.

16. Without allowing the solicitors to incur the dangers of battle, if those heroes place them in the rear by themselves facing those dangers and defend them at that time of fear, they acquire great merit.

17. And, if appreciating that act of bravery, those timid persons always respect those defenders, they do simply what is proper and just. By acting otherwise they cannot overcome fear.

18. There is really a great difference between men who seem outwardly equal. Some rush to battle, amid its dreadful din, against armed enemies.

19. Indeed, it is the hero who only rushes against crowds of enemies, that leads him to the road to heaven. The coward, on the contrary, stricken with fear, seeks safety in flight, leaving behind his comrades in danger.

20—22. Let not such wretches of men be born in your family! The very gods headed by Indra send calamities to them who leave behind their comrades in battle and come home unscathed and uninjured. He who desires to save his own life by leaving behind his comrades, should be killed with sticks or stones or rolled in a mat of dry grass for being burnt to death. The Kshatriyas who would be guilty of such conduct should be slain like animals.

23. Quiet death on a bed, after throwing out phlegm and urine and uttering piteous cries, is sinful for a Kshatriya.

24. Persons well-read in the scriptures do not praise the death of a Kshatriya with unwounded body.

25. The death of a Kshatriya at home is not praiseworthy. They are heroes. Any unheroic act on their part is sinful and censurable.

26. In disease, people hear one crying, —What sorrow! How painful! I must be a great sinner! With face emaciated and bad smell coming out of his body and clothes, the sick man drowns his relatives into grief.

27. Hankering after the condition of healthy men, such a man again and again desires for death itself. A hero, having dignity and pride, does not deserve such an inglorious death.

28. Surrounded by kinsmen and killing his enemies in battle, a Kshatriya should die at the edge of keen weapons.

29. Actuated by lustful desire and filled with rage, a hero fights furiously and does not feel the wounds inflicted on his person by enemies.

30. Meeting with death in battle, he acquires great merit, fame and the respect of the world which belongs to his order and in the end lives with Indra in heaven.

31. The hero, by not retreating from battle and fighting by every means in his power, careless of life itself, at the van of battle, lives with Indra.

32. Wherever the hero has met with death in the midst of enemies without showing ignoble fear or cheerlessness, he has succeeded in acquiring blessed regions hereafter.'

CHAPTER XCVIII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhishthira said :—

1. "Tell me, O grandfather, what regions are earned by unretreating heroes by meeting with death in battle!"

Bhishma said:—

2. 'Regarding it, O Yudhishthira, is cited the old story of the discourse between Amvarisha and Indra.

3. Having gone to heaven that is so difficult of acqusition, Amvarisha, the son of Nabhaga, saw his own commander-in-chief in those celestial regions in the company of Indra.

4. The king saw his powerful general shining with every kind of energy, gifted with celestial form, seated on a very beautiful car, and going up and up towards still higher regions.

5. Witnessing the prosperity of his general Sudeva, and observing how he passed through regions that were still higher, the great Amvarisha, stricken with wonder, addressed Vasava, in the following manner.

Amvarisha said:—

6—9. Having properly governed the entire Earth bounded by the oceans, having from desire of acquiring religious merit practised all those duties which are common to the four orders as sanctioned by the scriptures, having practised with rigid austerity all the duties of the Brahmacharryya mode, having waited with obedience upon my preceptors and other reverend elders, having studied properly the Vedas and the scriptures treating on royal duties, having pleased the guests with food and drink, the Pitris with offerings in Shraddhas, the Rishis with attentive study of the scriptures and with initiation and the gods with many good and high sacrifices, having duly followed Kshatriya duties according to the injunctions of the scriptures, having looked fearlessly at hostile troops, I acquired many victories in battle, O Vasava.

10. This Sudeva, O king of the deities, was formerly the commander-in-chief of my army. It is true, he was a warrior of a controlled soul. For what reason, however, has he succeeded in superceding me?

11. He never adored the gods in high and great sacrifices. He never pleased the Brahmanas according to the ordinance. Why then, has he succeeded in superceding me?

Indra said:—

12. About this Sudeva, O sire, the great sacrifice of battle had often been performed by him. And such becomes the case with every other man who engages himself in battle.

13. Every warrior clad in a coat of mail by advancing against enemies in battle, becomes installed in that sacrifice. Indeed, it is settled that such a person, by acting in this wise is regarded as the performer of the sacrifice of battle.

Amvarisha said:—

14. What are the libations in that sacrifice? What are its liquid offerings? What is its Dakshina? Who, again, are its Ritwijas? Tell me all this, O performer of a hundred sacrifices.

Indra said:—

15. Elephants are the Ritwijas of that sacrifice, and horses are its Addhyaryus. The flesh of foes are its libations, and blood is its liquid offering.

16. Jackals, vultures, and ravens, as also winged arrows are its Sadasyas. These drink the residue of the liquid offering in this sacrifice and eat the remnants of its libations.

17. Masses of blazing, sharp, and well-tempered lances and spears, of swords and darts and axes form the ladles of the sacrificer.

18. Straight, sharp, and well-tempered shafts, with keen points and capable of piercing the bodies of enemies, shot off well-stretched bows, form its large double mouthed ladles.

19. Sheathed in scabbard made of tiger-skin and equipt with in ivory handle, and capable of cutting off the elephant's trunk, the sword forms the wooden-stick of this sacrifice.

20. The strokes inflicted with shining and keen lances and darts and swords and axes, all made of hard iron, form its profuse wealth collected from the respectable people by agreement regarding the amount and period.

21. The blood that runs over the field for the fury of the attack, forms the final libation, which yields great merit and is capable of granting every wish in the Homa of this sacrifice.

22. 'Cut, Pierce,' and such other sounds, that are heard in the front ranks of the army, are the *Samans* sung by its Vedic chaunters in the abode of Yama.

23. The front ranks of the enemy's army form the vessel for keeping libations. The number of elephant and horses and men equipt with shields form the Shyenachit fire of that sacrifice.

24. The headless trunks that rise up after thousands have been killed form the octagonal stake, made of Khadira

wood, for the hero who celebrates that sacrifice.

25. The cries of the elephant when urged on with hooks, form its Ida Mantras. The kettle-drums, with the striking of palms forming the Vashats, O king, are its Trisaman Udgatri.

26. When the property of a Brahmana is being taken away, he who renounces his dear body for protecting that property, does, by that act of self-devotion, acquire the merit of a sacrifice accompanied with numberless presents.

27. That hero, who, for the sake of his master, shows prowess at the van of the array and does not retreat through fear, acquires those regions of happiness that are mine.

28. He, who covers the altar of the sacrifice formed by battle, with swords cased in blue-scabbards and severed arms resembling heavy bludgeons, acquires the happy regions like mine.

29. That warrior, who determined upon gaining victory, enters into the midst of the enemy's ranks without waiting for any help, acquires happy regions like mine.

30–34. That warrior, who in battle makes a river of blood to flow, dreadful and difficult to cross, having kettle-drums for its frogs and tortoises, the bones of heroes for its sands, blood and flesh for its mire, swords and shields for its rafts, the hair of killed warriors for its floating weeds and moss, the number of horses and elephants and cars for its bridges, standards and banners for its bushes of cane, the bodies of killed elephants for its boats and huge alligators, swords and scimitars for its larger vessels, vultures and Kankas and ravens for the rafts that float upon it;—that warrior, who causes such a river, which can with difficulty be crossed by even those who are courageous and powerful and which terrorizes all timid men, is said to complete the sacrifice by performing the final ablutions.

35. That hero, whose altar is covered with the heads of foes, of horses, and of elephants, acquires regions of felicity like mine.

36–37. The sages have said that that warrior, who considers the van of the hostile army as the quarters of his wives, who regards the van of his own army as the vessel for the preservation of sacrificial offerings, who takes the warriors standing to his south for his courtiers and those to this north as his holders of fire, and who regards the hostile army as his married wife, succeeds in acquiring all regions of felicity.

38. The open space, lying between two armies drawn up for fight, forms the altar of such a sacrificer, and the three Vedas are his three sacrificial fires. Upon that altar, helped by the recitation of the Vedas, he celebrates his sacrifice.

39. That infamous warrior, who, retreating from the fight in fear, is killed by foes, sinks into hell. There is no doubt in this.

40. That warrior, on the other hand, whose blood drenches the sacrificial altar already covered with hair and flesh and bones, forsooth, succeeds in acquiring a glorious end.

41. That powerful warrior, who, having killed the commander of the hostile army, gets upon the car of his fallen antagonist, is considered as powerful as Vishnu himself and as intelligent as Vrihaspati, the preceptor of the gods.

42. That warrior, who can capture alive the commander of the hostile army or his son or some other respected leader, acquires regions of felicity like mine.

43. One should never lament for a hero killed in battle. A killed hero, if nobody grieves for him, goes to heaven and acquires the respect of its residents.

44. Men do not wish to give food and drink. Nor do they bathe nor enter into mourning for him. Listen to me as I describe the happiness that is in store for such a person.

45. Thousands of leading nymphs, go out speedily coveting him for their lord.

46. That Kshatriya, who duly observes his duty in battle, wins by that act the merits of penances and of righteousness. Indeed, such conduct on his part is quite of a piece with the eternal path of duty. Such a man acquires the merits of all the four modes of life.

47. The aged and the children should not be killed; nor a woman nor one who is flying away; nor one that holds a straw in his lips (sign of unconditional surrender); nor one who says—I am yours.

48–49. Having killed in battle Jambha, Vritra, Vala, Paka, Shatamaya, Virochana, the irresistible Namuchi, Shamvara of numberless illusions, Viprachitti,—all these sons of Diti and Danu,—as also Prahladha, I myself have become the king of the gods.

Bhishma continued:—

50. Hearing these words of Shakra and approving of them, king Amvarisha under-

stood how warriors succeed in achieving success for themselves.'

CHAPTER XCIX.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Bhishma said:—

1. 'Regarding it is cited the old story of the battle between Pratarddana and the king of Mithila.

2. The king of Mithila, *viz.*, Janaka, after installation in the sacrifice of battle, pleased all his soliders. Listen to me, O Yudhishthira, as I relate the story.

3. Janaka, the great king of Mithila, conversant with the truth of everything, showed both heaven and hell to his own warriors.

4. He addressed them, saying,—Look, these are the effulgent regions, reserved for those who fight fearlessly! Abounding with Gandharva girls, those regions are eternal and capable of granting every desire.

5. There, on the other side, are the regions of hell, reserved for those who retreat from battle! They would have to rot there for ever in everlasting shame.

6. Determined upon sacrificing your very lives, do you conquer your enemies! Do not fall into infamous hell! The sacrifice of life in battle forms the happy door of heaven for heroes!

7. Thus addressed by their king, O subduer of hostile towns, the warriors of Mithila, pleasing their king, defeated their enemies in battle. The strong-minded people should take their stand in the van of battle.

8. The car-warriors should be placed in the midst of elephants. Behind the car-warriors should stand the cavalry. Behind the last should be placed the infantry all clad in mail.

9. That king, who makes his battle array in this way, always succeeds in defeating his enemies. Therefore, O Yudhisthira, the array of battle should always be formed thus.

10. Filled with wrath, heroes wish to acquire blessedness in heaven by fighting fairly. Like Makaras agitating the sea, they agitate the ranks of the enemy.

11. Assuring one another, they should cheer up the cheerless. The victor should protect the newly conquered country. He should not cause his troops to pursue the dispersed enemies.

12. The attack of routed persons, who rally after being dispersed, is dreadful, since losing all hope of life and despairing of safety, they attack their pursuers. Therefore, O king, you should not cause your troops to pursue the dispersed foes too rashly.

13. Brave warriors do not wish to strike them that run away quickly. That is another reason why the scattered foe should not be pursued hotly.

14. Things immobile are devoured by those that are mobile; toothless creatures are devoured by those that have teeth; water is drunk by the thirsty; cowards are devoured by heroes.

15. Cowards only sustain defeat, though they, like their victors, possess similar backs, stomachs, arms and legs. They, who are stricken with fear, bend their heads and joining their hands stand before the courageous.

16. This world depends on the arms of heroes like a son on those of his father. A hero, therefore, should be honored under every circumstance.

17. There is nothing superior in the three worlds to heroism. The hero protects and maintains all, and all things depend upon the hero.'

CHAPTER C.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhishthira said:—

1. "Tell me, O grandfather, how kings seeking victory should, O foremost of Bharata's race, lead their troops to battle even by acting slightly against the rules of righteousness."

Bhishma said:—

2. 'Some say that Righteousness is made permanent by Truth; some, by Reasoning; some, by good conduct; and some, by the application of means and contrivances.

3. I shall presently describe to you the means and contrivances, which yield immediate fruit. Robbers, transgressing all wholesome limits, very often become destroyers of property and religious merit.

4. For opposing and restraining them, I shall tell you the means indicated in the scriptures. Hear as I describe those means for the success of all deeds.

5. Both kinds of wisdom, plain and wily, should be within the king's reach. Though acquainted with it, he should not, however, apply the wily wisdom. He may use it for withstanding the dangers that may befall him.

6. Enemies frequently injure a king by creating disunion. The king, conversant with deceit, may, by the help of deceit, counteract those enemies.

7—9. Leathern armour for protecting the bodies of elephants, as also those for bulls, bones, thorns, and keen-pointed iron weapons, coats of mail, yak-tails, sharp and well-tempered weapons, all kinds of armour yellow and red, banners and standards of various colours, swords, lances sharp scimitars, battle axes, spears and shields, should be manufactured and kept profusely in store.

10. The weapons should all be properly whetted. The soldiers should be filled with courage and resolution. It is proper to march the troops in the month of Chaitra or Agrahayana.

11. The crops ripen about that time and water also is not scarce. That time of the year, O Bharata, is neither very cold nor very hot.

12. Troops should, therefore, be marched at that time. If the enemy, however, be reduced to a miserable plight, troops should immediately be despatched. These (two) are the best occasions for the movement of troops for defeating the enemies.

13. That road which has profuse water and grass along it, which is level and easy of march, should be taken. The regions lying near the road should previously be reconniotered through skilful spies having an intimate knowledge of the woods.

14. The troops must not, like animals, be marched through forests. Kings desirous of victory should, therefore, follow good roads for marching their army.

15. In the van should be placed a detachment of brave, strong and high born men. As regards forts, one which has walls and a trench full of water on every side and only one entrance, is the best.

16. While attacking enemies resistance may be offered from within it. In pitching the camp, a region lying near the forest is regarded as much better than one under the open sky by men who are masters of military science and warfare. The camp should be pitched for the troops not far from such a forest.

18. Pitching the camp at such a place, placing the infantry in a safe place, and meeting the foe as soon as he comes, are the means for preventing danger and distress.

19. Keeping the constellation called Ursa Major behind them, the troops should fight, standing firmly like hills. By this means, one may defeat even irresistible foes.

19. The soldiers should be placed in such a position that the wind, the sun, and the planet Shukra should blow and shine from behind them. For acquiring victory, the wind is superior to the Sun, and the sun is superior to Shukra, O Yudhisthira.

21. Men who know the art of warfare approve of a region which is freed from mire, and which is not watery, not uneven, and not abounding with bricks and stone, as well fitted for the operations of cavalry.

22. A field which is free from mire and holes is best suited for car-warriors. A region which abounds with bushes and large trees and which is under water is suited for elephant warriors.

23. A region which has many inaccessible spots, which abounds with huge trees and cane bushes, as also a hilly or woody region, is well suited for the work of infantry.

24. An army, O Bharata, which has a large infantry, is considered very strong. An army which has a greater number of cars and horsemen is considered to be very powerful in a clear day.

25. An army, again, which consists of a greater number of infantry and elephants becomes effective in the rains. Having carefully observed these points, the king should devote his attention to the characteristics of place and time.

26. That king, who, having attended to all these points, marches, under a proper constellation and an auspicious luminary, always succeeds in acquiring victory by properly leading his troops.

27—29. No one should kill the sleepy, or the thirsty, or the fatigued, or one whose armours have fallen away, or one who has set his heart on final liberation, or one who is flying away, or one who is walking along a road, or one engaged in drinking or eating, or one who is mad, or one who is insane, or one has been wounded mortally, or one who has been greatly weakened by his wounds, or one who is residing confidentially, or one who has begun any

task without having been able to finish it, or one who is a master of some particular art, or one who is in grief, or one who goes out of the camp for procuring forage or fodder, or men who pitch camps or are camp-followers, or those who wait at the gates of the king or of his ministers, or his menials, or the heads of such servants.

30. Those of your warriors who break the ranks of enemies, or rally your retreating soldiers, should have their pay doubled and should be honored by you with food, drink, and seats equal to your own.

31. The heads of ten soldiers amongst them should be made heads of a hundred. And the careful hero who is the head of a hundred soldiers, should be made the head of a thousand.

32. Gathering together the leading warriors, they should be addressed, saying,—Let us swear to conquer, and never to leave one another!

33. Let those, who are afraid of their life, remain where they are. Let those also stay behind who would cause their chiefs to be killed by themselves neglecting to act heroically in the thick of the fray!

34. Let such men only come as would never retreat from battle or cause their own comrades to be killed! Protecting their own selves as also their comrades, they are sure to kill the enemy in fight.

35—36. The result of retreating from battle is loss of wealth, death, infamy, and reproach. Unpleasant, sharp and cutting remarks await the fate of him who retreats from battle, who loses his lips and teeth, who casts off all his weapons, or who allows himself to be taken as a captive by the enemy. Let such evil results always befall the warriors of our enemies.

37. Those who retreat from battle are wretches among men. They simply increase the number of men. They will neither pass in this world nor in the next for true manoood.

38. Victorious enemies, O Sire, proceed gladly in pursuit of the flying combatants, their praises all the while recited by bards.

39. When enemies, coming to battle spoil the fame of a person, the misery the latter feels is more piercing, I think, than that of death itself.

40. Know that victory is the source of religious merit and of every sort of happiness. The heroes bear cheerfully what is regarded as the highest misery by cowards.

41. Determined upon acquiring heaven, we should fight not caring for life itself, and prepared to conquer or die, and we would attain then a blessed end in heaven!

42. Having taken such an oath, and prepared to cast away life itself, heroes should bravely rush against the enemy's ranks.

43. In the van should be posted a detachment of men armed with swords and shields. In the rear should be planted the car-division. In the interstice should be placed other classes of warriors.

44. This should be the arrangement for attacking the enemy. The veterans of the army should fight in the van. They would protect their comrades in the rear.

45. Those who are the foremost for strength and courage, should be placed in the van. The others should stand behind them.

46. The fear-stricken should, with care, be comforted and encouraged. These weaker combatants should be placed on the field only to show the number of the army to the foe.

47. If the troops are few, they should be arranged closely for the fight. When necessary, if their leader wishes, the close arrangement may be extended wider When a small number of soldiers is to figh with a great many, they should be arranged like a needle-point.

48. When a small army is engaged with a larger one, the leader of the former may shake hands with his men and cry aloud, saying;—The enemy is routed! The enemy is routed!

46. The strong amongst them should resist the enemy, loudly saying to their comrades,—Fresh friends have arrived! Fearlessly strike at your enemies!

50. Those who have gone in advance should utter loud shouts and make various kinds of noises and should blow and beas Krakachas, cow-horns, drums, cymbals, and kettle-drums.'

CHAPTER CI.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhisthira said :—

1. "Of what nature, of what conduct, of what form, how clad, and how armed should the warriors be in order that they may be competent for battle?"

Bhishma said :—

2. 'The soldier should use those weapons and cars with which they have become familiar by use. Taking those weapons and vehicles, brave soldiers, engage in battle.

3. The Gandharas, the Sindhus, and the Sauviras fight best with their nails and lances. They are brave and very strong. Their armies are capable of defeating all forces.

4. The Ushinaras are endued with great strength and skilled in all sorts of weapons. The Easterners are skilled in fighting from the backs of elephants and are masters of all the ways of unfair fight.

5. The Yavanas, the Kamvojas, and those that live around Mathura are well skilled in fighting with bare arms. The Southerners are expert in fighting swords in hand.

6. It is well known that persons endued with great strength and great courage are born in almost every country. Listen to me as I describe their characteristics.

7. Those, who have voices and eyes like those of the lion or the tiger, those who have a gait like that of the lion and the tiger, and those who have eyes like those of the pigeon or of the snake, are all heroes capable of grinding the enemies.

8. Those, who have a voice like a deer, and eyes like those of the leopard or the bull, are highly active. Those, whose voice is like that of bells, are excitable, wicked, and wrathful.

9. Those, who have a voice deep like the muttering of the clouds, who have angry faces or faces like those of camels, those who have hooked noses and tongues, are gifted with great speed and can shoot or hurl their weapons to a great distance.

10. Those, who have bodies curved like that of the cat, and thin hair and thin skin, are gifted with great speed and restlessness, and are almost invincible in battle.

11. Some who have eyes closed like those of the iguana, a mild disposition and speed and voice like the horse's, are capable to fight all enemies.

12—13. Those, who have well-formed, and symmetrical and beautiful bodies, and broad chests, who are irate upon hearing the enemy's drum or trumpet, who take delight in fights of every kind, who have eyes indicative of gravity, or eyes which seem to shoot out, or eyes which are green, those who have frowing faces, or eyes like those of the mungoose, are all brave and capable of sacrificing their lives in battle.

14—15. Those, who have crooked eyes, and broad foreheads, and check-bones not fleshy, and arms strong as thunder-bolts, and fingers bearing circular marks, and who are sparely built, and whose arteries and nerves are visible, rush with great impetuosity when the collision of battle takes place. Resembling angry elephants, they become irresistible.

16—20. They who have greenish and curling hairs, who have flanks, cheeks, and faces fat and fleshy, who have elevated shoulders and broad necks, who have fearful faces and fat calves, who are fiery like the horse Sugriva or like the son of Garuda the son of Vinata, who have round heads, large mouths, faces like those of cats, shrill voice and angry temper, who rush to battle, impelled by its din, who are wicked and full of arrogance, who are of dreadful countenances, and who live in the outlying districts never care for their lives and do never fly away from battle. Such troops shou d always be planted in the van. They always kill their foes in fight and suffer themselves to be killed without flying.

19. Of wicked conduct and foreign manners, they consider soft speeches as marks of defeat. If treated leniently, they always show anger against their sovereign.'

CHAPTER CII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhishthira said :—

1. "What are the well-known signs, O foremost of Bharata's race, of the future success of an army? I wish to know them.

Bhishma said :—

2. 'I shall tell you, O foremost of Bharata's race, all the well-known marks of the (future) success of an army?

3—4. When the gods become angry and men are impelled by Destiny, learned persons, seeing everything with the eye of divine knowledge, perform various auspicious acts and expiatory rites including Homa and the silent recitation of Mantras, and thus counteract all evils.

5. That army in which the troops and the animals are all hearty and cheerful, O Bharata, is sure to gain a decided success.

6. The wind blows favorably from behind such troops. Rainbows appear in the sky. The clouds cast their shadows upon them and occasionally the sun shines upon them.

7. The jackals, ravens and vultures become auspicious to them. When these show such regard to the army, great success is sure to be achieved by it.

8. Their sacrificial fires burn up with a pure splendour, the light going upwards and the smokeless flames slightly bending towards the south. The libations poured thereon send out a sweet smell. These are the marks of future success.

9. The conchs and drums blown and beat, send forth loud and deep peals. The warriors become filled with confidence. These are the marks of future success.

10. If deer and other quadrupeds be seen behind or to the left of those that have already started for battle or of those that are about to start, they are regarded auspicious. If they appear to the right of the warriors about to engage in slaughter, it is considered as a mark of success. If, however, they appear in the van of such persons, they presage disaster and defeat.

11. If the birds, swans, cranes, Shatapatras and Chashas utter auspicious cries, and all the able-bodied warriors become cheerful, these are considered as marks of future success.

12. They, whose arrangement shines forth and becomes terrible to look at for the lustre of their weapons, machines, armour, and standards, as also for the shining hue of the faces of the str[illegible] which compose it, always succeed in defeating their enemies.

13. If the warriors of an army be of pure conduct and modest manner and treat one another with loving kindness, it is regarded as a mark of future success.

14. If sweet sounds and odors and sensations of touch prevail, and if the warriors are filled with gratitude and patience, it is regarded as the root of success.

15. The crow on the left of a person engaged in battle and on the right of him who is about to engage in it, is considered auspicious. Appearing at the back, it presages the non-fulfilment of the objects in view, while its appearance in the front indicates danger.

16. Even after enlisting a large army consisting of the fourfold forces, you should, O Yudhisthira, first behave peacefully. If your attempts to secure peace fail, then you may engage in battle.

17. The victory, O Bharata, that one gains by battle is very inferior. Victory in battle, depends on caprice or destiny.

18. When a large army is routed and the troops begin to fly away, it is highly difficult to restrain their flight. The force of the flight resembles that of a mighty current of water or of a frightened herd of deer.

19. Seeing some routed, others, even though they are brave and skilled in fight, break without sufficient cause. A large army, consisting of brave soldiers, is like a large herd of Ruru deer.

20. Sometimes it is seen that even fifty men, firm and relying upon one another, cheerful and prepared to sacrifice their lives, succeed in grinding enemies much superior to them in number.

21. Sometimes even five, or six, or seven men, firm and standing close together, of high birth and esteemed of those that know them, defeat enemies much superior to them in number.

22. The collision of battle is not at all desirable as long as it can be avoided. The policy of conciliation, of creating disunion, and making gifts should first be tried; battle, it is said, should take place after these.

23. On seeing a hostile army, fear paralyses the timid, as on seeing a thunderbolt they ask,—Oh upon what would it fall?

24. Having determined that a battle is raging, the limbs of those that go to join it, as also of him that is conquering, are covered with perspiration.

25. The entire seat of war, O king, becomes agitated and afflicted, with all its mobile and immobile residents. The very marrow of creatures, scorched with the heat of weapons, languishes with pain.

26. A king should, therefore, at all times, use the means of conciliation, accompanied with hard measures. When people are assailed by enemies they always display a tendency to come to terms.

27. Secret agents should be sent for creating disunion amongst the allies of the enemy. Having created disunion, it is very desirable that peace should then be made with that king who is more powerful than the enemy.

28. If the invader does not act thus, he can never succeed in crushing his enemy completely. In dealing with the foe, care should be taken for attacking him from all sides.

29. Forgiveness always comes to the good. It never comes to the bad. Listen

how, O Partha, to the uses of forgiveness and of hardness.

30. The fame of a king who shows forgiveness after conquest spreads more widely. The very enemies of a forgiving person trust him even when he becomes guilty of a heinous crime.

31. Shamvara has said that having assailed an enemy, forgiveness should be shown afterwards, for a wooden pole, if made straight without heat, very soon assumes its former state.

32. Persons conversant with the scriptures do not, however, praise this. Nor do they consider this a characteristic of a good king. On the other hand, they say that an enemy should be subdued and restrained like a father subduing and checking a son, without anger and without killing him.

33. If, O Yudhishthira, a king becomes severe, he is hated of all creatures. If, on the other hand, he becomes mild, he is disregarded by all. Do you, therefore, practise both severity and mildness.

34. Before striking, O Bharata, and while stiking, utter sweet words; and after having beaten them, show them mercy and let them understand that you are grieving and weeping for them.

35. Having defeated an army, the king should address the survivors saying,—I am not at all glad that so many have been killed by my men. Alas, the latter, though repeatedly dissuaded by me, have not obeyed my orders.

36. I wish they were all alive. They do not deserve such death. They were all good and sincere men, and unretreating from battle. Such men, indeed, are rare.

37. He that has killed such a hero in battle, has surely done that which I do not like.—Having said so before the survivors of the defeated enemy, the king should in secret honor those amongst his own troops that have bravely killed the foe.

38. For comforting the wounded slayers for their sufferings at the hand of the enemy, the king, desirous of securing their devotion to himself, should even weep, catching their hands affectionately.

39. The king should thus, under all circumstances, behave with conciliation. A fearless and virtuous king, is loved by all creatures.

40. All creatures, also, O Bharata, trust such a king. Winning their confidence, he succeeds in enjoying the Earth as he pleases.

41. The king should, therefore, by casting off deceitfulness, seek to secure the confidence of all creatures. He should also try to protect his subjects from all fears if he seeks to enjoy the Earth.'

CHAPTER CIII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhisthira said:—

1. "Tell me, O grandfather, how should a king treat a mild foe, one who is fierce, and one who has many allies and a large army."

Bhishma said:—

2. 'Regarding it is cited, O Yudhishthira the old discourse between Vrihaspati and Indra.

3. Once on a time, that destroyer of hostile heroes, *viz.*, Vasava, the king of the gods, joining his hands, approached Vrihaspati, and saluting him, said these words.

Indra said:—

4. How, O twice-born one, should I treat my enemies? How should I subdue them by various contrivances, without rooting them out?

5. In a collision between two armies, victory may be achieved by either side. In what way should I behave so that this shining prosperity that I have acquired and that scorches all my enemies, may not leave me?

6. Thus addressed, Vrihaspati, skilled in Virtue, Profit, and Pleasure, endued with a knowledge of royal duties, and great intelligence, answered Indra as follows.

Vrihaspati said:—

7. One should never wish to vanquish his enemies by quarrel. Worked up with anger and shorn of forgiveness, boys only seek quarrel.

8. One who wishes for the destruction of a foe, should not make that foe careful. On the other hand, one should never display one's anger or fear or joy. He should conceal these within his own heart.

9. Without trusting one's foe in reality, one should treat him in such a way as if he trusted him completely. One should always speak sweet words to one's enemies and never do anything that is disagreeable.

10—11. One should avoid useless acts of hostility as also insolent speech. As a fowler, carefully uttering cries like those of the birds he wishes to catch) or destroy, captures and brings them under his control, even so should a king, O Purandara, bring his enemies under subjection and then kill them if he likes.

12. Having defeated one's enemies, one should not sleep at ease. A wicked enemy rises up again like a fire carelessly extinguished re-appearing itself.

13. When victory may be achieved by either side, a hostile collision of arms should be avoided. Having made an enemy feel security, one should subdue him and achive one's end.

14—15. Having consulted his ministers and intelligent persons conversant with policy, an enemy that is disregarded and neglected, never owning submission at heart, strikes the disregarder at the proper season, especially when the latter takes a false step. By engaging trustworthy agents of his own, such an enemy would also make the other's forces inefficient by creating disunion.

16—17. Knowing the beginning, the middle, and the end of his enemy, a king should secretly entertain feelings of hostility towards them. He should corrupt the forces of his enemy, determing everything by positive evidence, creating disunion, making gifts, and administering poison. A king should never live with his foes.

18. A king should wait long and then kill his enemies. Indeed, he should wait, for the opportunity, so that he might attack his enemy at a time when the latter would not expect him in the least. A king should never kill a large number of the enemy's army, although he should certainly do that which would secure him decisive victory.

19. The king should never do such an injury to his enemy as would remain in the latter's heart. Nor should he afflict him with wordy darts and arrows. If the opportunity comes, he should strike him, without letting it slip. In this way, O king of the gods, should a king, desirous of killing his foes, treat them.

20. If an opportunity, with respect to the man who waits for it, once goes away, it can never be secured again by the person desirous of acting.

21. Acting according to the advice of the wise, a king should only break the strength of his enemy. He should never, when the opportunity is not favorable, try to achieve his end. Nor should he, when the opportunity arises, persecute his enemy.

22. Giving up lust, anger and pride, the king should, carefully and continually, watch for the shortcomings of his foes.

23. His own mildness, the hardship of his punishments, his inactivity and carelessness, O king of the gods, and the deceitful means well applied (by his foes), ruin a foolish king.

24. That king who can overcome these four shortcomings and counteract the deceitful expedients of his enemies, succeeds, forsooth, in smiting them all.

25. When only one minister is capable to perform a secret object, the king should consult with that one minister only regarding such secret object. Many ministers, if consulted, try to throw the burden of the task upon one another's shoulders and even give out that object which should be kept close.

26. If consultation with one is not proper, then only should the king consult with many. When enemies are not seen, he should invoke divine punishment upon them; when seen, the army, consisting of fourfold forces, should be set in motion.

27. The king should first use the means of creating disunion, as also those of conciliation. When the time for each particular means arrives, that particular expedient should be made use of.

28. Occasionally the king should even prostrate him self before a powerful enemy. It is again desirable that acting with every care, he should try to bring about the victor's destruction when the latter becomes careless.

29. By prostrating one's self, by giving tribute, by uttering sweet words, one should humble one's self before a more powerful king. One should never do anything that may create the suspicions of one's powerful enemy.

30. The weaker king should, under such circumstances, carefully avoid every act that may create suspicion. A victorious king, again, should not trust his defeated enemies, for the vanquished always remain alert.

31. There is nothing, O best of gods, that is more difficult to be done than the acquisition of prosperity, O king of gods, by restless persons.

32. The very existence of restless persons is dangerous. Kings should, therefore, with minute attention, determine their friends, and enemies.

33. A mild king is always disregarded. If he becomes fierce, he strikes people with fear. Therefore do not be fierce. Do not,

again, be mild. But be both fierce and mild.

34. As a rapid current ceaselessly washes away the high bank and causes large landslips, so carelessness and mistake bring about the ruination of a kingdom.

35—36. Never attack many enemies simultaneously. By using the means of conciliation, orof gift,or of creation of disunion, O Purandara, they should be assailed one by one. The victor may treat peacefully the remnant. An intelligent king, even if competent for it, should not begin to crush all simultaneously.

37—38. When a king happens to have a large army consisting of sixfold forces and enough of horse, elephants, cars, foot, and engines, all devoted to him, when he thinks himself superior to his enemies in many respects upon a fair comparison, then should he openly strike the enemy without hesitation.

39. If the enemy be sttrong, the adoption of a policy of conciliation is not good. On the other hand, punishment by secret means should be inflicted. Such enemies should not be treated mildly, repeated attacks, destruction of crops, poisoning of wells and tanks, and suspicion regarding the seven branches of administration, should be made.

40. The king should, on such occasions, adopt various kinds of deception, various expedients for setting his foes against one another, and various kinds of hypocrisy. He should also, through trusted agents, learn the doings of his enemies in their cities and provinces.

41. Kings, O killer of Vala and Vritra, pursuing their enemies and entering their towers, seize and appropriate the best things that are to be had there, and adopt proper measures of policy in their own cities and dominions.

42. Presenting them wealth privately, and confiscating their properties publicly, without, however, injuring them materially, and proclaiming that they are all wicked men who have suffered for their own misdeeds, kings should despatch their agents to the cities and provinces of their enemies.

43. At the same time, in their own cities, they should, through others persons well-read in scriptures, endued with every accomplishment, acquainted with the injunctions of the sacred books; and possessed of learning, cause incantations and foe-destroying rites to be performed.

Indra said:—

44. What are the marks, O best of the twice-born, of a wicked person! Accosted by me, tell me how am I to know who is wicked!

Vrihaspati said:—

45. A wicked person is he who speaks of the faults of others at their back, who is filled with envy on seeing the accomplishments of others, and who remains silent when the merits of other people are described before him, being most unwilling to join them.

46. Mere silence is no mark of wickedness on such occasions. Awicked person breathes heavily, bites his lips, and shakes his head.

47. Such a person always mixes in society and talks irrelevantly. Such a man never does what he promises, when the person to whom he has given the assurance does not observe him. When this man observes him, the wicked man does not even refer to the subject.

48. The wicked man eats alone, and finds fault with the food placed before him, saying,—All is not right to-day, as before. His true nature comes out when sitting, lying down, and riding.

49. Lamenting in times of sorrow and rejoicing in times of joy are the marks of a friend. Contrary actions form the indications of an enemy.

50. Keep in your heart these sayings, O king of the gods! The nature of wicked men can never be concealed.

51. I have now told you, O foremost of gods, what are the marks of a wicked person. Having listened to the truths given out in the scriptures, follow them duly, O king of the gods!

Bhishma said:—

52. Having heard these words of Vrihaspati, Purandara, engaged in defeating his foes, followed them strictly. Bent upon victory, that destroyer of foes, when the opportunity came, followed these instructions and subdued all his enemies!'

CHAPTER CIV.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhishthira said:—

1. "How should a righteous king, who is opposed by his own officers, whose treasury and army are not under his control, and who has no wealth, act for acquiring happiness?"

Bhishma said :—

2. 'Regarding it the story of Kshemadarshin is often related. I shall describe that story to you. Listen to it, O Yudhishthira.

3. We have heard that in days of yore, when prince Kshemadarshin had become weak in strength and fallen into great distress, he went to the sage Kalakavrikshiva and saluting him humbly, said him these words,

The king said :—

4—5. What should a person like me who is worthy to have wealth, but who has, after repeated attempts, failed to regain his kingdom, do, O Brahmana, excepting suicide, thieving and robbery, seeking refuge with others, and other acts of meanness of a similar nature? O best of men, tell me this.

6. One like you who are conversant with morality and full of gratefulness is the refuge of a person suffering from disease mental or physical.

7. Man should renounce his desires. By acting in that way, by casting off joy and sorrow, and acquiring the wealth of knowledge, he succeeds in acquiring happiness.

8. I am sorry for them who follow worldly happiness accruing from wealth. All that, however, disappears like a dream.

9. They who can renounce vast wealth achieve a most difficult task. As for ourselves we are unable to renounce that wealth which exists no longer.

10. I am shorn of prosperity and have been reduced to a miserable and unhappy plight! Instruct me, O Brahmana, what happiness I may yet try to secure.

11. Thus accosted by the intelligent prince of Koshala, the sage Kalakavrikshiya gave the following answer,

The sage said :—

12. You have, it appears, already understood it. Endued with knowledge as you are, you should act as you think. Your belief is correct, namely,—All this that I see is brittle, myself as also everything that I have!

13. Know, O prince, that those things which you consider as existing do not in reality exist. The wise know this very well, and are, therefore, never pained with the distress whatever that may be.

14. What has taken place and what will bring to pass are all unreal. When you will know this which should be known by all, you will be shorn of unrighteousness.

15. Whatever things had been acquired by those that came before, and whatever acquired by their successors, have all perished. Thinking of all this, who is there that will give way to grief?

16. Things that were, are no more. Things that are, will again be no more. Grief cannot restore them. One should not, therefore, succumb to grief.

17. Where, O king, is your father to-day and where your grandfather? To-day you see them not, nor do they now see you!

18. Meditating on your own instability, why do you grieve for them? Think with the help of your intelligence, and you will understand that you will cease to be!

19. Myself, yourself, O king, your friends, and your foes, shall forsooth, cease to be. Indeed, everything will cease to be.

20. Those men who are now twenty or thirty years old, will, forsooth, all die within the next hundred years.

21. If a man cannot willingly relinquish his immense wealth, he should then try to think that his belongings, are not his own and by that means seek to do good to himself.

22. Future acquisitions should be considered by one as not one's own. Lost properties, should also be regarded by one as not his own. Destiny should be deemed as all powerful. They who think in this wise are considered wise. This mood of regarding all things is an attribute of the good.

23. Many persons who are equal or superior to you in intelligence and manliness, though bereft of wealth, are not kings but are still alive.

24. They are not, like you. They do not indulge in grief like you. Therefore, cease to grieve in this wise! Are you not superior to those men, or at least equal to them in intelligence and manliness?

The king said :—

25. I consider the kingdom which I had with all its parapharnalia to have been acquired by me without any exertion. Omnipotent Time, however, O twice-born one, has swept it away.

26. The result, however, that I see, of my kingdom having been carried away by Time as by a stream, is that I am obliged to subsist upon whatever I get as alms!

The sage said :—

27. Actuated by the knowledge of what is true, one should never grieve for either the past or the future. Be you of such a mood of mind, O prince of Koshala, regarding every affair that may arrest your attention!

28. Wishing to possess only that which is obtainable and not what is unobtainable, do you enjoy your present belongings and never grieve for what is absent.

29. Be you satisfied, O prince of Koshala, with whatever you can easily get. Even if divested of prosperity, do not grieve for it but try to maintain a pure character.

30. Only an unfortunate and foolish wight when divested of former prosperity, blames the supreme Ordainer, without being contented with his present position.

31—32. Such a person considers others, however undeserving, as men blessed with prosperity. Therefore, those who are possessed of malice and vanity and puffed up with a sense of egoism, suffer more misery still. You, however, O king, are not sullied by such vices.

33. Bear the prosperity of others, inspite of your being divested of the same. Clever and expert men succeed in enjoying the prosperity of their enemies. Prosperity relinquishes the person that hates others.

34. Pious and wise men conversant with the duties of Yoga renounce prosperity and sons and grandsons of their own accord.

35. Others, considering earthly possessions to be exceedingly unstable and unobtainable, and dependent upon continued exertion, are also seen to renounce it.

36. You seem to be endued with wisdom. Why, then, do you grieve so piteously, seeking for things which should not be sought for, since they are unstable and dependent on others?

37. You wish to know the temperament of mind which would give you happiness. The advice I give you is to renounce all objects of desire! Objects which should be discarded appear to one as those which he should seek to secure, while those which should be secured appear to him as objects which should be avoided.

38. Some lose their wealth while seeking the same. Others consider wealth as the source of endless happiness, and, therefore pursue it eagerly.

39. Some again, overjoyed with wealth, think that there is nothing superior to it. While eagerly seeking for the acquisition of wealth, such a person loses all other objects of life.

40. If, O prince of Koshala, a person loses that wealth which had been acquired with difficulty and after which he had hankered, he then, overcome by despair, gives up all desire of wealth.

41. Some righteous and highly-born persons devote themselves to the acquisitisn of virtue. These renounce every kind of worldly happiness from securing the same in the other world.

42. Some persons sacrifice life itself, actuated by the desire of acquiring wealth. These do not think that life without wealth has any use.

43. Mark at their pitiable condition! Witness their foolishness! When life is so short and uncertain, these men, actuated by ignorance, seek wealth.

44. Who is there that would busy himself with hoarding when destruction is its end, hanker after life when death is its end, and after union when separation is its end?

45. Sometimes man renounces wealth, and sometimes wealth renounces man. What man endued with knowledge is there who would grieve at the loss of wealth? There are many other persons in the world who lose wealth and friends.

46. See, O king, with your intelligence, and you will come to learn that the calamities which befall men are all owing to their own conduct! Do you, therefore, control your senses, mind and speech.

47. For, if these become weak and productive of evil there is no man who can stand aloof from temptation of externat objects by which he is always surrounded. As no one can form a good idea of the past nor of the future, there being many intervals of time and place, a person like you who are endued with such wisdom and such prowess, never grieve for union and separation, for good or evil.

48. A person so mild by nature, of controlled self, and settled conclusions, and observant of Brahmacharyya vows, never grieve and never becomes restless from the desire of acquiring or from the fear of losing anything insignificant.

49. It is not proper that such a man should follow a deceitful life of mendicancy, a life that is sinful and wicked and cruel and which befits only a human wretch.

50. Do you go to the great forest and lead a life of happiness there, all alone and

subsisting upon fruits and roots, restraining words and soul, and filled with mercy for all creatures.

51. He, who cheerfully leads such a life in the forest, having elephants of large tusks for companions, with no human being by his side, and contented with the produce of the forest, is said to follow the footsteps of the wise.

52. A large lake, when it becomes disturbed, becomes silent itself. Likewise, a wise man, when disturbed in such matters, becomes tranquil of himself. I see that a person, who has been reduced to such a plight as yours, may live happily even thus.

53. When it is impossible for you to recover your prosperity and when you are without ministers and counsellors, such a course is open to you. Do you expect to reap any benefit by depending upon destiny?

CHAPTER CV.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

The sage said:—

1. If, on the other hand, O Kshatriya, you think that you still possess any prowess, I shall describe to you about that line of policy which you may follow for recovering your kingdom.

2. If you can adopt that policy and try to exert yourself, you can still regain your prosperity. Listen attentively to all that I say to you fully.

3. If you act according to those counsels, you may acquire immense wealth, your kingdom and kingly power and great prosperity.

4. If you like it, O king, tell me, for then I shall describe to you that policy.

The king said:—

5. Tell me, O holy one, what you wish to say. I am willing to hear and act according to your advice. Let this my meeting with you to-day produce mighty results.

The sage said:—

6. Casting off pride, desire, anger and joy and fear, wait upon your very foes, humbling yourself and joining your hands.

7. Do you wait upon Janaka the king of Mithila, always performing good and pure acts. The highly truthful king of Videha will, forsooth, give you great wealth.

8. You will then become the right arm of that king and secure the confidence of all persons. As an outcome of this, you will win over many courageous and persevering allies, pure in behaviour, and free from the seven cardinal faults.

9. By following his duties, a person of subdued self and having his senses under control succeeds in raising himself and gladdening others.

10. Honored by Janaka endued with intelligence and prosperity, you will certainly become the right hand of that king and enjoy the confidence of all.

11. Having then mustered a large force and held consultations with good ministers, do you create dissensions among your enemies, and setting them against one another, break them all like a person breaking a Vilwa with a Vilwa. Or, making peace with the enemies of your foe, destroy the latter's power.

12—13. You will then cause your enemies to be attached to such good things as are not easily got at, to beautiful women and clothes, beds and seats and cars, all very costly, and houses, and birds and animals of various species, and juices and perfumes and fruits, so that your foe may be ruined of himself.

14. If one's enemy be thus managed, or if he is treated indifferently, one, who wishes to act according to good policy, should never allow that foe to know it at all.

15. Following the conduct approved of the wise, do you enjoy every kind of pleasure in the territories of your enemy, and imitating the conduct of the dog, the deer, and the crow, be outwardly a friend to your enemies.

16. Make them undertake works which are difficult of accomplishment. See also that they enter into hostilities with powerful enemies.

17. Making them attached to pleasure gardens and rich beds and seats, do you, by offering such objects of enjoyment, exhaust your enemy's treasury.

18. Advising your enemy to celebrate sacrifices and make gifts, do you please the Brahmanas. The latter will do good to you in return, and devour your enemy like wolves.

19. Forsooth, a person of righteous deeds acquires a high end. By such deeds men earn highly happy regions in heaven.

20. If the treasury of your foes be ex-

hausted, every one of them, O prince of Koshala, may be subdued.

21. The treasury is the source of happiness in heaven and victory on Earth. It is in consequence of their wealth that enemies enjoy such happiness. The treasury, therefore, should by every means be drained. Do not speak highly of manliness in the presence of your foe, but speak highly of destiny.

22. Forsooth, the man who depends too much on acts of worship of the gods soon meets with ruin. Making your enemy perform the great sacrifice called Vishwajit and divest him by that means of all his wealth.

23, Through this your object will be accomplished. You may then inform your enemy of the fact that the best men in his kingdom are being oppressed, and point out some great asceit a master of Yoga.

24. Your enemy will then desire to adopt renunciation and retire into the woods seeking liberation. You will then, with the help of drugs prepared by boiling highly efficacious herbs and plants, and of artificial salts, kill the elephants and horses and men.

25. These and many other well-laid plans exist, but they are all connected with fraud. An intelligent person can thus destroy the denizens of a hostile kingdom with poison.

CHAPTER CVI.

(RAJADHARMANUSHASANA PARVA.)—*Continued.*

The king said :—

1. I do not wish, O Brahmana, to support life by deceit or fraud. I do not seek wealth, however profuse, which is to be acquired by unfair means.

2. In the very beginning of our present discourse I excepted these means. By adopting only such means as would not incur censure, such means as would benefit me in every respect, by doing only such acts as are not harmful, I wish to live in this world! I cannot follow these ways which you point out to me! Indeed, these instructions do not become you!

The sage said :—

4. These words, O Kshatriya, which you give vent to, point you out as a pious man. Indeed, you are pious by nature and understanding, O you of great experience.

5. I shall try for the good of you both. I shall create a union, between you and that king, which should be eternal and cannot be broken.

6. Who is there that would not like to have a minister like you who are born of a noble family, who abstain from all unfair acts and cruelties, who are highly learned, and who are well versed in the art of government and of conciliation.

7. I say this, O Kshatriya, because, though bereft of kingdom and plunged into great distress, still you wish to follow a pious course.

8. The king of the Videhas, ever devoted to truth, will come to my residence soon. Forsooth, he will do what I will request him to do.

Bhishma said :—

9. Thereafter, inviting the king of the Videhas, the sage said these words to him, —This person is of royal birth. I know his very heart.

10. His soul is as pure as the surface of a mirror or the disc of the autumnal moon. He has been perfectly examined by me. I do not see any shortcoming in him.

11. Let there be friendship between him and you. Do you place confidence in him as in myself. A king who has no capable minister cannot govern his kingdom even for three days.

12. The minister should be brave and highly intelligent. By these two qualities one may conquer both the worlds. Mark, O king, these two qualities well, since they are necessary for governing a kingdom.

13. Pious kings have no such refuge as a minister endued with such attributes. This great person is of royal birth. He always treads the path of the righteous.

14. This one, who always follows righteousness, has been a valuable acquisition. If treated by you with respect, he will subdue your enemies.

15—16. If he engages in battle with you, he will do what as a Kshatriya he should do. Indeed, if, following the conduct of his ancestors, he fights for conquering you, it will be your duty to fight him, for as a Kshatriya it is your duty to conquer antagonists. Without engaging in battle, however, do you, at my behest, employ him under you from desire of benefiting yourself.

17. Have your eyes on righteousness, casting off covetousness. You should not abandon the duties of your order from lust or from desire of battle.

18. Victory, O sire, is not certain. Defeat also is not certain. Knowing this, peace should be made with an enemy by giving him food and other things of enjoyment.

19. One may witness victory and defeat in his own case. They, who seek to root out an enemy, are sometimes exterminated themselves in their endeavours!

20—21. Thus accosted, king Janaka, properly saluting and honoring that foremost of Brahmanas worthy of every honor, replied to him, saying,—You are highly learned and wise. What you have said from desire of benefiting us, is certainly advantageous for both of us.

22. Such a course of conduct is highly beneficial to us. I do not hesitate to say this!

23. Then, addressing the prince of Koshala, the king of Videha said these words,—Following Kshatriya duties as also with the help of policy, I have conquered the world,

24. I have, however, O best of kings, been conquered by you with your good qualities. Without feeling any sense of humiliation, live you with me as a victor.

25. I honor your intelligence, and I honor your power. I do not disregard you, saying that I have conquered you. On the other hand, live you with me as a victor.

26. Honored duly by me, O king, you will go to my house.—Both the kings then adored that Brahmana, and trusting each other, proceeded to the capital of Mithila.

27. Making the prince of Koshala enter his house, the king of the Videhas honored him, who was worthy of every honor, with offerings of water to wash his feet, honey and curds and the usual articles.

28. King Janaka also conferred upon his guest his own daughter and various kinds of gems and jewels. This is the greatest duty of kings; victory and defeat are both uncertain.'

CHAPTER CVII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhishthira said:—

1. "You have, O scorcher of foes, described the duties, the general conduct, the means of sustenance, with their results, of Brahmanas, Kshatriyas, Vaishyas and Shudras.

2—5. You have described also the duties of kings, and discoursed on their treasuries, the means of filling them, and on the subject of conquest and victory. You have also described the characteristics of ministers, the measures that secure the prosperity of the subjects, the characteristics of the six limbs of a kingdom, the qualities of armies, the means of marking out the wicked, and the marks of the good, the attributes of those that are equal, those that are inferior, and those that are superior, the conduct which a king seeking self-aggrandisement should follow towards the masses, and the manner in which the weak should be protected and cherished. You have described all these subjects, O Bharata, delivering instructions sanctioned by the scriptures.

6. You have also described the conduct that should be followed by kings desirous of conquering their enemies. I desire now, O foremost of intelligent men, to hear how should a person treat the number of brave men (vassals) that gather round a king.

7. I wish to hear how they may advance, how they may be attached to the person of the king, and how, O Bharata, they may subduing foes gain friends.

8. It appears to me that disunion alone can encompass their destruction. I think it is always difficult to keep counsels close when there are many in the assemblage.

9. I desire to hear all this fully, O scorcher of foes. Tell me also, O king, the means by which they may not happen to quarrel with the king."

Bhishma said:—

10. 'O king, avarice and anger between nobles and the kings create enmity.

11. The king yields to avarice. And, therefore, anger takes possession of the other. Each bent upon weakening and wasting the other, they both meet with destruction.

12. By engaging spies, instuments of policy, and physical force, and adopting the means of conciliation, gifts, and dissension, and applying other methods for producing weakness, waste, and fear, the parties attack each other.

13. The aristocracy of a kingdom in a body become alienated from the king, if the latter seeks to exact too much from them. Alienated from the king, all of them become dissatisfied, and from fear join the enemies of the king.

14. If again the aristocracy of a kingdom are divided, they meet with destruc-

tion. Disunited, they are easily ruined by their foes. The nobles, therefore, should always act unitedly.

15. If they be united together, they may acquire valuable properties by means of their strength and prowess. When they are thus united, many people from outside seek their alliance.

16. Wise people speak highly of those nobles who are united with one another in ties of love. If of one purpose, all of them can be happy.

17. They can establish fairness of conduct. By behaving properly, they grow prosperous.

18. By restraining their sons and brothers and instructing them in their duties, and treating all persons kindly whose pride has been subdued by knowledge, the aristocracy grow prosperous.

19. By always engaging spies and concerting measures of policy, and filling up their treasuries, the aristocracy, O you of mighty arms, grow prosperous.

20. By receiving properly those, who are endued with wisdom, courage and perseverance and who show steady prowess in all kinds of work, the aristocracy grow prosperous.

21. Having wealth and resources, and mastered the scriptures and all the arts and sciences, the aristocracy rescue the ignorant masses from all sorts of distress and danger.

22. King's anger, disunion with him, terror, punishment, persecution, oppression, and executions, O chief of the Bharatas, quickly alienate the aristocracy from the king and make them side with the king's enemies.

23. Therefore, the leaders of the aristocracy should be honored by the king. The affairs of the kingdom, O king, depend greatly upon them.

24. Consultations should be held with the leaders of the aristocracy, and secret agents should be engaged, O crusher of foes, to watch them. The king should not, O Bharata, consult with every member of the aristocracy.

25. Acting jointly with the leaders, the king, should do what is for the behoof of the whole order. When, however, the aristocracy are divided and disunited and have no leaders, other courses of action should be followed.

26. If the members of the aristocracy fall out with one another and act, each according to his means, without unity, their prosperity disappears and diverse sorts of evil occur.

27. The learned and wise amongst them should put down a dispute as soon as it takes place. Indeed, if the elders of a family grow indifferent, quarrels break out amongst the members. Such quarrels bring about the ruin of a family and create disunion among the nobles.

28. Protect yourself, O king, from all internal fears. External fears, however, are not very important. The first kind of fear, O king, may cut your roots in a single day.

29—31. Persons who are equal in family and blood, under the influence of anger, folly and covetousness cease to speak with one another. This is an indication of defeat. It is not by courage, nor intelligence, nor by beauty, nor by riding, that enemies can destroy the aristocracy. It is only by disunion and gifts that it can be brought to subjugation. Therefore, union is the greatest refuge of the aristocracy.'

CHAPTER CVIII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhishthira said :—

1. "The path of duty is long. It has also, O Bharata, many branches. What are those duties which you hold to be the be best to practise.

2. What are the most important duties in your view by the practice of which I may acquire the highest merit both in this world and in the next."

Bhishma said :—

3. 'The adoration of mother, father, and preceptor is, I consider, the most important. The man, who satisfies that duty here, suceeeds in winning great fame and many blesssd regions.

4. Adored by you, whatever they will command you, be it consistent with righteousness, or be it inconsistent with it, you should carry it out unhesitatingly, O Yudhisthira.

5. One should never do what they forbid. Forsooth, their command should always be done.

6. They are the three worlds. They are the three modes of life. They are the three Vedas. They are the three sacred fires.

7. The father is said to be the Garhaptya fire; the mother, the Dakshina fire; and the preceptor is the fire upon which libations are poured. These three fires are, of course, the greatest. If you adore carefully these three fires, you will conquer the three worlds.

8. By serving the father regularly one may cross this world. By serving the mother in the same way, one may enjoy blessed regions in the next. By serving the preceptor regularly, one may acquire the region of Brahma.

9. Properly treat these three, O Bharata, you will then acquire great fame in the three worlds, and be you blessed, great will be your merit and reward.

10. Never transgress them in your deeds. Never eat before they eat, nor eat any thing that is better than what they eat. Never attribute any fault to them. One should always serve them humbly. That is an act of great merit.

11. By acting thus, O best of kings, you may acquire fame, merit, honor, and blessed regions hereafter. He, who honors these three is honored of all the worlds.

12. He, however, who disregards these three, cannot acquire any merit from any of his acts. Such a man, O scorcher of foes, neither obtains this world not the next.

13. He, who always disregards these three elders never enjoys fame either in this world or in the next. Such a man never reaps any good in the next world.

14. All that I have dedicated to the honor of those three has multiplied a hundred-fold or a thousand-fold. On account of that merit that even now, O Yudhisthira, the three worlds are clearly visible to me.

15. One Acharyya is superior to ten Brahmanas learned in the Vedas. One Upadhyaya is again superior to ten Acharyyas. The father, again, is superior to ten Upadhyayas.

16. The mother, again, is superior to ten fathers, or, perhaps, the whole world. there is no one so much worthy of reverence as the mother.

17. In my view, however, the preceptor deserves greater respect than the father or even the mother. The father and the mother are the creators of one's being.

18. The father and the mother, O Bharata, only create the body. The life, on the other hand, which one acquires from his preceptor, is divine. That life suffers no decay and is immortal.

19. The father and the mother, even if they offend you, should never be killed. By not punishing a father and a mother, one does not commit sin. Indeed, such reverend persons, by escaping punishment do not stain the king. The gods and the Rishis do not withhold their favours from such persons who try to maintain even their sinful fathers reverently.

20. He, who favours a person by giving him true instruction, by communicating the Vedas, and by giving immortal knowledge, should be honored as parents. The disciple, out of gratitude for what the instructor has done, should never do what would injure the latter.

21. They, who do not honor their preceptors after receiving instruction from them by obeying them dutifully in thought and deed, commit the sin of killing a fœtus. There is no greater sinner in this world than this. Preceptors always treat their disciples with great affection. The latter should, therefore, revere their preceptors duly.

22. He, therefore, who wishes to acquire that high merit which has existed from days of yore, should adore his preceptors and carefully share with them every object of enjoyment.

23. Prajapati himself is pleased with him who pleases his father. He, who pleases his mother, pleases the Earth herself.

24. He, who pleases his preceptor pleases Brahma. Therefore, the preceptor deserves greater respect than either the father or the mother.

25. If preceptors are adored, the very Rishis, and the gods, together with the Pitris, are all pleased. Therefore, the preceptor deserves the highest respect.

26 The preceptor should never in any way be dishonored by the disciple. Neither the mother nor the father deserves the honor which the preceptor does.

27. No insult should be offered to the father, the mother, and the preceptor. No act of theirs should be censured. The gods and the great Rishis are pleased with him who treats his preceptors reverentially.

28. They, who injure in thought and deed their preceptors, or fathers, or mothers, commit the sin of killing a fœtus. There is no sinner in the world equal to them.

29. That son, who, being born of parents and brought up by them and when he comes to age, does not maintain them

in his turn, commits the sin of killing a fœtus. There is no sinner like him in the world.

30. We have never heard that these four, *viz.*, he, who injures a friend, he, who is ungrateful, he, who kills a woman, and he, who kills a preceptor, ever succeed in purifying themselves.

31. I have described to you in general all that a person should do in this world. Besides those duties that I have described, there is nothing which yields greater happiness. Thinking of all duties, I have described to you their essence.'

CHAPTER CIX.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhisthira said:—

1. "How, O Bharata, should a person act who wishes to follow virtue? O foremost of Bharata's race, learned as you are, enlighten me on the question put by me.

2. Truth and falsehood exist, all over the world. Which of these two, O king, should a virtuous person follow.

3. What again is truth? What is falsehood? What, again, is eternal virtue? When should a person tell the truth, and when should he tell an untruth?"

Bhishma said:—

4. To tell the truth is righteous There is nothing higher than truth. I shall now, O Bharata, tell you what men do not know generally.

5. There, where falsehood prevails as truth, truth should not be said. There, again, where truth passes for falsehood, even falsehood should be said.

6. That ignorant person commits sin, who says truth which is not righteous. That person is a master of duties who can distinguish truth from untruth.

7. Even a person, who is disreputable, who is of impure soul, and who is very truthless, may succeed in acquiring great merit as the hunter Valaka by killing the blind beast.

8. How extraordinary it is that a foolish person though desirous of winning merit still perpetrated a sinful deed! An owl, again, living on the banks of the Ganges, acquired great merit.

9. The question you have put to me is a difficult one, because it is difficult to say what is righteousness. It is not easy to describe it. No one describing righteousness, can describe it accurately.

10. Righteousness was declared for the aggrandisement and growth of all creatures. Therefore, what brings on advancement and growth is righteousness.

11. Righteousness was declared for preventing creatures from injuring one another. Therefore, Righteousness is that which prevents injury to creatures.

12. Righteousness is also so called because it maintains all creatures. In fact, all creatures are kept up by Righteousness, Therefore, Righteousness is what is capable of upholding all creatures.

13. Some say that Righteousness is the injunction of the *Shrutis*. Others do not agree to this. I would not blame them that say so. Everything, again, has not been described in the *Shrutis*.

14. Sometimes men, desirous of getting hold of the wealth of some one, make enquiries. One should never answer such enquiries. That is a settled duty.

15—16. If by becoming silent, one succeeds in escaping, one should remain silent. If, however, one's silence at a time when one must speak creates suspicion, it would be better then to say what is untrue than what is true. This is a right conclusion. If one can escape from sinful men by an oath, one may take it without committing sin.

17. One should not, even if he is able, give away his wealth to sinful men. Wealth given to sinful men assails even the giver.

18. If a creditor wishes to take from his debtor a payment of the loan by bodily service, the witnesses would all perjure, if, summoned by the creditor for establishing the truth of the agreement, they did not say what should be said. When life is in danger, or on occasions of marriage, one may say an untruth.

20. One, who seeks for virtue, does not commit a sin by saying a falsehood, if it be said to save the wealth and prosperity of others, or for religious purposes.

21. Having promised to pay, one is bound to satisfy his promise. If failing, the self-appropriator must be forcibly enslaved. If a person without satisfying a fair engagement acts improperly, he should, forsooth, be punished with the rod of punishment for behaving thus.

22. Deviating from all duties and abandoning those of his own order, a deceitful

person always wishes to follow the conduct of Asuras for maintaining life.

23. Such a sinful wight living by deceit should be killed by all means. Such sinful creatures do not see any thing in this world superior to wealth.

24. Such men should never be tolerated. No one should eat with them. They should be considered as degraded for their sins. Indeed, degraded from the status of humanity and shut out from the grace of the gods, they are even like evil genii.

25. Abandon their companionship who do not perform sacrifices and penances. If their wealth be lost, they commit even suicide which is highly pitiable.

26. Of those sinful men there is none to whom you can say,—This is your duty. Let your heart be to it!—Their firm belief is that there is nothing in this world which is equal to wealth.

27. The person that would kill such a creature would commit no sin. He, who slays him, slays one that has been already killed by his own acts. If killed, it is the dead that is killed.

28. He, who promises to kill those persons of lost senses, should keep his promise. Such sinners are like the crow and the vulture who live by deceit. When their bodies are dissolved, they are born again as crows and vultures.

29. One should treat another as the latter does him. A deceitful person should be thwarted with deceit, while an honest man should be treated with honesty.'

CHAPTER CX.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhishthira said:—

1. "Creatures are seen to be assailed by various means and almost continually. Tell me, O grandfather, in what way can one get over all those difficulties!"

Bhishma said:—

2. 'Those members of the twice-born class, who duly follow, with restrained souls, the duty sanctioned by the scriptures for the several modes of life, succeed in getting over all these difficulties.

3. Theos, who never practise deceit, those, whose conduct is regulated by whole some restrictions, and those, who control all worldly desires, succeed in getting over all difficulties.

4. Those, who do not speak when addressed in evil words, those who do not injure others when injured themselves, those, who give but do not take, succeed in getting over all difficulties.

5. Those, who always treat guests hospitably, those, who do not cherish malice, those, who constantly read the Vedas, succeed in getting over all difficulties.

6. Those persons, who, conversant with duties, treat their parents properly, those, who do not sleep during the day, succeed in getting over all difficulties.

7. Those, who do not commit any kind of sin in thought, word, and deed, those, who never injure any creature, succeed in getting over all difficulties.

8. Those kings, who do not, under the influence of passion and covetousness, impose oppressive taxes, and those, who protect their own dominions, succeed in getting over all difficulties.

9. Those, who know their wedded wives in season without seeking the company of other women, those, who are honest and attentive to their Agnihotras, succeed in getting over all difficulties.

10. Those, who are endued with courage and who, shaking off all fear of death, engage in battle, desirous of gaining victory by fair means, succeed in getting over all difficulties.

11. Those, who always speak truth in this world even when life is in danger, and who are models for all creatures to follow, succeed in getting over all difficulties.

12. Those who never act deceitfully, whose words are always sweet and whose wealth is always well spent, succeed in getting over all difficulties.

13. Those Brahmanas, who never study the Vedas at improper hours, and who practise penances with devotion, succeed in getting over all difficulties.

14. Those Brahmanas, who follow the life of celibacy and Brahmacharyya, who practise penances, and who are purified by learning, Vedic knowledge, and proper vows, succeed in getting over all difficulties.

15. Those, who have restrained the qualities belonging to Darkness and Ignorance, who are possessed of great souls, and who practise the quality of Goodness, succeed in getting over all difficulties.

16. Those, of whom no creatures are afraid, and those, who are not afraid, of any creatures themselves, those, who regard al

creatures as their own self, succeed in getting over all difficulties.

17. Those foremost of men, who are good, who are never stricken with grief on seeing other people's prosperity, and who abstain from all kinds of ignoble conduct, succeed in getting over all difficulties.

18. Those, who bow to all the gods, who listen to the doctrines of all creeds, who have faith, and who are possessed of tranquil souls, succeed in getting over all difficulties.

19. Those, who do not seek honor for themselves, who give honor to others, who bow down to those who deserve their adoration, succeed in getting over all difficulties.

20. Those, who perfom Shraddhas on the proper lunar days, with pure minds, for having offspring, succeed in getting over all difficulties.

21. Those, who conquer their own anger and pacify the anger of others, and who are never irate with any one, succeed in getting over all difficulties.

22. Those, who do not take, from their birth, honey and meat and intoxicating drinks, succeed in getting over all difficulties.

23. Those, who take food for only supporting life, who live with women for the sake of offspring only, and who open their lips for speaking what is true, succeed in getting over all difficulties.

24. Those, who adore with devotion the god Narayana, that Supreme Lord of all creatures, that origin and destruction of the universe, succeed in getting over all difficulties.

25. This Krishna here, having eyes red as the lotus, clad in yellow attire, possessed of mighty arms,—this Krishna, who is our well-wisher, brother, friend, and relative,—is Narayana of undecaying glory.

26. He of his own will covers all the worlds like a leathern case. He is the powerful Lord of inconceivable soul! He is Govinda, the best of all beings.

27. This Krishna, who always does what is agreeable and beneficial to Jishnu, as also to you, O king, is that foremost of all beings, that irresistible one, that abode of eternal happiness.

28 Those, who devotedly seek the refuge of this Narayana, called also Hari, succeed in getting all difficulties.

29. Those, who read these verses regarding the getting over of difficulties, who recite them to others, and who speak of them to Brahmanas, succeed in getting over all difficulties.

30. I have now, O sinless one, described to you all those acts by which men may get over all difficulties both in this world and in the next.

CHAPTER CXI.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhishthira said :—

1. "Many persons here, who do not in reality possess of tranquil souls, appear externally as men of tranquil souls. There are again others, who are really of tranquil souls but that appear otherwise. How, O sire, shall we succeed in knowing these people."

Bhishma said :—

2. Regarding it is recited the old story of the discourse between a tiger and a jackal. Listen to it, O Yudhishthira.

3. In days of yore, in a wealthy city called Purika, there was a king named Paurika. That worst of beings was highly ruthless and took pleasure in injuring others.

4. When the lease of his life ran out he obtained an undesirable end. In fact, sullied by the evil deeds of his human life, he was born again as a jackal.

5. Remembering his pristine prosperity, he was filled with grief and abstained from meat even when brought before him by others.

6. And he felt mercy for all creatures, and was truthful in speech, and firm in the observance of austere vows. At the appointed hour he took food which consisted of fruit which had dropped from the trees.

7. That jackal lived in a vast crematorium and liked to live there. And as it was his birth place, he never desired to change it for a better one.

8. Unable to bear the purity of his conduct, the other jackals tried to make him change his resolution by addressing him in the following humble words :—

9 Though living in this dreadful crematorium, you desire yet to live such a pure life. Is not this owing to your perverse understanding, since you are by nature an eater of carrion?

10. Be you like us! All of us will give you food, Eat that which ought always to

be your food, leaving of such purity of conduct!

11. Hearing these words of theirs, the jackal replied to them, with rapt attention, in these sweet and reasonable words, inculcating harmlessness to all:—

12. My birth has been low. It is conduct, however, which determines the birth. I wish to act in such a way that my fame may spread.

13. Although I live in this crematorium, yet listen to my vows regarding my conduct. One's own self is the root of one's acts. The mode of life which one may adopt is not the root of one's religious acts.

14. If one, while following a particular mode of life, kills a Brahmana, will not the sin of Brahmanicide assail him? If, on the other hand, one gives away a cow, while not even following any particular mode of life, will that pious gift yield no merit?

15. Actuated by the desire of getting what is agreeable, you are only busy with filling your stomachs. Overcome by folly, you are blind to the three faults which are in the end.

16. I do not like to follow the life which you lead, which yields evil both in this world and in the next, and which is characterised by loss of virtue brought about by discontentment and temptation!

17. A tiger, well known for prowess, happened to overhear this conversation, and accordingly, taking the jackal for a learned person of pure conduct, offered him such respectful worship as became his own self and then expressed a desire for appointing him his minister.

The tiger said:—

18. O righteous person, I know what you are! Do you look after the duties of government with myself! Enjoy whatever articles you may wish to have, leaving off whatever you may not have a liking for.

19. As regards ourselves, we are known to be of a fierce nature. We inform you beforehand of this. If you act with mildness, you will be benefited and reap advantages for yourself.

20. Honoring these words of that great lord of all animals, the jackal, bending low his head a little, said these humble words,

The jackal said:—

21. O king of beasts, these words of yours about myself are such as become you. It is also becoming of you that you should seek for ministers of pure conduct and who are conversant with duties and worldly affairs.

22. You cannot maintain your great power without a pious minister, O hero, or with a wicked minister who always tries to put an end to your very life.

23—24. You should, O highly blessed one, honor those of your ministers who are devoted to you, who are conversant with policy, and who are independent of one another, desirous of securing victory for you, unstained by covetousness, free from deceit, wise, ever engaged in your well-being, and gifted with great mental vigor, even as you should honor your preceptors or parents.

25. But, O king of beasts, as I am perfectly contented with my present situation, I do not like to change it for anything else. I do not hanker after luxuries or the happiness that originates from them.

26. My conduct, again, may not be like that of your old servants. If they be of wicked conduct, they will create disunion between you and me.

27. Dependence upon another, even if he be a bright person, is not desirable nor praiseworthy.

28. I am of pure soul. I am highly blessed. I cannot treat even sinners severely. I am gifted with great foresight. I have capacity for great exertion. I do not mind small things. I am endued with great strength. I am successful in acts. I never act uselessly. I have every object of enjoyment.

29. I am never satisfied with a little. I have never served another. I am, further more, unskilled in serving. I live according to my pleasure in the forest.

30. All who live in court have to suffer great pain for evil speeches against themselves. Those, however, who live in the forest, spend their days, fearlessly and without anxiety, observing vows.

31. The fear, which possesses the heart of a person, who is summoned by the king is unknown to persons passing their days happily in the forest, living upon fruits and roots.

32. Simple food and drink got without effort, and rich food procured with fear, widely differ from each other. Thinking of these two, I hold that there is happiness where there is no anxiety.

33. A few only of the servants of kings are justly punished for their offences. A great number of them, however, meet with death under false charges.

34. If, notwithstanding all this, you appoint me, O king of beasts, as your minister, I wish to make an agreement with you regarding your treatment towards me.

35. Those words that I shall speak for your well-being should be listened to, and honored by, you. The provision which you will make for me you will never interfere with.

36. I shall never consult with your other ministers. If I do, for they always seek superiority, they will then impute various kinds of faults to me.

37. Meeting with you alone and in secret I shall say what is for your well-being. About your kinsmen, you will not ask me what is for your behoof or what is otherwise.

38. Having consulted with me you shall not punish your other ministers afterwards. Getting enraged you will not punish my followers and dependents.

39. Thus addressed by the jackal, the king of beasts answered him,—Let it be so!—and showed him every honor. The jackal then accepted the ministership of the tiger.

40. Seeing the jackal treated with respect and supported in all his deeds, the old servants of the king, uniting together, began continually to show their hatred towards him.

41. Those wicked persons at first tried to please and win him over with friendly conduct and make him put up with the various abuses which existed in the state.

42. Robbing other people's property, they had long enjoyed their sports. Now, however, being governed by the jackal, they were unable to take anything belonging to others.

43. Seeking aggrandisement and prosperity, they began to tempt him with sweet words. Indeed, large bribes even were offered to tempt his heart. Highly wise, the jackal showed no signs of yielding to those temptations.

44. Then some amongst them making an agreement amongst themselves for bringing about his destruction, snatched away the well-dressed meat that was intended for, and much desired by, the king of beasts, and kept it secretly in the house of the jackal.

45. The jackal knew who had taken away the meat and the party who were connected with the act. But though he knew everything, he bore it for a particular object.

46. He had made an agreement with the king at the time of his becoming the minister, saying,—You seek my friendship, but you will not, O king, mistrust me without cause.

Bhishma said:—

47. Feeling hungry, when the king of beasts came to eat, he did not found the meat which should have been kept ready for his dinner. The king then ordered,—Let the thief be detected!

48. His deceitful ministers represented to him that the meat kept for him had been taken away by his learned minister, the jackal, that was so proud of his own wisdom.

49. Hearing of this unwise act of the jackal, the tiger was insensate with rage. Indeed, the king, yielding to wrath, ordered his minister to be killed.

50. Finding the opportunity, the former ministers said to the king,—The jackal is always ready to take away from all of us the means of sustenance.

51. Having said so, they once more spoke of the jackal's act of robbing the king of his food. And they said,—Such then is his conduct! What is there which he would not venture to do?

52. He is not as you had heard. He is righteous in words, but he is really is sinful by nature.

53. At heart a wretch, he has disguised himself by assuming the grab of virtue. His conduct is really vicious. For serving his own purpose he had practised austerities in matters of diet and vows.

54. If you disbelieve this, we will give you proof!—Having said so, they immediately caused that meat to be found out by entering the jackal's house.

55. Determining that the meat was brought back from the jackal's house and hearing all those representations of his old servants, the king ordered, saying,—Let the jackal be killed.

56. Hearing these words of the tiger, his mother came there for awakening her son's good sense with wholesome advice.

57. The venerable dame said,—O son, you should not believe this deceitful charge. Actuated by envy and rivalry, wicked men impute faults to even an honest person.

58. Enemies desirous of a quarrel cannot bear the elevation of an enemy engendered by his great deeds. Faults are attributed

to even a person of pure soul performing penances.

59. Even for an ascetic living in the forest and engaged in his own acts, there are three parties, *viz.*, friends, neutrals, and foes.

60. The rapacious hate the pure. The idle hate the active. The ignorant hate the learned. The poor hate the rich. The unrighteous hate the righteous. The ugly hate the beautiful.

61. Many of the learned, the ignorant, the rapacious, and the deceitful, would falsely accuse an innocent person even if the latter is endued with the virtues and intelligence of Vrihaspati himself.

62. If meat had really been stolen from your house in your absence, remember the jackal refuses to take any meat that is even given to him. Let sufficient attention be paid to this fact.

63. Wicked persons sometimes pass for the virtues, and the virtues are sometimes taken for the wicked. There are various aspects in creatures. It is, therefore, necessary to examine which is which.

64. The sky seems to be like the solid base of a vessel. The fire-fly appears like the actual spark of fire. In sooth, however, the sky has no base and there is no fire in the fire-fly.

65. You should there scrutinize even things which you see with your own eyes. If a person determines everything after scrutiny, he never regrets afterwards.

66. It is not at all difficult, O son, for a master to put his servant to death. Forgiveness, however, in persons endued with power, is always praiseworthy and yields fame.

67. You had made the jackal your first minister. For that act, you had acquired great fame among all the neighbouring chiefs. A good minister cannot be secured easily. The jackal is your well wisher. Let him, therefore, be supported.

68. That king, who considers a really innocent person falsely accused by his enemies to be guilty, is soon ruined by the wicked ministers who create that conviction in him!

69. After the tiger's mother had had her say, a righteous agent of the jackal, coming out of that array of his enemies, disclosed everything about the way in which that false accusation had been made.

70. The jackal's innocence being proved, he was acquitted and respected by his master. The king of beasts embraced him affectionately again and again.

71. Burning with grief, the jackal, however, who was a master of the science of policy, salutated the king of beasts and solicited his permission for sacrificing his life by observing the Praya vow.

72. Looking upon the virtuous jackal with affection and honoring him with reverential worship, the tiger, tried to dissuade him from fulfilling his wishes.

73. Seeing his master moved with affection, the jackal bowed down to him, and, in a voice suppressed with tears, said,—

74. Honored by you first, I have afterwards been insulted by you. Your conduct towards me is calculated to make me an enemy of yours. It is not meet, therefore, that I should any longer live with you.

75—77. Servants who are discontented, who have been dismissed from their offices, or who have been degraded from honorable situations, who have brought destitution upon themselves, or who have been ruined by their enemies, who have been weakened, who are rapacious, or enraged, or alarmed, or deceived, who have suffered confiscation, who are proud and willing to perform great feats but who are deprived of the means of acquiring wealth, and who burn with grief or anger for any injury done to them,—always wait for misfortunes to befall their masters. Being deceived, they forsake their masters and become powerful instruments in the hands of his enemies.

78. I have been insulted by you and degraded from my place. How will you trust me again? How shall I continue to live with you?

79. Knowing me to be competent you appointed me, and having examined me you had placed me in office. Violating the agreement then made (beween us) you have insulted me.

80. If one speaks of a particular person before others of righteous conduct, one should not, if desirous of keeping one's consistency, afterwards describe the same person as wicked.

81. I, who have thus been dishonored by you, cannot any longer enjoy your confidence. On my part, when I shall find you withdraw your confidence from me, I shall be stricken with alarm and anxiety.

82. You entertaining suspicion and myself entertaining fear, our enemies will always try to find out opportunities for injuring us. Your subjects will, as a matter of fact, become anxious and discontented. Such a state of things has many shortcomings.

83. The wise do not consider that position as happy in which there is honor first and dishonor afterwards.

84. It is difficult to unite again two who have been separated, as it is difficult to separate two that are united. If persons, reunited after separation, meet one another again, their conduct cannot be affectionate.

85. No servant is to be seen who always wishes to do good to his master. People work with the desire of doing good to his master as also to one's own self. All works are undertaken from selfish desires. Unselfish works or motives are very rare.

86. Those kings, whose hearts are restless and unquiet; cannot gain a true knowledge of men. Only one in a hundred can be found who is either capable or undaunted.

87. The prosperity of men, as also their downfall, originates of itself. Prosperity and adversity, and greatness, all originate from weakness of understanding.

Bhishma said:—

88. Having said these conciliatory words pregnant with virtue, pleasure and profit, and having pleased the king, the jackal retired to the forest.

89. Without heeding the entreaties of the king of beasts, the intelligent jackal renounced his body by sitting in Praya and went to heaven.'

CHAPTER CXII.

(RAJADHARMANUSHASANA PARVA)—*Continued.*

Yudhishthira said:—

1. "What works should be done by a king, and what are those works by doing which a king may become happy? Tell me this fully, O you who are the foremost of all persons acquainted with duties."

Bhishma said:—

2. 'I shall tell you what you wish to know! Hear what should be done in this world by a king and what those works are by doing which a king may become happy.

3. A king should not act like a camel of which we have heard. Listen to that history then, O Yudhishthira.

4. There was, in the golden cycle, a huge camel who had recollection of his pristine deeds. Practising the most rigid vows, that camel practised very severe austerities in the woods.

5. When his penances were terminated the powerful Brahman became pleased with him. The Grandfather, therefore, desired to grant him boons.

The camel said:—

6. Let my neck, O holy one, become long through your favour, so that, O powerful lord, I may be able to get any food that may be even at the end of even a hundred Yojanas.

7. The great giver of boons said,—Let it be so!—Having got that boon, the camel then returned to his own forest.

8. Since the day of securing the boon, the foolish animal became idle. Indeed, stupefied by fate, the wretch did not from that day go out for grazing.

9. One day, while extending his long neck of a hundred Yojanas, the animal was engaged in picking his food without any trouble, there uprose a great storm.

10. Keeping his head and a portion of the neck within the cave of a mountain, the camel resolved to wait till the storm would be over. Meanwhile rain came down in torrents, deluging the whole Earth

11. Wetted by the rain and shivering with cold, a jackal, with his wife, dragged himself with difficulty towards that very cave and entered it quickly for protection.

12—13. Living as he did upon meat, and greatly hungry and tired as he was, O foremost of Bharata's race, the jackal, seeing the camel's neck, began to eat as much of it as he could. When he perceived that his neck was being eaten, the camel tried sorrowfully to shorten it.

14. But as he moved it up and down, the jackal and his wife, catching it, continued to eat it away.

15. Within a short time the camel was dead. Having thus killed and eaten the camel, the jackal then came out of the cave after the storm and shower had ceased.

16. Thus did that foolish camel die. See what a great evil followed idleness.

17. As for yourself, avoiding idleness and controlling your senses, do everything in the world with proper means. Manu himself has declared that victory rests upon intelligence.

18. All acts that are performed with the help of intelligence are regarded as the highest, those performd with the help of arms are middling, those perfor ned with

the help of feet are inferior, while those done by carrying loads are the worst.

19. If the king cleverly does his business and controls his senses, his kingdom lasts. Manu himself has declared that it is with the help of intelligence that an ambitious person succeeds in gaining victories.

20. In this world, O Yudhishthira, those, who listen to wise advice, those, O sinless one, who have allies, and act after proper scrutiny, succeeds in achieving all their objects.

21. A person with such means succeeds in ruling the entire Earth.

22. O you powerful like Indra himself, this has been declared by ancient sages, conversant with the scriptural injunctions! I, also, having my eyes on the scriptures, have said the same to you. Using your intelligence, do you act in this world, O king.'

CHAPTER CXIII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhisthira said:—

1. "Tell me, O foremost of Bharata's race, how a king, without the usual helps, having obtained a kingdom which is so valuable a possession, should treat a powerful enemy."

Bhishma said:—

2. 'Regarding it is cited the old story of the discourse between the Ocean and the Rivers.

3. In days of yore, eternal Ocean, that lord of Rivers, that refuge of the enemies of the gods, asked all the Rivers for solving this doubt that had arisen in his mind.

The Ocean said:—

4. Ye Rivers, I see that all of you, with your strong currents, wash away trees of huge trunks, with their roots and branches. You do not, however, ever bring to me a cane.

5. The canes that grow on your banks have small stems and are not strong. Do you refuse to wash them down through contempt, or are they of any utility to you?

6—7. I desire, therefore, to hear what is your motive about it. Indeed, why is it that canes, are not washed down by any of you from the banks where they grow?—Thus addressed, the River Ganga replied, to Ocean, that Lord of all Rivers, in these words of great significance, fraught with reason, and, therefore, liked of all.

Ganga said:—

8. Trees stand in one and the same place and are never displaced from where they stand. For this by their nature resisting our currents, they are obliged to leave the place of their growth. Canes, however, act otherwise.

9. The cane, seeing the advancing current, bends to it. The others do not act in this way. After the current has passed away, the cane resumes its pristine posture.

10. The cane is acquainted with the virtues of Time and opportunity. It is docile and obedient. It is yielding, but not stiff. Therefore, it stands where it grows, without being compelled to follow our current.

11. Those plants, trees, and creepers that bend and rise before the force of wind and water, are never rooted out.

Bhishma said:—

12. That person, who does not yield to the power of a powerful foe who has grown and who is competent to imprison or kill, soon meets with ruin.

13. That wise man, who acts after determining fully the strength and weakness, the power and energy, of himself and his enemies is never discomfitted.

14. An intelligent man, therefore, when he sees his enemy to be more powerful than himself, imitate the conduct of the cane. That is a sign of wisdom.'

CHAPTER CXIV.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhishthiira said:—

1. "How, O Bharata, should a learned and modest man behave, O chastiser of foes, when attacked with harsh speeches in the court by an ignorant person puffed up with conceit?"

Bhishma said:—

2. Listen, O king, how this subject has been treated of [in the scriptures], *i.e.*, how a person of good soul should endure in this world the abusive words of foolish persons.

3. If a person, when abused my another, does not become irate, he is then sure to win the merit of all the good deeds that have been done by the abuser. The endurer, in such a case, transfers the demerit of all his own bad deeds to the person who being angry absues him.

4—5. An intelligent man should pay no attention to an utterer of abusive words who resembles, after all, only a Tittibha uttering dissonant notes. One, who is possessed by hate is said to live in vain. A fool is often heard to say,—I addressed such words to such a respectable man amid such an assembly of men!—and to even boast of that wicked act.

6. He would add,—Abused by me, the man stood silent as if dead with shame!—Even thus does a shameless man boast of an act of which he should never boast.

7. Such a wretched wight should carefully be disregarded. The wise man should endure every thing that such a foolish person may say.

8. What can a vulgar person do by either his praise or blame? He is like a crow that caws uselessly in the forest.

9. If those, who blame others by only their words, could establish those accusations by such means, then, perhaps, their words would have been considered to be of some value. However, their words are as effective as those uttered by fools invoking death upon them with whom they fall out.

10. That man simply says that he is a bastard who indulges in such conduct and words. Indeed, he is like a peacock that dances while showing such a part of his body which should never be shown.

11. A person of pure conduct should never even speak with that sinful person, who does not scruple to utter anything or do anything.

12. That man, who speaks of one's qualities when the latter marks him and who speaks ill of him when he does not see him, is really like a dog. Such a person does not acquire heaven and the fruits of any knowledge and virtue that he may have.

13. The man, who speaks ill of one in his absence, loses the fruits of all his libations on fire and of the gifts he may make to even a hundred persons.

14. A wise man, therefore, should unhesitatingly avoid such a sinful person who should always be shunned by all honest men, as he would avoid the flesh of the dog.

15. That wicked wretch, who mentions the faults of a high-souled person, really displays his own evil nature even as a snake shows his hood.

16. The sensible man, who tries to oppose such a back-biter always engaged in doing a work congenial to himself, finds himself in the painful situation of a stupid ass sunk in a heap of ashes.

17. A man who always speaks ill of others, should be shunned like a furious wolf, or an infuriate elephant roaring madly, or a fierce dog.

18. Fie on that sinful wretch, who has followed the footsteps of the foolish who has transgressed all healthy restraints and modesty, who always injures others, and who does not care for his own prosperity.

19. If an honest man wishes to speak to such wretches when they try to humiliate him, he should thus be advised:—Do not allow yourself to be afflicted. A wordy torrents between a high and a low person is always disapproved by persons of sober intelligence.

20. A slanderous wretch, when influenced by an anger, may strike another with his palms, or throw dust or chaff at another, or frighten another by showing or grinding his teeth. But all this is well-known.

21. That man, who bears the reproaches and slanders of wicked men uttered in assemblies, or who reads frequently these instructions, never suffers any pain from words.'

CHAPTER CXV.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhishthira said:—

1. "O grandfather, O you of great wisdom, I have one great doubt which perplexes me! You should, O king, remove it! You are a promoter of our family.

2. You have described to us the slanderous speeches uttered by wicked men of bad conduct. I desire, however, to question you further.

3—4. That which is beneficial to a kingdom, that which yields happiness to the family of kings, that which yields good and advancement in the future and the present, that which is good regarding food, drink and the body, are topics upon which I wish you to dwell.

5. How should a king, who has been put on the throne and who continues to

occupy it, surrounded by friends, ministers and servants, please his subjects?

6—7. That king, who, taken away by his natural propensities and proclivities, becomes devoted to evil companions, and flatters wicked men for his being under the influence of his senses, finds all servants of good birth and blood displeased with him. Such a king never gets those objects the accomplishment of which depends upon one's having a number of good servants about him.

8. You, who are equal to Vrihaspati himself in intelligence, should describe to me these duties of kings which are difficult to be ascertained and thereby resolve my doubts.

9. You, O foremost of men, are ever engaged in encompassing the good of our family. For this reason you always describe to us on the duties of the kings. Endued with great wisdom, Vidura also gives us always valuable instruction.

10. Hearing instructions from you which are productive of good to our family and kingdom, I shall be able to live happily like a person pleased with having drunk the immortal nectar.

11. What classes of servants are to be considered as inferior and what as possessing all accomplishments? Helped by what class of servants or by servants of what kind of birth, should a king rule?

12. If the king choose to act alone and without servants, he can never protect his people. All persons, however, of high birth wish for the acquisition of sovereignty?"

Bhishma said:—

13. 'The king, O Bharata, cannot alone govern his kingdom. Without servants to help him, he cannot accomplish any object. Even if he gains any object, he cannot retain it.

14. That king, whose servants are all gifted with knowledge and wisdom, who always seek the well-being of their master, and who are of high birth and quiet disposition, enjoys the happiness of sovereignty.

15—16. That king, whose ministers are all born in respectable families, incapable of being alienated from him, who always live with him, who always give advice to their master, who are endued with wisdom and goodness, who have a knowldge of all things, who can provide for future events and contingencies, who have a good knowledge of the virtues of time, and who never regret for the past, succeeds in enjoying the happiness of sovereignty.

17. That king, whose servants partake of his sorrows and joys, who always do what he likes, who always try to accomplish their maser's objects, and all of whom are faithful, enjoys the happiness of sovereignty.

18. That king, whose subjects are always happy and magnanimous, and who always went to the path of the righteous, enjoys the happiness of sovereignty.

19. He is the best of kings, the various sources of whose revenue are managed and supervised by contented and trustworthy men who know fully the means of multiplying the finances.

20. That king acquires great riches and merit whose respositaries and barns are looked after by trustworthy, devoted, and uncovetous and scrupulous servants always bent upon gathering.

21. That king in whose city justice is administered properly which leads to the fining the plaintiff or the defendant, if his case is untrue, and in which criminal laws are administered after the mannar of Shankha and Likhita, acquires the merit of sovereignty.

22. That king, who wins over subjects by kindness, who is a master of the duties of kings, and who is mindful of six cardinal objects, acquires the merit of sovereignty.'

CHAPTER CXVI.

RAJADHARMANUSHASANA PARVA).—*Continued.*

Bhishma said:—

1. 'Regarding it is cited the following ancient history. That history is considered as one of the gratest precedent amongst good and wisemen.

2. That history is connected with the present subject. I heard it in the asylum of Rama the son of Jamadagni, recited by many foremost of Rishis.

3. In a certain large forest uninhabited by human beings, there lived an ascetic upon fruits and roots, practising rigid vows and with his senses under restraint.

4. Observing strict regulations and self-restraint, of great and pure soul, always making Vedic recitations, and of heart purified by fasts, he treated all creatures with goodness.

5. Highly intelligent, as he was, as he sat on his seat, the goodness of his conduct having been known to all the creatures that

dwelt in that forest, they used to approach him with affection.

6—7. Dreadful lions and tigers, infuriate elephants of huge body, leopards, rhinoceroses, bears, and other dreadful animals, living upon blood, used to come to the Rishi and question him politely. Indeed, all of them behaved towards him like disciples and slaves and always did what was agreeable to him.

8. Coming to him they made enquiries, and then went away to their respective habitations. One domestic animal, however, resided there permanently, never, leaving the ascetic at any time.

9. He was greatly attached to the saint. Weak and emaciated with fasts, he lived upon fruits and roots and water, and was tranquil and of inoffensive character.

10. Lying at the feet of that great Rishi as the latter sat, the dog, with a humane heart, became greatly attached to him for the affection with which he was treated.

11. One day a very strong leopard came there, leaving upon blood. Of a cruel nature and always delighted at the prospect of prey, the dreadful animal looked like a second Yama.

12. Licking the corners of his mouth with the tongue, and lashing his tail furiously, the leopard came there, stricken with hunger and thirst, with wide open jaws, desirous of catching the dog as his prey.

13. Seeing that dreadful animal coming, O king, the dog, in fear of his life, spoke to the ascetic as follows. Listen to them, O king!—

14. O Rishi, this leopard is an enemy of the dogs. It wishes to kill me. O great sage, do you so act that all my fears from this animal may be removed through your favour. O you of mighty arms, forsooth, you are omniscient.

15. Reading the thoughts of all creatures, the sage felt that the dog had sufficent cause for fear. Endued with the six attributes and capable of reading the voices of all animals, the sage said as follows.

The sage said :—

16. You shall have no fear of death from leopards any longer! Let your natural form disappear and be you a leopard, O son!—

17. Thereat, the dog was metamorphosed into a leopard with skin bright as gold. With stripes on his body and with huge teeth, thenceforth he began to live in that forest fearlessly.

18. Meanwhile, seeing before him an animal of his own species, the leopard, forthwith renounced all feelings of enmity towards it.

19. Sometime after, there came into that asylum a dreadful and hungry tiger with mouth wide open. Licking the corners of his mouth with the tongue, and eagerly desirous of drinking blood, that tiger began to approach the animal that had been metamorphosed into a leopard.

20. Seeing the hungry tiger of dreadful teeth approach that forest, the leopard sought the Rishi's protection for saving his life.

21. The sage, who had great affection for the the leopard for its living in the same place with him, immediately transformed his leopard into a tiger powerful for all enemies.

22. The tiger seeing a beast of his own species did not injure him, O king. Having in course of time been metamorphosed into a powerful tiger living upon flesh and blood, the dog, abstained from his former food of fruits and roots.

23. Indeed, from that time, O king, the transformed tiger lived, living upon the other animals of the forest, like a true king of beasts.'

CHAPTER CXVII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Bhishma said :—

1. 'Gratified with the flesh of killed beasts, the dog metamorphosed into a tiger, slept at his ease. One day as he lay on the yard of the asylum, an infuriate elephant came there, resembling a cloud.

2. Possessed of a huge stature, and rent cheeks, and having signs of the lotus on his body, and with broad frontal globes, the animal had huge tusks and a voice deep as the muttering of the clouds.

3. Seeing that infuriate elephant, proud of his strength, approach him, the tiger, moved with fear, sought refuge with the Rishi.

4. Thereupon that foremost of sages transformed the tiger into an elephant. Seeing an animal of his own species, the real elephant, huge as a mass of clouds, became afraid.

5. The Rishi's elephant then, covered with the filaments of lotus, dived gladly

into lakes abounding with lotuses and walked by their banks filled with rabbit holes.

6—7. Sufficient time passed away in this way. One day as the elephant was gladly passing along the vicinity of the asylum, there came before him a maned lion born in a mountain cave and accustomed to kill elephants.

8. Seeing the lion coming, the Rishi's elephant, from fear of life, began to tremble and sought refuge with the sage.

9. Thereupon the sage metamorphosed that prince of elephants into a lion. As the wild lion was an animal of the same species with him, the Rishi's lion no longer feared him. On the other hand, seeing a stronger beast of his own species before him, the wild lion became afraid.

10. The Rishi's lion began to live in that asylum within the forest. From fear of that animal, the other animals no longer ventured to approach the asylum. Indeed, they all seemed to be stricken with fear about the safety of their lives.

11—12. Sometime after, one day a destroyer of all animals, endued with great strength, terrorizing all creatures, having eight legs and eyes on the forehead, *viz.*, a Sharabha, came there. He came to that very asylum for slaying the Rishi's lion.

13. Seeing this, the sage transformed his lion into a very strong Sharabha.

14. Seeing the Rishi's Shrabha before him more powerful than himself, the wild Sharabha forthwith fled away from that forest.

15. Having been thus metamorphosed into a Sharabha by the saint, the animal lived happily by the side of his transformer.

16. All the animals then that lived in the neighbourhood were stricken with fear of that Shrabha. Their fear and the desire of saving their lives made them all fly away from that forest.

17. Filled with delight, the Sharabha continued daily to kill animals for his food. Metamorphosed into a carnivorous beast, he no longer liked fruits and roots upon which he had lived before.

18. One day that ungrateful beast who had first been a dog but who was now metamophosed into a Sharabha, eagerly thirsting for blood, wished to kill the sage.

19. The latter saw it all by his spiritual vision and ascetic power. Highly wise the sage, having learnt the object of the beast, spoke to him these words.

The sage said :—

20. O dog, you were first metamorphosed into a leopard. From a leopard you were then made a tiger. From a tiger you became an elephant with the temporal juice trickling adown your cheeks. You were then transformed into a lion.

21. From a powerful lion, you were then transformed into a Sharabha. Filled with love for you, it was I who transformed you into these various forms. You did not, and do not belong by birth, to any of those species.

22. Since, however, O sinful wretch, you wish to kill me who have done no injury to you, you will assume the form of your own species and be a dog again.

23. After this, that mean, foolish, and wicked animal, transformed into a Sharabha, again for the Rishi's curse, put on his own proper form of a dog.'

CHAPTER CXVIII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Bhishma said :—

1. 'Having once more assumed his proper form, the dog became very dispirited. Chiding him the Rishi drove the sinful creature from his asylum.

2—3. Following this example an intelligent king should appoint servants, each fit for the office assigned to him, and exercise proper control over them, having first ascertained their qualifications of truthfulness, purity, sincerity, general disposition, knowledge of the scriptures, conduct, birth, self-control, mercy, strength, energy, dignity, and forgiveness.

4. A king should never appoint a minister without first having examined him. If a king has about him low-born persons he can never be happy.

5. Even if persecuted without any fault by his master, a person of high birth never thinks of, in consequence of the respectability of his blood, injuring his master.

6. A mean and low-born individual, however, having obtained even great riches from his connection with some honest man, becomes an enemy of the latter if he is merely reproached.

7—14. A minister should be possessed of high birth and strength; he should be forgiving and self-controlled, and have all his senses under restraint; he should be free from the vice of rapacity, contented with his just gain, pleased with the prosperity of his master and friends, well-informed of the requirements place and time, ever engaged in attaching men to himself or his master by doing them good, always mindful of his duties seeking the good of his master, always careful, faithful in the discharge of his own duties, a thorough master of the art of war and peace, knowing full well the king's requirements about three objects, beloved by both the citizens and the denizens of the provinces, acquainted with all kinds of battle-array for breaking the enemy's ranks, capable of gladdening the hearts of his master, and of reading signs and gestures, acquainted with all requirements about march, skilled in the art of training elephants, shorn of pride, confident of his own powers, clever in the transaction of business, always doing what is right, of fair conduct, surrounded by honest friends, of sweet speech, possessed of pleasing features, capable of leading men, well-versed in policy, endued with accomplishments, energetic in action, active, ingenuous, of a sweet temper, modest in conversation patient, brave, rich, and capable of taking measures according to the requirements of place and time.

15. That king, who gets such a minister can never be humiliated or defeated by any one. Indeed, his kingdom by and by spreads over the Earth like the light of the moon.

16. A king, again, who is well-read in the scriptures, who considers righteousness as being superior to everything, who always protects his subjects, and who is endued with the following virtues, secures the love of all.

17—20. He should be patient, forgiving, of pure conduct, severe when necessity requires it, know the virtues of manliness, respectful towards his elders, possessed of a knowledge of the scriptures, ready to listen to the instructions and advice of competent men, capable of judging correctly from amongst the various course of action suggested to him, intelligent, of a retentive memory, ready to do what is just, self-controlled, always sweet-speeched, forgiving even to enemies, practising charity personally, possessed of faith, of lovely features, ready to help distressed persons, having ministers who always seek his well-being, free from egoism, never without a wife, and undisposed to do anything hastily. He should always reward his ministers when they perform anything great. He should love those who are devoted to him.

21. Avoiding idleness, he should always win over men by doing them good. He should always be cheerful in appearance. He should always look to the wants of his servants and never yield to anger. He should be magnanimous.

22. Without laying aside the rod of Punishment, he should hold it with propriety. He should make all men about him act fairly. Having spies for his eyes, he should always look after the affairs of his subjects, and should be a master of all matters relating to virtue and wealth. A king, who endued with these hundred qualifications, acquires the love of all. Every king should attempt to be such.

23. The king should also, O king, seek out good warriors possessed of the necessary qualifications, for helping him in protecting his kingdom.

24. A king, who seeks his own advancement, should never disregard his army. That king, whose soldiers are brave in battle, grateful in conduct, and well-read in the scriptures, whose army consists of infantry thoroughly versed in the works on religion and duty, whose elephant-warriors are brave, whose car-warriors are skilled in their own mode of fighting and well-versed in discharging arrows and in holding other weapons, succeeds in subjugating the whole Earth.

26. That king, who always tries to win over men to himself, who is ready for work, who is rich in friends and allies, becomes the foremost of kings.

27. A king, who has won over all men to himself, may, O Bharata, with the help of even a thousand brave horsemen, succeed in conquering the entire Earth.'

CHAPTER CXIX.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Bhishma said:—

1—2. 'Following the lesson drawn from the story of the dog, that king, who appoints his servants to offices for which each is, competent, enjoys the happiness of sovereignty. A dog should not, with becoming honors, be posted in a position far above that for which he is fit. If a dog be posted above that situation which is fit for him, he becomes inebriate with haughtiness.

3. Ministers should be appointed to offices for which they are competent and should possess accomplishments necessary for the same. Appointment of unworthy persons is not at all approved.

4. That king, who appoints servants to offices for which each is competent, succeeds, for such merit, to enjoy the happiness of sovereignty.

5. A Sharabha should occupy the position of a Sharabha; a lion should be elated with the power of a lion; a tiger should be placed in the position of a tiger; and a leopard should be placed in that of a leopard.

6. Servants should, according to the scriptural injunction, be appointed to offices for which each is competent. If you wish to achieve success, you should never appoint servants in offices higher than what they deserve.

7. That foolish king, who, disregarding precedent, appoints servants to offices for which they are not fit, fails to please his people.

8. A king, who wishes to have accomplished servants should never appoint persons who are shorn of intelligence, who are low-minded, who are without wisdom, who are not masters of their senses, and who are not highly born.

9. Men, who are honest, born in high family, brave, learned, shorn of malice and envy, noble, pure in conduct, and clever in business, deserve to be appointed as ministers.

10. Persons, who are humble, always ready to perform their duties, of a peaceful nature, pure in mind, adorned with various other gifts of nature, and are never spoken ill of for the offices they hold, should be the intimate companions of the king.

11. A lion should always associate with a lion. If one that is not a lion associates with a lion, it acquires all the advantages that belong to a lion.

12. That lion, however who, while performing the duties of a lion, has a pack of dogs only for his companions, never succeeds for such companionship, in performing those duties.

13. Thus, O monarh, a king may succeed in subjugating the entire Earth if he has for his ministers men endued with courage, wisdom, great learning, and high-birth.

14. O foremost of kings, kings should never keep a servant who is shorn of learning, sincerity, wisdom and great wealth.

15. Those men who are devoted to thei master proceed unimpeded like arrows. Kings should always speak sweet words to those servants who are always busy with doing good to their masters.

16. Kings should, always, diligently look after their treasuries. Indeed, kings depend on their treasuries. A king should, always, try to swell his treasuries.

17. Let your barns, O king, be filled with corn. And let them be entrused to honest servants. Do you try to increase your wealth and corn.

18. Let your servants, skilled in battle, always attend to their duties. It is desirable that they should be skilful in the management of horses.

19. O delighter of the Kurus, look to the wants of your kinsmen and friends. Be encircled by friends and relatives. Seek the good of your city.

20. By mentioning the example of the dog I have instructed you about the duties you should adopt towards your subjects. What further do you wish to hear?'

CHAPTER CXX.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhishthira said:—

1. "You have, O Bharata, described the many duties of king-craft, which were observed and laid down in days of yore by persons of ancient times conversant with royal duties.

2. You have, indeed, described fully those duties as approved by the wise. Do you, however, O foremost of Bharata's race, give us an abridgment of the same, so that we may keep it in memory."

Bhishma said:—

3. 'The protection of all creatures is considered the highest duty of the Kshatriya. Listen now to me, O king, as to how the duty of protection is to be performed.

4. A king conversant with his duties should put on many forms as the peacock displays plumes of various hues.

5. Keenness, crookedness, truth, and sincerity, are the qualities which should be present in him. He should practise impartially the qualities of goodness if he is to acquire happiness.

6. He must assume that particular color or form which is beneficial for the parti-

cular object which he tries to achieve. A king who can put on various forms succeeds in achieving even the most subtile objects.

7. Dumb like the peacock in autumn, he should keep his counsels close. He should speak little, and that little should be sweet. He should be of good features and well-read in the scriptures.

8. He should always be very careful about those gates through which dangers may come and befall him, like men guarding breaks in embankments through which the waters of large tanks may rush and flood their fields and houses. He should seek the protection of Brahmanas crowned with ascetic success as men seek the refuge of powerful rivers caused by the rain-water deposited within mountain lakes. That king, who wishes to amass riches should act like religious hypocrites who keep Sikha or tuft of hair.

9. The king should always have the rod of Punishment uplifted in his hands. He should always levy taxes carefully after examining the incomes and expenses of his subjects, like men going to a full-grown palmyra for drawing juice.

10. He should treat equitably his own subjects; cause the crops of his enemies to be crushed by the foot of his cavalry, march against enemies when his own wings have become strong; and mark all the sources of his own weakness.

11. He should announce the faults of his enemies; crush those who are their partizans; and collect riches from outside like a person plucking flowers from the forest.

12. He should kill those foremost of kings who are puffed up with might and stand with upraised heads like mountains, by bribing the governors of the forests and by ambuscades and sudden attacks.

13. Like the peacock in the rains, he should enter his nightly habitations alone and unseen. Indeed, he should enjoy, like the peacock, within his inner apartments, the company of his wives.

14. He should not put off his coat of mail. He should himself guard his own self, and avoid the nets spread out for him by the spies and secret agents of his enemies.

15–16. He should also gain over the spies of his enemies, but destroy them fully when opportunity presents itself. Like the peacocks the king should destroy his powerful and angry foes of crooked policy, and kill their force and drive them away from home. The king should also like the peacocks, do what is good to him, and gather wisdom from all sides as they collect insects even from the forest.

17. An wise and peacock-like king should thus govern his kingdom and pursue a policy which is good for him.

18. By dint of his own intelligence, he should determine what he is to do. By consulting with others he should either leave off or conform such resolution. Helped by that intelligence which is sharpened by the scriptures, one can fix his courses of action. Herein consists the utility of the scriptures.

19. By following the means of conciliation, he should create confidence in the hearts of his enemies. He should show his own strength. By judging of various courses of action in his own mind he should by dint of his own intelligence, make his decision.

20. The king should be a master of the arts of conciliating policy; he should be endued with wisdom and should be able to do what should be done and avoid the otherwise. A highly wise and intelligent person does not require counsels or instruction.

21—22. A wise man, who is endued with the intelligence of Vrihaspati, if he incurs obloquy, soon regains his true nature like heated iron dipped in water. A king should perform objects, of his own or of others, according to the injunctions of the scriptures.

23. A king, who knows well the means of acquiring riches, should always engage in his acts such men as are mild by nature and endued with wisdom, courage and great strength.

24. Seeing his servants employed in acts for which each is fit, the king should act in unision with them like the strings of a musical instrument, set to proper tension, according with their notes.

25. The king should do good to all persons without violating the injunctions of Righteousness. That king stands firm as a rock whom everybody regards—He is mine.

26. While settling the claims of litigants, the king, without making any difference between persons who are liked and those who are disliked by him, should preserve justice.

27—28. The king should appoint in all his offices such men as know very well the characteristics of particular families, of the people in general and of various countries; as are mild in words; as are of middle age; as have no shortcomings; as are devoted to good acts; as are never

careless; as are free from rapacity; as are possessed of learning and self-control; and as are firm in virtue and always ready to preserve the interests of both virtue and profit.

29. In this way, having determined the course of actions and their final ends, the king should accomplish them carefully; and instructed in all matters by his spies, he may live happily.

30. That king, who never yields to anger and joy without sufficient cause, who looks after all his acts himself, and who superintends his income and expenditure with his own eyes, succeeds in acquiring great wealth from the Earth.

31. That king is a master of his royal duties who rewards his officers and subjects publicly, who punishes those who deserve punishment, who protects his own self, and who protects his kingdom from every evil.

32. Like the Sun shedding his rays upon everything underneath, the king should always look after his kingdom himself, and helped by his intelligence, he should supervise all his spies and officers.

33. The king should collect wealth from his subjects at the proper time. He should never announce what he does. Like an intelligent person milking his cow every day, the king should milk his kingdom every day.

34. As the bee gathers honey from flowers gradually, the king should collect wealth gradually from his kingdom for keeping it in store.

35. Having kept apart a sufficient portion, he should with the remaining portion acquire religious merit and gratify his desires for pleasure. That king, who is acquainted with duties and who is gifted with intelligence, would never squander what has been stored.

36. The king should never disregard any wealth, however little it may be; he should never belittle his foes for their powerlessness; he should, by his own intelligence, examine his ownself; he should never place confidence in ignorant persons.

37-38. Steadiness, cleverness, self-control, intelligence, health, patience, bravery, and attention to the requirements of time and place,—these eight qualities always multiply wealth, be it small or be it much. A little fire, fed with clarified butter, may end into a conflagration. A single seed may produce a thousand trees. A king, therefore, even when he knows that his income and expenditure are great, should not neglect the smaller items.

39. An enemy, whether he be a child, a young man, or an aged one, succeeds in killing a careless person. An insignificant enemy, when he becomes powerful, may root out a king. A king, therefore, who is conversant with the requirements of time is the greatest of all kings.

40. An enemy, strong or weak, impelled by malice, may very soon destroy the fame of a king, impede the acquisition of religious merit by him; and deprive him of even his energy. Therefore, a king, who is of a controlled mind, should never be careless when he has an enemy.

41. If an intelligent king desires for riches and victory, he should, after knowing his expenditure, income, savings, and administration, make either peace or war. For this reason the king should seek the help of an intelligent minister.

42. Brilliant intelligence weakens even a powerful person; by intelligence the growing power may be protected; a growing enemy is weakened by the help of intelligence; therefore, every work which is undertaken with intelligence is deserving of praise.

43. A king, who is patient and without any fault, may, if he likes, obtain the fruition of all his wishes, with the help of even a small force. That king, however, who wishes to be encircled by a number of self-seeking flatterers, can never derive the smallest benefit.

44. For these reasons, the king should mildly collect wealth from his subjects. If a king continually oppresses his people, he is destroyed like a flash of lightning that shines only for a second.

45. Learning, penances, immense wealth, indeed, everything, can be acquired by exertion. Exertion of embodied creatures is governed by intelligence. Exertion, therefore, is the greatest of all things.

46. The human body is the habitation of many intelligent, and energetic creatures, of Shakra, of Vishnu, of Saraswati, and of other beings. A learned man, therefore, should never disregard the body.

47. A covetous man should be brought under control by continued presents. He that is covetous is never satiated with taking other people's riches. Every one, however, becomes covetous of happiness. If a person, therefore, becomes destitute of wealth, he becomes shorn of virtue and pleasure.

48. A covetous man seeks to take to himself the riches, the enjoyments, the sons and daughters, and the affluence of others. Every kind of fault is seen in covetous men.

The king, therefore, should never appoint a covetous man as his minister or officer.

49. A king should even send a low person to ascertain the disposition and doings of his enemies. A wise king should frustrate all the attempts and objects of his enemies.

50. That confident and high-born king who seeks instruction from learned and pious Brahmanas and who is protected by his ministers, can keep all his tributary chiefs under proper control.

51. O king, I have briefly described to you of all the duties laid down in the scriptures. Attend to them, helped by your intelligence. That king, who, in obeying his protector, attends to these, succeeds in ruling the whole Earth.

52. That king, who neglects the happiness which policy yields and seeks for that which chance may bring, never succeeds in enjoying the happiness of sovereignty or in acquiring blissful regions hereafter.

53. By properly looking to the requirements of war and peace, a careful king, succeeds in killing even such foes as are highly rich, adored for intelligence and good conduct, endued with accomplishments, brave in battle, and ready for work.

54. The king should find out those means which are supplied by different kinds of acts and measures. He should never depend upon destiny. One who sees faults in innocent persons, never succeeds in acquiring prosperity and fame.

55. When two friends engage in doing one and the same act, a wise man always praises him among the two who undertakes the heavier share of work.

56. Do you practise these duties of kings that I have described to you. Be ready to perform the duty of protecting men. You may then easily acquire the meed of virtue. All the regions of happiness hereafter depend upon merit.'

CHAPTER CXXI.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhishthira said :—

1. "O grandfather, you have now finished your discourse upon the duties of kings. From what you have said it appears that punishment occupies a high position and is the master of everything, for everything depends upon punishment.

2—3. It seems, O powerful one, that punishment, which is highly powerful and which is present everywhere, is the foremost of all beings among either gods and Rishis and great Pitris and Yakshas and Rakshas and Pishachas and Sadhyas, or living beings in this world consisting of beasts and birds.

4. You have said that the entire universe, mobile and immobile, including gods, Asuras, and men, depends upon punishment.

5. I now wish, O foremost of Bharata's race, to know truly who Punishment is. Of what kind is he? What is his form? What is his nature?

6. Of what is he made? Whence is his origin? What are his features? What is his splendour? How does he remain awake among living creatures so vigilantly?

7. Who is he that remains perpetually awake, protecting this universe? Who is he that is known to be the greatest of all things? Who, indeed, is that high person called punishment? What is that upon which Punishment depends? And what is his movement?

Bhishma said :—

8. 'Listen, O scion of the Kurus, who is punishment and why is he also called Vyavahara. That upon whom all things depend is called punishment.

9. Punishment is that by which righteousness is maintained. He is sometimes called Vyavahara. Punishment is called as such so that the righteousness of a king who is wide awake may not suffer extinction.

10—11. It is, therefore, that the name Vyavahara is applied to it. In days of yore, Manu, O King, declared first of all this truth, *viz.*,—He who protects all creatures, the loved and the hated equally, by impartially holding the rod of punishment, is said to be the righteousness incarnate.

12. These words, that I have said, were, O king, first uttered in days of yore by Manu. They represent the great words of Brahmana.

13. And because these words were spoken first, therefore, they are known as the first. And since Punishment which stops the misappropriation of other people's wealth, therefore, Punishment has come to be called by the name of Vyavahara.

14. The aggregate of three objects always depends on well-applied Punishment. Punishment is a great god. In form he looks like a burning fire.

15. His complexion is dark like that of the petals of the blue lotus. He has four teeth, four arms and eight legs and many eyes. His ears are pointed like arrows and his hair stands upright.

16. He has matted locks and two tongues. His face has the color of copper, and he is clad in a lion's skin. That irresistible god assumes such a dreadful form.

17—18. Assuming again the form of the sword, the bow, the mace, the dart, the trident, the mallet, the arrow, the thick and short club, the battle-axe, the discus, the noose, the heavy bludgeon, the rapier, the lance, and, in fact, of every sort of weapon that exists on Earth, Punishment moves in the world.

19. Indeed, Punishment moves on Earth, piercing and cutting and assenting and lopping off and dividing and striking and killing and rushing against its victims.

20—22. These, O Yudhisthira, are some of the names of Punishment *viz.*, sword, Sabre, Righteousness, Fury, the Irresistible, the father of prosperity, Victory, Punisher, Checker, the Eternal, the Scriptures, Brahmana, Mantra, Avenger, the Foremost of first Legislators, Judge, the Undecaying, God, the individual of irresistible course, the Ever-going, the First-born, the individual without love, the Soul of Rudra, the eldest Manu, and the great Benefiter.

23. Punishment is the holy Vishnu. He is the powerful Narayana. And because he always puts on dreadful form, therefore he is called Mahapurusha.

24. His wife Morality passes by the names of Brahman's daughter, Lakshmi, Vritti, Saraswati, and Mother of the universe. Punishment has thus many forms.

25—33. Blessing and curse, pleasure and pain, righteousness and unrighteousness strength and weakness, fortune and misfortune, merit and demerit, virtue and fault, liking and disliking, season and month, night and day and hour, carefulness and carelessness, joy and anger, peace and self-control, destiny and manliness, salvation and damnation, fear and intrepidity, injury and abstention from injury, penances and sacrifice and rigid abstinence, poison and wholesome food, the beginning, the middle, and the end, the result of all murderous acts, insolence, insanity, arrogance, pride, patience, policy, impolicy, powerlessness and power, respect, disrespect, decay and firmness, humility, tharity, fitness of time and unfitness of time, falsehood, wisdom, truth, belief, disbelief, impotence, trade, profit, loss, success, defeat, fierceness, mildness, death, acquisition and non-acquisition, agreement, and disagreement, what should be done and what should not be done, strength and weakness, malice and good will, righteousness and unrighteousness, shame and shamelessness, modesty, prosperity, and adversity, energy, acts, learning, eloquence, keenness of understanding,—all these, O Yudhisthira, are forms of Punishment in this world. Therefore, punishment has many forms.

34. If punishment had not existed, all creatures would have struck one another. Through fear of punishment, O Yudhisthira, living creatures do not kill one another.

35. O king, always protected by punishment, the subjects, increase the might of their ruler. It is for this that punishment is regarded as the highest refuge of all.

36. Punishment, O king, quickly sets the world on the path of righteousness. Depend upon truth, righteousness exists in the Brahmanas.

37. Filled with righteousness, leading Brahmanas take to the study of the Vedas. From the Vedas the sacrifices originate. Sacrifices please the gods.

38. The gods being gratified, commend the dwellers of the Earth to Indra. For benefiting the inhabitants of the Earth, Indra gives them food.

39. The life of all creatures depends upon food. From food creatures derive their support and growth. Punishment in the shape of king remains wakeful amongst them.

40. For serving this object, punishment assumes the form of a Kshatriya among men. Protecting men he remains awake, always careful and never decaying.

41. Punishment has again these other eight names, *viz.* God, Man, Life, Power, Heart, the Lord of all creatures, the Soul of all things, and the Living creature.

42. God gave both prosperity and the rod of punishment to the king who is possessed of strength and who is a combination of five expedients.

43. Nobility of blood, rich ministers, knowledge, the various kinds of forces with the eight objects mentioned below, and the other force, should be sought for by the king, O Yudhisthira.

44. Those eight objects are elephants, horses, cars, infantry, boats, impressed

labourers, increase of population, and cattle, such as sheep, etc.

45. Well-armed soldiers car-warriors, elephant-warriors, cavalry, infantry, officers and surgeons form the limbs.

46—47. Beggars, principal judges, astrologers, performers of propitiatory and *Atharvan* rites, treasury, allies, grain, and all other requisites, form the body, composed of seven attributes and eight limbs, of a kingdom. Punishment is another powerful limb of a kingdom. Punishment is the creator of a kingdom.

48. God himself has, with great care, sent Punishment for the use of the Kshatriya. This eternal universe is impartial Punishment's self.

49. There is nothing which deserves greater respect from kings than Punishment by which the ways of Righteousness are marked out. Brahman himself, for the protection of the world and for establishing the duties of different orders, sent down Punishment.

50. There is another kind of Vyavahara (Law) originating from the disputes of litigants which also has sprung from Brahman. Principally marked by a belief in either of the two parties, that Vyavahara, (Law) yields great good.

51. There is another kind of Vyavahara which has the Veda for its soul. It also originates from the Veda. There is, O foremost of kings, a third kind of Vyavahara (Law) which is connected with family customs but which is quite of a piece with the scriptures.

52. That Vyavahara (Law) which has, as above, been said to be marked by a belief in either of two litigant parties, should be known by us as being inherent in the king. It should be also known by the name of Punishment, as also by the name of Evidence.

53. Although Punishment is regulated by Evidence, yet it depends upon Law. Vyavahara (Law) is really based upon Vedic precepts.

54. That Vyavahara (Law), which originates from the Vedas, is Morality or duty. It yields good to persons believing in duty and morality; men of purified souls have spoken of that Vyavahara (Law) as they have done of ordinary law.

55. The third kind of Vyavahara is also a protector of men, and it also originates from the Veda, O Yudhishthira! It keeps up the three worlds. It has Truth for its soul and yields prosperity.

56. That which is punishment is eternal Vyavahara. That which has been said to be Vyavahara is really the Veda.

57. That which is the Veda is morality and duty. What is morality and duty is the path of Righteousness. This last in the beginning had been the Grandfather Brahman, that Lord of all creatures.

58. Brahman is the Creator of the entire universe with the gods and Asuras and Rakshasas and human beings and snakes, and of every other thing.

59. Hence that law which is characterised by a belief in either of two litigant parties has also originated from him. Therefore, he has laid down the following regarding Vyavahara.

60. Neither mother, nor father, nor brother, nor wife, nor priest, is unpunishable with that king who governs agreeably to his duty.'

CHAPTER CXXII.

(RAJADHARMANUSHAISANA PARVA).—*Continued.*

Bhishma said:—

1. 'Regarding it is cited the following old story. There was among the Angas a highly effulgent king called Vasuhoma.

2. That king was always engaged in acts of piety, and accompanied by his wife he always practised the austerest penances. He went to the spot called Munjaprishtha highly respected by the Pitris and the celestial Rishis.

3. There, on that peak of Himavat, near the golden mountain of Meru, Rama, sitting under the shade of a well-known banian, had tied his matted locks together.

4. From that time, O king, the spot, which is a favorite resort of Rudra, passed by the name of Munjaprishtha among Rishis of rigid vows.

5. Living there, king Vasuhoma acquired many pious attributes and, having gained the regard of the Brahmanas, came to be regarded as a celestial Rishi in holiness.

6. One day, that grinder of enemies, that friend of Shakra, *viz.*, king Mandhatr of great soul, came to Vasuhoma on his mountain retreat.

7. Arrived there, and seeing king Vasuhoma of austere penances, stood humbly before the latter.

8. Vasuhoma offered his guest water to wash his feet, and the Arghya consisting of the usual articles, and enquired of him about the well-being or otherwise of his kingdom consisting of seven limbs.

9. After this, Vasuhoma addressed his royal guest who strictly followed the conduct of the righteous men of old, saying,—What, O king, shall I do for you,

10. Thus addressed, O delighter of the Kurus, Mandhatri, that best of kings, highly pleased, answered the greatly wise Vasuhoma seated at his ease, in the following words,

Mandhatri said:—

11. You have O king, studied all the doctrines of Vrihaspati! O best of men, you know also the doctrines laid down by Ushanas.

12. I wish to know what is the origin of Punishment. What was awake before Punishment? What also is said to be its end?

13. How came Punishment to depend upon the Kshatriya? Tell me all this, O you of great wisdom. I approach you as a disciple ready to give you the tuition fee.

Vasuhoma said:—

14. Listen, O king, as to how Punishment, that upholder of the world, sprang up. It is the soul of righteousness, and eternal, and was created for preserving the proper government of all creatures.

15. We have heard that once upon a time, the Grandfather of all the worlds, *viz.*, the divine Brahmana, desiring to celebrate a sacrifice, could not find a priest equally qualified like himself.

16. Therefore, he once conceived in his brain and held the fœtus there for many long years. After a thousand years, the great god sneezed. In that act, the fœtus dropped from his head.

17. The divine being, O chastiser of foes, who was thus born from Brahman passed by the name of Kashupa. Highly powerful he became a lord of creatures. That Kashupa officiated as priest, O king, in the sacrifice of the high-souled Grandfather.

18. Upon the commencement of that sacrifice, of Brahman, O best of kings, punishment disappeared on account of the visible form that the Grandfather was then obliged to assume.

19. Punishment having disappeared, a great confusion arose among all creatures. There was no longer any distinction between what should be done and what should not. All difference, again, between clean and unclean food disappeared.

20. Men could not distinguish between what drink was allowable and what drink was not. All creatures began to injure one another. There were no restraints about the union of the sexes. All idea of property disappeared.

21. All creatures began to rob, snatching meat from one another. The strong began to kill the weak. Nobody cared the least for his neighbour.

22—23. Then, having adored the divine and eternal Vishnu, the grandfather addressed that great boon-giving god, saying,—You should, O Keshava, show mercy on the present occasion. Let it be so ordained by you that the confusion that has already set in may disappear.

24. Thus addressed, that foremost of gods, armed with an enormous Shula, thinking for some time, converted his own self into the form of Punishment.

25. From that form, having Righteousness for its legs, the goddess Saraswati created Danda-niti (Science of Punishment) which very soon became celebrated all over the world.

26. Thereafter the great god armed with a huge Shula, having again reflected for sometime, appointed a few among the gods as the rulers of their respective classes.

27. It was then that he made the divine Indra of a thousand eyes the king of gods. Yama the son of Vivaswat was made the lord of the departed manes.

28. Kuvera was made the lord of riches and of all the Rakshasas. Meru was made the king of the mountains, and Ocean was made the lord of the rivers.

29. The powerful Varuna was made the lord of the waters and of the Asuras, Death was made the lord of life and of all living creatures, and Fire was made the chief of all things possessed of energy.

30. The powerful Ishana the great and eternal Mahadeva, of three eyes, was made the king of the Rudras.

31. Vashishtha was made the king of the Brahmanas, and Jatavedas was made the chief of the Vasus. Surya was made the lord of all luminous bodies, and Chandramas was made the lord of Stars and constellations.

32. Anshumat was made the chief of all herbs, and the powerful and foremost of deities, *viz.*, Kumara or Skanda, having

twelve arms, was made the lord of all the spirits and ghosts.

33. Time, containing the seeds of both origin and destruction was made the lord of all creatures, as also of the four parts of Death *viz.*, weapons, diseases Yama, and acts, and lastly of grief and joy.

34. The Shrutis say that the great god Mahadeva, that lord of lords, O king, armed with Shula, is the lord of the Rudras.

35. The rod of punishment was given to Brahman's latest-born son, *viz.*, Kashupa, the lord of all creatures and the foremost of the virtuous.

36. Upon the completion of that sacrifice according to due rites, Mahadeva after making proper reverence handed over Punishment, that protector of Righteousness, to Vishnu.

37. Vishnu gave it to Angiras, and Angiras, that foremost of ascetics, handed it over to Indra and Marichi. Marichi gave it to Bhrigu.

38. Bhrigu gave that rod intended for the protection of righteousness to all the Rishis. The Rishis gave it to the Regents of the quarters, and the Regents made it over again to Kashupa.

39. Kashupa then handed it over to Manu the son of Surya. The god of Shraddhas (*viz.*, Manu), gave it to his sons for the sake of true righteousness and riches.

40. Punishment should be meted out with discrimination, guided by righteousness and not by caprice. It is intended for checking the wicked. Fines and confiscation are intended for creating terror, and not for replenishing the king's treasury.

41. The wounding of one's body or the infliction of death should not be made for trivial causes. The infliction of physical pain by various means, hurling from tops of mountains, and banishment also, should not be guided by similar causes.

42. Surya's son Manu gave the rod of punishment, (to his sons) for the protection of the world. Punishment in the hands of successive holders, remains awake, protecting all creatures.

44—49. At the top of the ladder, the divine Indra is awake; after him, Agni of burning flames; after him, Varuna; after Varuna, Prajapati; after Prajapati, Righteousness whose essence is restraint; after Righteousness, the son of Brahman, *viz.*, the eternal Law; after Law, Energy is awake, employed in the act of protection; after Energy, the herbs; after the herbs, the mountains; after the mountains, all kinds of juices and their attributes; after these, the goddess Niriti; after Niriti, the planets and the luminous bodies in heaven; after these, the Vedas; after the Vedas, the powerful form of Vishnu with the horse head; after him the almighty and eternal grandfather, *viz.*, Brahman; after the grandfather, the divine and blessed Mahadeva; after Mahadeva, the Vishwedevas; after them, the great Rishis; after the Rishis, the divine Soma; after Soma, the eternal duties; after the gods, the Brahmanans are awake.

50. After the Brahmanas, the Kshatriyas are piously protecting all creatures. The universe, consisting of mobile and immobile creatures, is kept awake by the Kshatriyas.

51. Creatures are kept awake in this world, and Punishment is awake is among them. Effulgent like the Grandfather himself, Punishment keeps together and maintains everything.

52—53. Time, O Bharata, is always awake, in the begining, the middle, and the end. The lord of all the worlds, the lord of all creatures, the powerful and blessed Mahadeva, the god of gods, is always awake. He passes also by the names Kapardin, Shankara, Rudra, Bhava, Sthanu, and the lord of Uma.

54. Thus Punishment also keeps awake in the beginning, the middle and the end. A virtuous king should duly rule, guided by Punishment.

Bhishma said:—

55. That person who listens to this teaching of Vasuhoma, and having listened to it behaves according to its trend, is sure to acquire the fruition of all his desires.

56. I have now, O foremost of men, told you everything as to who Punishment is, that restrainer of the universe which is governed by righteousness.'

CHAPTER CXXIII.

(RAJADHARMANUSHASANA PARVA.)—*Continued.*

Yudhishthira said:—

1. I wish, O sire, to hear the final conclusions about Virtue, Profit and Pleasure. Depending upon which of these does life proceed?

2. What are the origins of Virtue, Profit and Pleasure? What is again the out

come of those three? They are sometimes seen intermixed with one another, and sometimes to exist separately and independently of one another."

Bhishma said :—

3. 'When men in this world try with pure hearts to gain Profit with the help of Virtue, then those three, *viz.*, Virtue, Profit, and Pleasure, may be seen to exist in a state of union regarding time, cause, and action.

4. Profit originates from virtue, and Pleasure is the fruit of Profit. All the three again originate from Will. Will is connected with the objects.

5. All objects exist in a body for gratifying the desire of enjoyment. Upon these depend the threefold objects of life. Renunciation of all objects is liberation.

6. It is said that Virtue is sought for the protection of the body, and Profit is for the acquisition of Virtue. Pleasure is merely the gratification of the senses. All the three are, therefore, pervaded the quality of Rajas (darkness.)

7. Virtue, Profit, and Pleasure, when sought for the sake of heaven and such other rewards, are considered remote, because the rewards themselves are remote. They are near when sought, however, for the sake of Knowledge of Self. One should seek them for the purity of soul. One should not renounce them even in mind. If Virtue, Profit, and Pleasure are to be abandoned, one should abandon them when one has liberated one's self by ascetic penances.

8. The aim of the threefold objects is emancipation. I wish men could attain it. One's acts, undertaken and completed with even the help of intelligence may or may not yield the expected fruits.

9. Virtue is not always the root of Profit, for other things than Virtue lead to Wealth. There is again the opposite view. In some cases, Wealth acquired has produced evil. Other things again than Wealth have brought on the acquisition of Virtue. Therefore, an ignorant man, whose understanding has been debased by ignorance, never succeeds in acquiring the highest object of Virtue and Profit, *viz.*, Emancipation.

10. The defeat of Virtue consists in the desire of reward; that of Profit consists in amassing it; when freed from these impurities, they yield mighty fruits.

11. Regarding it is cited the discourse that took place in days of yore between Kamandaka and Angarishtha.

12. One day having waited for the opportunity, king Angarishtha saluted the Rishi Kamanda as he was seated at his ease, and put to him the following questions.—

13. If a king, under the influence of lust and folly, commits sin for which he afterwards repents, how, O Rishi, can those sins be destroyed.

14. If again a man, guided by ignorance, does what is sinful in the belief that he is acting piously, how shall the king suppress that sin prevalent among men?

Kamanda said :—

15. That man, who, renouncing Virtue and Profit, pursues only Pleasure, reaps as the result of such conduct the destruction of his intelligence.

16. The destruction of intelligence is followed by carelessness which at once destroys both Virtue and Profit. Such carelessness, beget dreadful atheism and systematic wickedness.

17. If the king does not subdue those wicked men of sinful conduct, all good subjects then live in dread of him like a person living in a room within which a snake has concealed itself.

18. The subjects do not follow such a king. Brahmanas and all pious persons also do the same. As a consequence the king incurs grave danger, and ultimately the risk of his life.

19. Laden with infamy and insult, he has to carry on a miserable existence. A life of infamy, however, is tantamount to death.

20. Men well read in the scriptures have laid down the following expedients for suppressing sin. The king should always study the three Vedas. He should respect the Brahmanas and do them good.

21. He should be given to righteousness. He should make alliance with high families. He should serve the great Brahmanas endued with the virtue of forgiveness.

22. He should perform ablutions and recite sacred Mantras and thus spend his days happily. Banishing all wicked subjects from himself and his kingdom, he should live with virtuous men.

23. He should please all persons by sweet words or good acts. He should say to all,—I am yours,—and declare the virtues of even his enemies.

24. By behaving thus he may soon cleanse himself of his sins, and gain the

high esteem of all. Forsooth, by such a conduct all his sins will be destroyed.

25. You should satisfy all those great duties which your seniors and preceptors would indicate. You are sure to acquire great blessings through the grace of your seniors and preceptors.'

CHAPTER CXXIV.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhisthira said:—

1. "All persons on Earth, O foremost of men, speak highly of virtuous conduct, I have, however, great misgivings regarding this subject of their praise.

2. If the subject be not far from our comprehension, O foremost of virtuous men, I wish to hear everything about the way in which virtuous conduct can be acquired.

3. How is, that conduct acquired, O Bharata! I wish to hear it. Tell me also, O foremost of orators, what are the characteristics of that conduct."

Bhishma said:—

4. 'Formerly, O givers of honors, Duryodhana while burning within at your and your brothers' prosperity at Indraprastha, and for the jeers he received for his mistakes at the grand palace, had asked his father Dhritarashtra the same question. Hear what transpired at that time, O Bharata.

6. Having seen that grand palace and that great prosperity of yours, Duryodhana, while sitting before his father described to him of all he had seen.

7. Having heard the words of Duryodhana, Dhritarashtra, addressing his son and Karna, replied to him as follows.

Dhritarashtra said:—

8. Why do you grieve, O son! I wish to hear the cause fully. If after hearing the reasons they appear to be sufficient, I shall then try to instruct you.

9. O subjugator of hostile towns, you too have acquired great affluence. All your brothers are ever obedient to you, as also all your friends and relatives.

10. You are clad in the best robes. You take the richest food. Horses of the best species bear you. Why then have you become pale and emaciated?

Duryodhana said:—

11. Ten thousands of great Snataka Brahmananas daily take their food at Yudhishthira's place from plates of gold.

12—13. Seeing his beautiful palace adorned with excellent flowers and fruits, his horses of the Tittiri and the Kalmasha breeds, his dresses of various sorts, indeed, seeing that high prosperity of my enemies, *viz.*, the sons of Pandu,—a prosperity resembling that of Vaishravana himself,—I am burning with grief, O Bharata!—

Dhritarashtra said:—

14. If you wish, O sire, to acquire prosperity like that of Yudhishthira or that which is even superior to it, do you then, O son, try to be of virtuous conduct.

15. Forsooth, one may, by his conduct alone, conquer the three worlds. There is nothing which virtuous persons cannot obtain.

16. Mandhatri conquered the whole world in only one night, Janamejaya, in course of three; and Nabhaga, in course of seven.

17. All these kings were endued with mercy and virtuous conduct. Therefore, the Earth came to them at their will, won over by their virtues!

Duryodhana said:—

18. I wish to hear, O Bharata, how that conduct may be acquired, by which the Earth was won by them so quickly!—

Dhritarashtra said:—

19. Regarding it the following old narrative is cited. It was formerly recited by Narada, with regard to virtuous conduct.

20. In days of yore, the Daitya Prahlada, by the merit of his conduct, snatched from the great Indra his sovereignty and brought the three worlds under subjection.

21. Shakra then, with joined hands, approached Vrihaspati. Endued with great wisdom, the god of the celestials addressed the great preceptor, saying,—I desire you to tell me the source of happiness.

22. Thus accosted, Vrihaspati said to him that Knowledge is the source of the greatest happiness.

23. Indeed, Vrihaspati pointed out Knowledge to be the source of supreme happiness. Indra, however, once more asked him as to whether there was any thing superior to that.

Vrihsapati said :—

24. There is some thing, O son, which is still higher. The great Bhargava (Ushanas) will instruct you better. Go to him, blessed be you, and enquire of him, O king of the celestials!

25. Endued with great ascetic merit and effulgence, the king of the celestials then went to Bhargava and acquired from him, with a gratified heart, a knowledge of that which was to his greatest good.

26. Acquiring the permission of the great Bhargava, the celebrator of a hundred sacrifices once more asked the sage as to whether there was anything superior to what the sage had already told him.

27. The omniscient Bhargava said,—The great Prahlada has better knowledge!—Learning this, Indra became highly pleased.

28. The chastiser of Paka, endued with supreme intelligence, assumed the form of a Brahman and going to Prahlada, asked him saying—I desire to hear what conduces to felicity.

29. Prahlada answered the Brahmana, saying,—O chief of the twice-born, I have no time, being wholly engaged with the task of ruling the three worlds! I cannot therefore, instruct you.

30. The Brahmana said,—O king when you may have leisure, I wish to listen to your instructions about that conduct which yields good!

31. At this answer, king Prahlada became pleased with that Brahma-Vadin. Saying,—So be it!—he availed of a favorable opportunity for delivering to the Brahman the truths of knowledge.

32. The Brahmana duly treated Prahlada as a disciple should his preceptor, and began with his whole heart to do what Prahlada wished,

33. Many a time the Brahmana enquired, saying,—O chastiser of enemies by what means have you been able to acquire the sovereignty of the three worlds? Tell me, O pious king, what those means are!—Prahlada, O king, answered the question of the Brahmana.

Prahlada said :—

34. I do not, O twice-born one, feel any pride for my being a king, nor do I entertain any hostile feelings towards the Brahmanas! On the other hand, I accept and follow the policy they describe to me based upon the teachings of Shukra.

35. Full confident they say to me what they wish to say, and restrain me from unrighteous or improper courses. I am ever obedient to the teachings of Shukra. I wait upon and serve the Brahmanas and my elders. I bear no malice.

36. I am of righteous soul. I have conquered anger. I am self-controlled, and all my senses are under restraint. Those twice-born ones that are my instructors give me wholesome advice like bees dropping honey into the cells of their comb.

37. I taste the ambrosia dropped by those learned men, and like the Moon among the stars I live among the members of my family.

38. Even listening to the teachings of Shukra from the lips of Brahmanas and following them in practice, is this nectar on Earth, even this is the clearest eye.

39—40. The good of a man consists in these.—Thus said Prahlada to that utterer of Brahma. Served dutifully by him, the chief of the Asuras once more said,—O foremost of twice-born ones, I am highly pleased with you for your dutiful conduct towards me. Ask of me the boon you wish, blessed be you, for I shall grant you what you will ask.

41. The Brahmana answered the king of th Asuras saying,—Very well. I will obey you.—Prahlada, pleased with him,—said,—Take what you wish.

The Brahmana said :—

42. If, O king, you have been pleased with me and if you wish to do what is agreeable to me, I wish then to acquire your behaviour! This is the boon that I pray for.

43. At this, though pleased, Prahlada became stricken with a great fear. Indeed when this boon was indicated by the Brahmana, the Asura king thought that the solicitor could not be an ordinary person.

44. Wondering much, Prahlada at last said,—Let it be so!—Having, however, granted the boon, the Asura king became filled with grief.

45. Having received the boon, the Brahmana went away, but Prahlada, O king, was stricken with a deep anxiety and knew not what to do.

46. While the Asura king sat brooding over the matter, a flame of light came out of his person. It had a shadowy form of great effulgence and huge proportions. Prahlada asked the form, saying,—Who

are You?—The form answered, saying,—I am the embodiment of your conduct. Renounced by you I am going away.

48. I shall henceforth, O king, dwell in that blameless and foremost of Brahmanas who had become your devoted disciple!—Having said these words, the form vanished and soon after entered the body of Shakra.

49. After the disappearance of that form, another of similar form issued out of Prahlada's body. The Daitya king addressing it, said,—Who are you?

50. The form answered, saying,—Know me, O Prahlada, for the embodiment of Righteousness, I shall go there where that foremost of Brahmanas is, for, O king of the Daityas, I reside there where Conduct lives!

51. Upon the disappearance of Righteousness, a third highly effulgent form, O monarch, issued out of the body of the great Prahlada.

52. Asked by Prahlada as to who he was, that highly effulgent form answered, saying,—Know, O king of the Daityas, that I am Truth. I shall leave you, following the way of Righteousness!

53. After Truth had left Prahlada, following Righteousness, another great person issued out of Prahlada's body. Asked by the Daitya king, the mighty being answered,—I am the embodiment of good works. Know, O Prahlada, that I live there where the Truth lives!

54. After this one had left Prahlada, another being come out, giving vent to loud and deep cries. Addressed by Prahlada, he answered,—Know that I am Power. I live there where good works are.

55. Having said these words, Power went away where good works had gone. After this, a goddess of great effulgence came out of Prahlada's person.

56. The Daitya king asked her and she answered him saying that she was the embodiment of Prosperity, adding,—I lived in you, O hero, O you of prowess incapable of being baffled. Renounced by you, I shall follow Power.

57. The great Prahlada, stricken with fear, once more asked the goddess, saying,—Where do you go, O goddess, O you that live amid [illegible] uses?

58. You are ever devoted to truth, O goddess, and you are the foremost of deities. Who is that foremost of Brahmanas? I wish to know the truth!

The goddess of Prosperity said:—

59. Practising the vow of Brahmacharyya, that Brahmana who was instructed by you was Shakra. O foremost one, he robbed you of that sovereignty which you had over the three worlds.

60. O Righteous one, it was by your conduct that you had reduced the three worlds to subjection. Knowing this the king of the gods robbed you of your conduct!

61. Righteousness and Truth and good works and Power and myself, O you of great wisdom, all originate from conduct.

Bhishma said:—

62. 'Having said these words, the goddess of Prosperity went away, as also all the rest, O Yudhishthira. Once more addressing his father,

Duryodhana said:—

63. O delighter of the Kurus, I wish to know the truth about conduct. Tell me the means by which it may be acquired.

Dhritarashtra said:—

64. Those means were described by the great Prahlada while discoursing to Indra. Listen, however, O king, as to how in brief conduct may be acquired.

65. Abstention from injury, by act, thought, and word to all creatures, mercy, and gift, constitute the praise-worthy behaviour.

66. That act or exertion which does not do good to other, or that act for which one has to feel shame, should never be done.

67. That act, on the other hand, should be done for which one may be lauded in society. O best of the Kurus, I have now told you briefly as to what conduct is.

68. If, O king, wicked persons do ever acquire prosperity, they do not enjoy it long, O son, and are soon rooted out.

Dhritarashtra said:—

69. Knowing all this truly, do you, O son, be of good conduct, if you wish to obtain greater prosperity than Yudhishthira.'

Bhishma said:—

70. 'This was what king Dhritarashtra said to his son. Do you follow these instructions, O son of Kunti, and you will then surely acquire their fruit.'

CHAPTER CXXV.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhishthira said :—

1. "You have said, O grandfather, that conduct is the first thing (for a man). Whence, however, does Hope arise? Tell me what it is.

2. This great doubt has occupied my mind. There is no other person than you, O subjugator of hostile towns, who can remove it!

3. O grandfather, I had great hope about Suyodhana that when a battle was about to take place, he would, O lord, do what was proper.

4. Hope is the sheet-anchor of every man. When that hope is destroyed, great grief follows which, forsooth, is almost equal to death itself.

5. Fool that I am, Dhritarashtra's wicked son, Duryodhana, destroyed the hope I had entertained. Mark, O king, the foolishness of my mind.

6. I think that hope is bigger than a mountain with all its trees. Or, perhaps, it is bigger than the sky itself. Or, perhaps, O king, it is really immeasurable.

7. Hope, O chief of the Kurus, is highly difficult of being understood and equally difficult of being conquered. Seeing this last attribute of Hope, I ask, what else is so unconquerable as this?

Bhishma said :—

8. I shall describe to you, O Yudhishthira, regarding it, the discourse between Sumitra and Rishabha that took place in days of yore. Listen to it!

9. A royal sage of the Haihaya family, Sumitra by name, went ahunting. Having pierced a deer with a straight arrow, he pursued it.

10. Endued with great strength, the deer ran ahead, with the arrow sticking to him. The king was equally powerful, and accordingly pursued his precious game with great speed.

11. The animal, highly fleet, quickly ran a low ground and then a level plain.

12. The king, young, active, and strong, and armed with bow and sword and protected with a coat of mail, still pursued it.

13. Having none with him to chase the animal through the forest, the king crossed many rivers and lakes.

14. Possessed of great fleetness, the animal, at its will, appearing now and then before the king, ran on with great quickness.

15. Pierced with many arrows by the king, that wild animal, O monarch, as if in sport, again and again lessened the distance between itself and the pursuer.

16. Repeatedly showing its quickness and crossing one forest after another, it now and then appeared before the king at a near point.

17. At last, taking up a very excellent arrow, sharp, terrible, and capable of cutting the very vitals, that crusher of foes, set it on his bow-string.

18. That huge animal then, as if laughing at the pursuer's efforts, suddenly went to a great distance by reaching a point full four miles ahead of the range of the arrow.

19. That effulgent arrow accordingly fell on the ground. The deer entered a large forest, but the king still pursued it.'

CHAPTER CXXVI.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Bhishma said :—

1. 'Having entered that large forest, the king arrived at an asylum of ascetics. Worn out with toil, he sat himself down for rest.

2. Seeing him armed with bow, exhausted with toil, and hungry, the ascetics approached him and honored him duly.

3. Accepting the honors offered by the Rishis, the king asked them about the progress and advancement of their penances.

4. Duly answering the questions of the king, those Rishis having asceticism for wealth, asked that foremost of kings as to the cause of his coming to that retreat.

5. And they said,—Blessed be you, in pursuit of what delightful object have you, O king, come to this hermitage, walking on foot and armed with sword, bow and arrows?

6. We wish to hear whence you are coming, O giver of honors! Tell us also in what family you are born and what your name is!—

7—9. Thus addressed, O foremost of men, the king described himself, O Bharata, saying.—I am born in the family of the Haihayas. My name is Sumitra, and I am the son of Mitra. I chase herds of deer, killing them in thousands with my shafts. Accompanied by a large army and my ministers and the ladies of my household, I have come out ahunting. I struck a deer with a shaft, but the animal with the arrow sticking to his body ran speedily.

10. In chasing it I have, purposelessly arrived at this forest and find myself before you, shorn of splendour, toil-worn, and with hope disappointed.

11. What can be more pitiable than this, *viz.*, that I have arrived at this hermitage, exhausted with toil, shorn of the signs of royalty, and disappointed of my hopes.

12. I am not at all sorry, Oh ye ascetics, at my being now divested of the signs of royalty or at my being now at a distance from my capital. I feel, however, a great grief for my hopes being frustrated.

13. The king of mountains, *viz.*, Himavat, and that vast receptacle of waters, *viz.*, the ocean, cannot, for its vastness, equal the extent of the sky.

14. Oh ye ascetics, likewise, I also cannot make out the limit of hope. With penances you have made yourselves omniscient. There is nothing which is hidden from you.

15—16. Ye are also highly blessed. I beg you, therefore, to remove my doubt. Which of these two appears vaster to you, hope of man, or the wide sky? I desire to hear fully, what is so unconquerable as hope.

17. If the subject be one which you can properly describe, then tell me all about it forthwith. I do not wish, ye foremost of the twice-born, to hear anything from you that may be a mystery and improper to describe.

18—19. If again the subject be injurious to your penances, I would not wish you to describe. If the question asked by me be a befitting subject of discourse, I would then wish to hear the cause fully. Devoted to penances as ye are, do ye all instruct me on the subject.'

CHAPTER CXXVII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Bhishma said:—

1. 'Then the best of Rishis, *viz.*, the twice-born Rishava, sitting in the midst of all those Rishis, smiled a little and said:—

2. Formerly, O foremost of Kings, while sojourning among sacred places, I arrived O lord, at the beautiful hermitage of Nara and Narayana.

3. There lies the charming spot called Vadari, and there also is that lake in the sky. There the sage Ashwashiras, O king, reads the eternal Vedas.

4. Having performed my ablutions in that lake duly offered libations of water to the departed manes and the gods, I entered the hermitage.

5. Within that retreat the Rishis Nara and Naravana always spend their time happily. Not far from that place I went to another hermitage for taking up my quarter.

6. While seated there I saw a very tall and emaciated Rishi, clad in rags and skins, coming towards me. Rich in penances, he was named Tanu.

7. Compared, O mighty-armed one, with other men, his height was eight times greater. Regarding his leanness, O royal sage, I can say that I have never seen its like.

8. His body, O king, was as thin as one's little finger. His neck and arms and legs and hair were all of extraordinary character.

9. His head was proportionate to his body, and his ears and eyes, also, were the same. His speech, O best of kings, and his movements were highly feeble.

10. Seeing that highly emaciated Brahmana I became very disquited and frightened. Saluting his feet, I stood before him with clasped hands.

11. Having given out to him my name and family, and having told him also the name of my father, O foremost of men, I slowly sat myself down on a seat that was pointed out by him.

12. Then, O king, that foremost of virtuous men, *viz.*, Tanu, began to describe in the midst of the Rishis living in that hermitage the topics regarding Righteousness and Profit.

13. While engaged in discourse, a king, having eyes like lotus-petals and accompanied by his forces and the ladies of his seraglio, came on a car drawn by quick-coursing horses.

14. The name of that king was Viradyumna. Of beautiful features, he was highly illustrious. His son's name was Bhuridyumna. The child had been missing, and the father, highly disquited, came there in course of his wanderings

amid the forest in pursuit of the missing one.

15. I shall find my son here!—I shall find my son here!—Carried on by hope in this way, the king wandered through that forest in those days.

16. Addressing the emaciated Rishi he said,—Forsooth, that highly virtuous son of mine cannot be traced by me. Alas, he was my only son. He is lost and can nowhere be found.

17. Though he cannot be discovered my hope, however, of finding him is very great! With that hope (which is frequently disappointed) I am almost on the point of death.

18. Hearing these words of the king, that foremost of ascetics, *viz.*, the holy Tanu, remained for a short while with head lowering down and himself immersed in contemplation.

19—20. Seeing him immersed in contemplation, the king became highly disspirited. With great sorrow he began to say slowly and softly,—What, O celestial Rishi, is that which cannot be conquered and what is it that is greater than hope? O holy one, tell me this if I may hear it without any objection.

The ascetic said:—

21. A holy and great ascetic had been insulted by your son. He had done it through ill-luck, actuated by his foolish understanding.

22. The ascetic had asked your son for a golden jar and vegetable barks. Your son refused, out of contempt, to please the ascetic.

23. Thus treated by your son, the great sage became disappointed!—Thus addressed, the king adored that ascetic worshipped of all the world. Of virtuous soul, Viradyumna sat there, worn out with toil even as you, O best of men, now are.

24. The great ascetic, in return, offered the king, according to the practice of the forest-dwellers, water to wash his feet and the Arghya.

24. Then all the ascetics, O foremost of kings, sat there, encircling that foremost of men like the stars of the constellation of Ursa Major surrounding the Pole star.

26. And they asked the unvanquished king about the cause of his arrival at that hermitage.

CHAPTER CXXVIII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

The king said:—

1. 'I am a king named Viradyumna. My fame has travelled everywhere. My son Bhuridyumna has been lost. To find him out I have come to this forest.

2. O ye foremost of Brahmanas, that child was my only son and, O ye of sinless ones, he is very young. He cannot, however, be found here. I am travelling everywhere for finding him out.

Rishava said.—

3. After the king had said so, the ascetic Tanu lowered his head. He remained absolutely silent, without giving any response.

4—5. Formerly that Brahmana had not been much respected by the king. Out of disappointment, O king, he had practised austere penances for a long time, being determined that he should never accept anything as present from either kings or members of any other caste.

6. And he said to himself,—Hope moves every foolish man. I shall banish hope from my mind!—Such was his resolution. Viradyumna once more asked that foremost of ascetics, saying,—

The king said:—

7. What is the extent of the faintness of Hope? What on Earth is highly difficult to acquire? Tell me this, O holy one, for you are a master of virtue and profit.

Rishava said:—

8. Remembering all the past incidents and calling them back to the recollection of the king also, that holy Brahmana of emaciated body said to the king,—

The sage said:—

9. There is nothing, O king, which is so slender as Hope. I had requested many kings and found that there is nothing which is so difficult of acquiring as an image presented by Hope before the mind!—

The king said:—

10. At your words, O Brahmana, I understand what is feeble and what is not so. I understand also how difficult it is to acquire the images placed by Hope before the mind. I consider these words of yours as Shruti.

11. O you of great wisdom, one doubt, however, is in my mind. You should, O sage, explain it fully to me.

12. What is slenderer than your body? Tell me this, O holy one, if, however, O best of sages, the subject is one, which may fairly be dealt with.

The emaciated sage said:—

13. It is highly difficult to find a contented applicant. Perhaps, there is none such in the world. Still rare, O sire, is the man who never disregards an applicant.

14. The hope in persons who do not, after making promises, do good to others, to the best of their abilities and according to the fitness of the applicants, is slenderer than even my body.

15. The hope in an ungrateful man, or in one who is cruel, or in one who is idle, or in one who injures others, is slenderer than even my body.

16. The hope entertained by a father who has only one son, of once more seeing him after he has been lost or missed, is slenderer than even my body.

17. The hope that old women hold of giving birth to sons, O king, and which is cherished by rich men, is slenderer than even my body.

18. The hope of marriage in grown up maidens when they hear any body only talk of it in their presence, is slenderer than even my body.

19. Hearing these words, O monarch, king Viradyumna, and the ladies of his household, laid themselves low before that foremost of Brahmanas and touched his feet with their bent heads.

The king said:—

20. I beg your favour, O holy one. I wish to meet with my child. What you have said, O best of Brahmanas, is very true. There is no doubt of the truth of your words.

Rishabha continued:—

21. The holy Tanu, that best of virtuous persons, smiling, caused, by virtue of his learning and his penances, the king's son to be brought there.

22. Having caused the prince to be brought there, the sage remonstrated with the king (his father). That foremost of virtuous persons then showed himself to be the god of righteousness.

23. Indeed, having shown his own wonderful and celestials form, he entered an adjacent forest, with heart shorn of anger and the desire of revenge.

24. I saw all this, O king, and heard the words I have said. Dispell your hope, that is even slenderer than any of those which the sage pointed out.

Bhishma said:—

25. Thus addressed, O king, by the great Rishabha, king Sumitra quickly renounced the hope that was in his heart and which was slenderer than any of the various sorts of hope pointed out by the emaciated Rishi.

26. Do you also, O son of Kunti, hearing these words of mine, be calm and composed like Himavat.

27. Stricken with distress you have questioned me and heard my answer. Having heard it, O monarch, you should remove these regrets of yours.'

CHAPTER CXXIX.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhishthira said:—

1. "Like one who drinks ambrosia my thirst is never satiated with the nectar of your words of wisdom as they fall from your mouth. As a person endued with a knowledge of self is never satiated with meditation, even so I am never satiated with hearing you.

2. Do you, therefore, O grandfather, describe again morality. I am never satiated with drinking the ambrosia of your discourses upon morality."

Bhishma said:—

3. 'Regarding it is cited the old discourse between Gotama and the illustrious Yama.

4. Gotama had a wide retreat on the Paripatra hills. Listen to me as to how many years he lived in that asylum. For sixty thousand years that sage practised ascetic austerities in that asylum.

5. One day, the Regent of the dead, Yama, O foremost of men, went to that great sage of purified soul while he was practising the severest austerities. Yama saw the great ascetic Gotama of rigid penances.

6. Understanding that it was Yama who had come, the twice-born quickly saluted him and sat with closed hands in an attentive attitude.

7. Beholding that foremost of Brahmanas, the royal Dharma duly saluted

him and addressing him asked what he should do for him.

Gotama said:—

8. How does a man liberate his self from the debt he owes to his parents? How, also, does he succeed in acquiring blissful regions which it is so difficult to acquire.

Yama said:—

9. Practising truth, purity and penances, one should continuously adore his parents.

10. One should, also, celebrate Horse-sacrifices with profuse presents to the Brahmanas. By such acts one acquires many happy and wonderful regions.'

CHAPTER CXXX.

(RAJADHARMANUSHASANA PARVA).—*Concluded.*

Yudhishthira said:—

1. "How should a king behave who is shorn of friends, has many enemies, and an exhausted treasury, and is destitute of troops, O Bharata.

2. Again how should he behave himself when he is surrounded by wicked ministers, when his counsels are all divulged, when he does not find his way clearly before him, when he attacks another kingdom, when he is engaged in grinding a hostile kingdom, and when though weak he is at war with a powerful king? How should a king act whose affairs are ill-managed and who disregards the requirements of place and time, who is unable, for his oppressions, to bring about peace and create disunion among his enemies? Should he try to acquire wealth by foul means or should he sacrifice his life without seeking wealth?"

Bhishma said:—

5. 'Conversant as you are with duties, you have, O foremost of Bharata's race, asked me a question dealing with the mystery of duties.

6. Without being asked, O Yudhisthira, I could not venture to dwell upon this duty. Morality is very subtle. One understands it, O foremost of Bharata's race, by the help of scriptural texts. By remembering what one has heard and by doing good acts, some one in some place may become a righteous person.

7. By acting intelligently the king may or may not acquire wealth. Guided by your own intelligence do you think what reply should be given to your query on this subject.

8. Listen, O Bharata, to the highly meritorious expedient which kings should follow (during times of distress). For the sake of true morality, however, I would not call those means fair.

9. If the treasury be filled by oppression, such a conduct brings the king to the brink of destruction. Such is the conclusion of all intelligent men who have deliberated upon the subject.

10. The scriptures or science which one always studies imparts him the knowledge which it can give. Such Knowledge becomes agreeable to him.

11. Ignorance yields barrenness of invention about means. Finding out of expedients, again, through the help of knowledge, becomes the source of great happiness. Without cherishing any misgivings and any malice, hear these instructions.

12. Through the decrease of the treasury, the king's army suffers deterioration. The king should, therefore, replenish his treasury like one creating water in a forest which is without water.

13. In pursuance of this code of morality practised by the ancients, the king should, when the opportunity presents itself, show mercy to his subjects. This is eternal duty.

14. For able and competent men the duties are of one kind. In times of distress, however, one's duties assume a different aspect. Without riches a king may, by penances acquire religious merit. Life, however, is much more important than religious merit.

15—16. By acquiring only religious merit, a king, who is weak never succeeds in acquiring just and proper means for maintenance; and because he cannot, by even his best endeavours, acquire power by the help of only religious merit, therefore the practices in time of distress are sometimes regarded as quite of a piece with morality. The learned, however, opine that those practices beget sinfulness.

17. After the time of distress is over, what should the Kshatriya do? He should act in such a way that his merit may not be dissipated. He should also act in such a way that he may not have to yield to his foes. These are his duties. He should not be despondent.

18—19. He should not try to save the merit of others or of himself. On the other hand, he should save his own self. This is the settled conclusion. There runs

this Shruti, *viz.*, that the Brahmanas, who are conversant with duties, should be proficient in them. Likewise, as regards the Kshatriya, his proficiency should be in exertion, since might of arms is his great wealth.

20. When a Kshatriya's means of sustenance are gone, what should he not take excepting what belongs to ascetics and Brahmanas?

21. Even as a Brahmana in a time of distress may officiate at the sacrifice of a person for whom he should never officiate and eat forbidden food, so there is no doubt that a Kshatriya may take riches from every one save ascetics and Brahmanas.

22. For one attacked (by an enemy and seeking the means of escape) what can be an unfair means? For a person confined in a dungeon and seeking escape what can be an improper path? When a person becomes afflicted, he escapes by even an improper way.

23. For a Kshatriya who has, for his insufficient treasury and army, become exceedingly humiliated, neither a life of mendicancy nor the profession of a Vaishya or that of a Shudra has been sanctioned.

24. The profession prescribed for a Kshatriya is the acquisition of wealth by battle and victory. He should never beg of a member of his own caste. The person who maintains himself ordinarily by following the practices primarily sanctioned, for him, may, in times of distress, support himself by following the practices laid down in the alternative.

25. In a time of distress, when ordinary practices cannot be followed, a Kshatriya may support himself by even unjust and improper means. The very Brahmanas, it is seen, do the same when their means of living run out.

26—27. When the Brahmanas act thus, what doubt is there regarding the [conduct of the Khatriyas]? This is, indeed, settled. Without despairing and yielding to destruction, a Kshatriya may, by force, take, what he can, from rich persons. Know that the Kshatriya is the protector and the destroyer of the people. Therefore, a Kshatriya in difficulty should take by force, what he can, with a view to protect the people.

28. No person in this world, O king, can maintain himself without injuring other creatures. The very ascetic leading a solitary life in the forest is no exception.

29. A Kshatriya should not live, depending upon destiny, especially he, O chief of the Kurus, who wishes to rule.

30. The king and the kingdom should always mutually protect each other. This is an eternal duty.

31. As the king protects, by spending all his money, the kingdom, when it is in distress, so should the kingdom protect the king when he is in distress.

32. The king, even when reduced to straits, should never abandon his treasury, his machinery for punishing the wicked, his army, his friends and allies, and other necessary institutions and the chiefs living in his kingdom.

33. Masters of duty say that one must keep his seeds, even from his very food. This is a truth cited from the work of Shamvara, well-known for his great powers of illusion.

34. Fie on the life of that king whose kingdom is weakened. Fie on the life of that man who from want of means goes to a foreign country in quest of a living.

35. The king depends upon his treasury and army. His army, again, depends on his treasury. His army is the source of all his religious merits. His religious merits, again, are the root of his people.

36. The treasury can never be replenished without oppressing others. How then can the army be maintained without oppression? The king, therefore, in times of difficulty, commits no sin by oppressing his subjects for filling the treasury.

37. For celebrating sacrifices many improper deeds are done. Therefore a king commits no sin by doing improper acts (when he seeks to fill his treasury in a time of distress).

38. For the sake of wealth improper practices are followed in seasons of distress. If (at such times) such improper practices be not followed, evil is the sure consequence. All those institutions that are maintained for working destruction and misery exist for the sake of collecting wealth. Guided by such considerations, an intelligent king should settle his conduct.

39. As animals and other articles are necessary for sacrifices, as sacrifices are for purifying the heart, and as animals, sacrifices, and purity of the heart, are all for final liberation, even so policy and punishment exist for the treasury, the treasury, exists for the army, and policy and treasury and army all the three exists for defeating enemies and protecting or enlarging the kingdom.

40—41. I shall here quote an example illustrating the true way of morality. A large tree is cut down for making out of it a

sacrificial stake. In cutting it, other trees which stand in its way have also to be cut down. These, also, while falling down, kill others standing thereabout.

42. So they who stand in the way of replenishing a treasury must be killed. I do not see how else success can be acquired.

43. By wealth, both the worlds, *viz.*, this and the other, can be acquired, as also Truth and religious merit. A person who has no wealth is more dead than alive.

44. Wealth for the celebration of sacrifices should be won by every means. The demerit of an act, done in an hour of difficulty, does not equal to that which permeates the same, if done at other times, O Bharata.

45. The acquisition of wealth and its abandonment cannot both be possibly seen in the same individual, O king. I do not see a rich man in the forest.

46. With respect to wealth which is seen in this world, every one fights with every one else, saying,—This shall be mine,—This shall be mine.

47. There is nothing, O scorcher of foes, which yields greater merit to a king than the possession of a kingdom. It is sinful for a king to oppress his subjects with heavy taxes at ordinary times. In a season of distress, it is quite different.

48. Some acquire wealth by gifts and sacrifices; some who like penances acquire the same by penances; some acquire it by the help of their intelligence and cleverness.

49. A person who has no wealth is said to be weak, while he who has wealth becomes powerful. A man of riches may acquire everything. A king who has a well-replenished treasury can accomplish everything.

50. By his treasury a king may acquire religious merit, gratify his desire for pleasure, acquire the next world, and this also. The treasury, however, should be filled by the help of righteousness and never by unrighteous deeds, which pass for righteousness in times of difficulty.'

CHAPTER CXXXI.

(APADDHARMANUSHASANA PARVA).

Yudhisthira said:—

1. "What, besides this, should be done by a king, who is weak and procrastinating, who does not engage in battle from anxiety for the lives of his friends, who is always stricken with fear, and who cannot keep his counsels close?

2—3. What, indeed, should that king do whose cities and kingdoms have been divided and appropriated by enemies, who is divested of wealth, who cannot honor his friends and win them over to himself, whose ministers are disunited or brought over by his enemies, who is obliged to stand in the face of enemies, whose army has been diminished, and whose heart has been agitated by some strong enemy?"

Bhishma said:—

4. 'If the attacking enemy be of pure heart and if he be a master of both virtue and profit, a king of the sort you have pointed out, should, forthwith, make peace with the invader and secure the restoration of those parts of the kingdom which have already been conquered.

5. If, again, the invader be powerful and iniquitious and seek to acquire victory by unfair means, the king should make peace with him, too, by leaving off a portion of his kingdom.

6. If the invader be reluctant to make peace, the king should then leave his very capital and all his properties for escaping from danger. If he can save his life he may expect to make similar acquisitions in future.

7. What man who knows virtue is there, who would sacrifice his own self, which is a more valuable property, for meeting that danger from which he can escape by abandoning his treasury and army?

8. A king should protect the ladies of his seraglio. If these fall into the hands of the enemy, he should not show any mercy. As long as he can, he should never surrender his own self to the enemy.'

Yudhishthira said:—

9. "What should a king do when his own people are dissatisfied with him, when he is oppressed by invaders, when his treasury is exhausted and when his counsels are given out?"

Bhishma said:—

10. 'A king, under such circumstances, should (if his enemy be righteous) try to make peace with him. If the enemy be vicious, he should then display his courage. He should by such means, try to cause the enemy to retire from his kingdom; or, fighting bravely, he should sacrifice his life and ascend to heaven.

11. A king can conquer the whole Earth with the help of even a small army if that

army be loyal, contented, and devoted to his well-being.

12. If killed in battle, he is sure to ascend to heaven. If he succeed in killing (his enemies), he is sure to enjoy the Earth. By sacrificing one's life in battle, one lives with Indra himself.'

CHAPTER CXXXII.

(APADDHARMANUSHASANA PARVA).—*Continued.*

Yudhishthira said :—

1—2. "When virtuous practices calculated to be beneficial the world, disappear, when all the means and resources for subsistence fall into the hands of robbers, when such a calamitous time appears, by what means should a Brahmana, O grandfather, who from affection cannot leave his sons and grandsons maintain himself?"

Bhishma said :—

3. 'When such a time appears the Brahmana should live by the help of knowledge. Everything in this world is for the good. Nothing here is for the wicked.

4. He, who, himself being an instrument of acquisition, takes wealth from the wicked and gives it to the good, is said to be conversant with the virtue of adversity.

5. Desirous of preserving his rule, the king, O monarch, without making his subjects indignant and rebellious may take what is not given to him by the owner, of his own accord, saying,—This is mine.

6. That wise man, who, purified by the possession of knowledge, power and righteous conduct at other times, acts censurably in such times, does not really deserve to be blamed.

7. They, who always support themselves by displaying their power, never prefer any other mode of living. The powerful, O Yudhishthira, always live by the help of prowess.

8. The ordinary injunctions of the scriptures, without exceptions of any kind, should be followed by a king at such times, while following those scriptures, an intelligent king would do something more.

9. At such times, however, the king should not oppress Ritwijas, Purohitas preceptors and Brahmanas, all of whom are respected and held in high esteem. By oppressing them, even at such times, he incurs blame and sin.

10. This is considered as an authority in the world. Indeed, this is the eternal eye. One should be guided by this authority. This determines whether a king is to be called good or wicked.

11. It is seen that moved by jealousy and anger many persons, living in villages and towns, vilify one another. The king should never, as said by them, honor or punish any body.

12. Slander should never be circulated. If spoken, it should never be heard. When any slanderous conversation goes on, one should close one's ears or leave the place immediately.

13. Slanderous conversation becomes only wicked men. It is asign of depravity. They, on the other hand, O king, who mention the virtues of others in assemblies of the good, are good men.

14. As a pair of good-tempered bulls, governable and well-trained to bear loads, put their necks to the yoke and drag the cart willingly, so should the king bear his burden in times of difficulty.

15. Others say that a king should behave in such a way that he may succeed in acquiring a large number of allies. Some consider ancient practices as the highest mark of righteousness.

16. They, however, who laud the conduct followed by Shankha towards Likhita, do not hold this opinion. They do not pass such an opinion through either malice or covetousness.

17. There are even great Rishis who have laid down that even preceptors, if addicted to evil practices, should be punished. But there is no recognised authority for such a holding.

18. The gods will punish such men when they happen to be vile and guilty of wicked practices. The king, who replenishes his treasury by fraudulent means, certainly diviates from the path of righteousness.

19. That code of morality which is honored by good persons in affluent circumcumstances, and which is approved by every honest man, should be followed.

21. He is the master of duty who knows it as depending on all the four foundations. It is as difficult to find out the reasons of duties as it is difficult to find out the legs of the snake.

21. As a hunter discovers the track of a deer wounded with arrow by marking spots of blood on the ground, so should one try to find out the reasons of duties.

22. Thus should a man follow humbly

the path of the good. Such was the conduct of the great royal sages of yore, O Yudhishthira.

CHAPTER CXXXIII.

(APADDHARMANUSHASANA PARVA).—*Continued.*

Bhishma said:—

1. 'By taking riches from his own kingdom as also from the kingdoms of his enemies, the king should, replenish his treasury. Religious merit springs from the treasury, O son of Kunti, and it is through the treasury that the roots of his kingdom extend.

2. For these reasons the treasury must be replenished; and when filled, it should be carefully kept, and even sought to be increased. This is the eternal practice.

3. The treasury cannot be resplenished by (acting with) purity and fairness, nor by (acting with) ruthless cruelty. It should be filled by following a middle course.

4. How can a weak king have a treasury? How can a king who has no treasury have strength? How can a weak man maintain a kingdom? How, again, can one, who has no kingdom of his own, acquire prosperity?

5. Adversity is like death to a person of high rank. Therefore, the king should always muliply his treasury, and army, and allies and friends.

6. All men disregard a king, who has an empty treasury. Without being pleased with the little that such a king can give, his servants never show any zeal in his business.

7. By riches, the king acquires great honors. Indeed, riches conceal his very sins, as a dress conceals such parts of a female form as should not be exposed to the public gaze.

8. The former enemies of the king become stricken with grief on seeing his newly acquired riches. Like dogs they once more serve him, and though they only seek an opportunity to kill him, he treats them as if nothing has taken place.

9. How, O Bharata, can such a king enjoy happiness? The king should always try for acquiring greatness.

10. He should never bend low in humility. Exertion is manliness. He should rather break when an unfavourable opportunity comes than bend low before any one. He should rather go to the forest and live there with wild animals.

11. But he should not, however, live in the midst of ministers and officers who have like robbers transgressed all restraints. Even the wild robbers may supply a large number of soldiers for the performance of the fiercest of deeds, O Bharata.

12. If the king disregards all healthy restraints, all people are filled with terror. The very robbers who know not what mercy is, fear such a king.

13. Therefore, the king, should always set down rules and restraints for pleasing his subjects. People always welcome rules even regarding insignificant matters.

14. There are men who hold that this world is nothing and the future also is a myth. He, who is such an unbeliever, though his heart is moved by secret fears, should never be trusted.

15. If the wild robbers, while observing other virtues, commit robberies, in respect of properties those deeds may be considered as innocent. The lives of thousands of creatures are protected when robbers follow such restraints.

16—17. Killing a retreating enemy, ravishment of wives, ingratitude, plundering the property of a Brahmana, depriving a person of his entire property, violation of maidens, continued occupation of villages and towns as their lawful lords, and adultery with other people's wives,—these are known as sinful acts among even robbers, and robbers should always stand aloof from them.

18. It is again certain that those kings, who try to create confidence in the robbers, succeed, after watching all their ins and outs, in rooting them out.

19. Therefore, in dealing with robbers, it is necessary that they should not be destroyed outright. They should be gradually brought under the king's sway. The king should never treat them cruelly, thinking that he is more powerful than they.

20. Those kings, who do not root them out outright have no fear of their ruin. They, however, that do root them out, stand always in dread of them.'

CHAPTER CXXXIV.

(APADDHARMANUSHASANA PARVA).—*Continued.*

Bhishma said :—

1. 'Regarding it, persons well read in the scriptures declare this text about duty, *viz.*, for a learned and intelligent Kshatrya, (the acquisition) of religious merit and wealth is his obvious duty. By ingenuous discussions on duty and about the future world, he should not, abstain from performing those two duties.

2. As it is useless, upon seeing certain foot-prints on the ground, to argue, whether they are the wolf's or not, so is all discussion regarding the nature of righteousness and unrighteousness. Nobody in this world ever witnesses the fruits of righteousness and unrighteousness.

3. A Kshatriya, therefore, should try to acquire power. A powerful person is master of everything. Wealth secures the possession of an army. He, who is powerful, gets intelligent advisers.

4. He is truly degraded who has no wealth. A little is considered as the filthy residue of a feast. If a strong man commits even many bad deeds, nobody, through fear, speaks ill of him. If Righteousness and Power be associated with Truth, they can save men from great dangers.

5. If, however, the two be compared, Power will appear as superior to Righteousness. From Power originates Righteousness. Righteousness depends upon Power as all immobile things upon the Earth.

6. As smoke depends upon the wind, so Righteousness depends upon Power. Righteousness which is the weaker of the two depends upon a tree.

7. Righteousness depends on the powerful does as pleasure on the pleasure hunters. There is nothing which powerful men cannot do. Everything is pure with the powerful.

8. By committing evil acts, a powerless man, can never escape. Men fear his conduct even as they are alarmed on seeing a wolf.

9. One becoming poor after being rich leads a life of humiliation and sorrow. A life of humiliation and censure is like death itself.

10. The learned have said that when on account of one's sinful deeds he is forsaken by friends and companions, he is cut again and again by the wordy arrows of others and has to burn with grief on that account.

11—14. Teachers of scriptures have held that for the expiation of sins one should study the three Vedas, serve and adore the Brahmanas, please all men by looks, words, and acts, shake off all meanness, marry in high families, sing the praises of others while admitting his own worthlessness, recite Mantras, perform the usual water-rites, assume a mildness of conduct, and abstain from too much speaking, and practise austere penances, seek refuge with the Brahmanas and Kshatriyas. Indeed, one who has perpetrated many evil acts, should do all this, without being angry at the censures of other men.

15. By behaving thus, one is soon purged off of all his sins and wins the esteem of the world. Indeed, one acquires great respect in this world and meed in the next, and enjoys various sorts of happiness here by behaving thus and by sharing his riches with others.'

CHAPTER CXXXV.

(APADDHARMANUSHASANA PARVA.)—*Continued.*

Bhishma said :—

1. 'Regarding it is cited the old story of a robber who having in this world observed restraints was not ruined in the next.

2. There was a robber by name Kayavya, born of a Kshatriya father and a Nishada mother. Kayavya followed Kshariya duties. Capable of grinding, endued with intelligence and bravery, well-read in the scriptures, shorn of cruelty, devoted to the Brahmanas, and adoring his elders and preceptors with respect, he protected the ascetics who practised religious penances. Though a robber, he still acquired happiness in the celestial region.

4. Morning and evening he used to excite the anger of the deer by chasing them. He knew very well the practices of the hunters as also of all animals living in the wilderness.

5. Well acquainted with the requirements of time and place, he roamed over the mountains. Knowing full well the habits of all animals, his arrows never missed their aim, and his weapons were strong.

6. Alone, he could defeat many hundreds of soldiers. He adored daily his old, blind, and deaf parents in the forest.

7. With honey, meat, fruits, roots and other kinds of excellent food, he hospitably treated all persons worthy of honor and did them many good offices.

8. He showed great reverence for those Brahmanas who had retired from the world for living in the forest. Killing the deer, he often took meat to them.

9. As regards those who were reluctant, from fear of others, to accept gifts from him for the profession he followed, he used to repair to their houses before dawn and leave meat at their doors.

10. One day many thousands of irregular and merciless robbers desired to elect him as their leader.

The robbers said :—

11. You are acquainted with the requirements of place and time. You have wisdom and courage. Great is your firmness in everything you take up! Be you our chief of leaders, adored by all of us!

11. We will follow your behest! Protect us duly, even as a father or a mother.

Kayavya said :—

13. Never kill you, a woman, or a person who retreats in fear from fight, or a child, or an ascetic! You should not kill one who abstains from fight, nor should you seize or carry women by force.

14. None of you should ever kill a woman amongst all creatures. Let Brahmanas be always blessed and you should always fight for their well-being.

15. You should never sacrifice truth. You should never obstruct the marriages of men. You should never injure those houses in which the deities, the Pitris, and guests are adored.

16. Amongst creatures, Brahmanas should always be exempted by you in your plunders. By giving away everything you have you should adore them.

17. He, who incurs the anger of the Brahmanas, he, whose discomfiture they seek, cannot find a rescuer in the three worlds.

18. He, who vilifies the Brahmanas and wishes for their destruction, is himself ruined like darkness at sunrise.

19. Living here, you shall acquire the fruits of your valour. Troops will be sent against those who will refuse to give us our dues.

20. The rod of punishment is intended for the wicked. It is not intended for self-seeking. They who oppress the good should be killed.

21. They who seek to multiply their fortunes by afflicting kingdoms unscrupulously, are as vermins in a dead body.

22. Those robbers, again, who would follow the restraints of the scriptures, would soon acquire salvation although leading a plundering life.

Bhishma said :—

23. Thus addressed, those robbers obeyed all the commands of Kayavya. By desisting from sin, they acquired great prosperity.

24. By behaving thus, by thus doing good to the honest and by thus restraining the robbers from bad practices, Kayavya acquired great success (in the next world).

25. He, who always meditates on this narrative of Kayavya will have no fear from the forestrangers, in fact, from any earthly creature.

26. Such a man will have no fear from any creature, O Bharata. He will have no fear from wicked men. If such a man goes to the forest, he will be able to live there as securely as a king.'

CHAPTER CXXXVI.

(APADDHARMANUSHASANA PARVA).—*Continued.*

Bhishma said :—

1. 'Regarding the way in which a king should fill his treasury, persons well read in the scriptures of olden days, cite the following verses sung by Brahmana himself.

2. The wealth of persons who celebrate sacrifices, as also the wealth dedicated to the deities, should never be taken. A Kshatriya should take the wealth of such persons as never perform religious rites and sacrifices, and who are, therefore, considered to be equal to robbers.

3. All the creatures of the Earth and all the enjoyments of sovereignty, O Bharata, belong to the Kshatriyas. All the wealth of the Earth is the Kshatriya's and not any one's else.

4. The Kshatriya should use that wealth for maintaining his army and for the celebration of sacrifices. Tearing up useless creepers and plants, men burn them for cooking vegetables of food.

5. Men knowing duty have said that useless is his wealth who does not, with libations of clarified butter, feed the gods, the Pitris, and men.

6. A virtuous ruler, O king, should appropriate such riches. By that wealth, a large number of good people can be pleased. He should not, however, amass that wealth in his treasury.

7. He, who is the instrument of acquisition and, taking away wealth from the wicked, gives them to those that are good, knows well the science of virtue.

8. A king should conquer the next world according to the measure of his power, and as gradually as vegetables grow. As some ants are seen to originate from an insignificant cause, even so sacrifice springs from insufficient wealth.

9. As flies, gnats, and ants are driven off from the bodies of kine and other domestic animals, so should all persons, who are averse to the celebration of sacrifices, should be similarly driven off from the kingdom. This is quite of a piece with morality.

10. As being pounded between two stones, the dust becomes finer and finer, so questions of morality, the more they are discussed, becemes subtler and subtler.'

CHAPTER CXXXVII.

(APADDHARMANUSHASANA PARVA).—*Continued.*

Bhishma said:—

1. 'The two, *viz.*, one, who provides for the future, and one, who has presence of mind,—always enjoy happiness. An idle man gains nothing.

2. About it, listen attentively to the following excellent story of on idle person.

3. In a shallow lake which abounded with fishes, there lived three Shakula fishes who were friends and constant companions.

4. Of those three, one had much forethought and always liked to provide for the future. Another had great presence of mind. The third was idle.

5. One day certain fishermen came to that lake and began to draw out its waters to a lower ground through various channels.

6. Seeing the water of the lake gradually decreasing, the fish that had much foresight, said to his two companions about the coming danger.

7. A great danger is about to befall the acquatic animals living in this lake. Let us quickly go to some other place before our path becomes obstructed.

8. He, who resists future evil by the help of good policy, never meets with serious danger. You follow my advice. Let us all quit this place.

9. That one, amongst the three, who was idle then answered,—It is well said. There is, however, no necessity of such haste. This is my opinion.

10. Then the other fish, who had presence of mind, said to his idle companion,—When the time for anything comes, I take the necessary precautions.

11. Hearing the replies of his two companions, the one, which had forethought and intelligence, immediately started by a current and reached another deep lake.

12. Seeing that all the water had been drawn out, the fishermen shut in the fishes which remained by various means.

13. Then they began to agitate the little remaining water, and as they began to catch the fish, the idle Shakula was caught with many others.

14—15. When the fishermen began to tie up the fishes they had caught, the Shakula who was known for presence of mind placed himself in the midst of those that had been so tied and remained quietly among them, biting the string, for he thought that by it they would take him to have been caught. The fishermen believed that all the fishes tied to the string had been caught.

16. They then removed them to a deep water for washing them. Just then the Shakula known for presence of mind, left the string, and quickly escaped.

17. That fish, however, who had been idle, foolish, and senseless and without intelligence, and, therefore, unable to escape, met with his death.

18. Like the idle fish, who from want of intelligence could not foresee the danger, every one meets with destruction.

19. Again, a man, who knowing himself as clever, does not seek his own good in proper time, is visited by great dangers like the Shakula who had presence of mind.

20. Therefore these two only, *viz.*, he, who has much forethought and he, who has presence of mind, can secure happi-

ness. An idle person, however, meets with destruction.

21. There are various divisions of time, such as Kashtha, Kala, Muhurta, day, night, Lava, month, fortnight, the six seasons, Kalpa, year.

22. The divisions of the Earth are called place. Time is not seen. Regarding the success of any object or purpose, it is gained or not gained according to the manner in which the mind is engaged to think of it.

23. Therefore, the person of forethought and the person of presence of mind, have been described by the Rishis to be the foremost of men in all works on virtue, profit and emancipation.

24. One, however, who does everything after reflection and scrutiny, one, who takes the advantage of proper means for the achievement of his objects, always succeeds in achieving much. Those, again, who work with proper attention to time and place, succeed in acquiring fruits better than the mere man of foresight and the man of presence of mind.'

CHAPTER CXXXVIII.

(APADHARMANUSHASANA PARVA).—*Continued.*

Yudhishthira said:—

1. "You have, O foremost of Bharata's race, said that that intelligence which provides for the future, as well as that which can meet present difficulties, is always superior, while idleness brings about destruction.

2. I wish, O grandfather, to hear of that superior intelligence by which a king, conversant with the scriptures and well-versed in virtue and profit, may not be stupefied even when surrounded by many enemies.

3. I ask you this, O Kuru chief! You should describe it to me.

4. I wish to hear everything in connection with the duties of a king when he is attacked by many foes, as has been laid down in the scriptures.

5. When a king meets with distress, a large number of enemies, provoked by his past deeds, rise against him and try to defeat him.

6. How can a king, weak and alone, hold his own, when attacked on all sides by many powerful kings joined in a body?

7. How does a king at such times make friends and enemies? How should he, O foremost of Bharata's race, treat at such a time, both his friends and enemies?

8. When those, who are friends really become his enemies, what should the king then do if he is to secure happiness?

9. With whom should he make war and with whom should he make peace? Even if he be strong, how should he act by his foes?

10—11. O scorcher of foes, this I consider to be the most momentous of all questions regarding the satisfaction of royal duties. There are few men, who wish to listen to the answer of this question, and none to answer it except Shantanu's truthful son Bhishma, who has all his senses under control. O you, who are highly blessed, think on it and describe it to me."

Bhishma said:—

12. 'O Yudhishthira, this question certainly becomes you. Its answer yields great happiness. Listen to me, O son, as I describe to you, O Bharata, all the duties which are not generally known, but which should be practised in times of distress.

13. An enemy becomes a friend, and a friend also becomes an enemy. Through combination of circumstances, human actions become uncertain.

14. Regarding what should be done and what should not, it is necessary that in view of the requirements of time and place, one should either trust one's enemies or make war.

15. Trying his very best, one should make friends with intelligent and wise men who desire his welfare. One should make peace with even his enemy, when, O Bharata, his life cannot be saved by any other means.

16, That foolish wight, who never makes peace with enemies, cannot acquire any profit or any of those fruits for which others try.

17. He, again, who makes peace with enemies and falls out with even friends after carefully considering all circumstances, acquires great fruits.

18. Regarding it is cited the old story of the conversation between a cat and a mouse at the foot of a banian tree.

Bhishma said:—

19. There was a huge banian tree in the midst of a vast forest. Covered with

many sorts of creepers, and various sorts of birds used to live on it.

20. It had a large trunk from which numerous branches spread on all sides. Delightful to look at, its shade was very refreshing. It stood in the midst of the forest, and various animals lived on it.

21. A highly wise mouse, named Palita, lived at the foot of that tree, having made a hole there with a hundred outlets.

22. On the branches of the tree there lived happily a cat, by name Lomasha, daily devouring a large number of birds.

23. Sometime after, a Chandala came to that forest and built a hut for himself. Every evening after sunset he spread his traps.

24. Spreading his nets made a leathern strings, he returned to his hut, and, passing the night happily in sleep, returned there at the dawn of day.

25. Various sorts of animals fell into his traps nightly. And it so took place that one day the cat in a moment of carelessness was caught in the trap.

26. O you of great wisdom, when his enemy the cat, who is always an enemy of the mice, was thus caught in the trap, the mouse Palita came out of his hole and began to move about fearlessly.

27. While confidently passing through the forest in search of food, the mouse after a little while saw the meat.

28. Getting upon the trap, the little animal began to eat the flesh. Laughing in his mind, he even got upon his enemy caught in the net.

29. Busy with eating the flesh, he did not see his own danger, and as he suddenly cast his eyes, he saw there a dreadful enemy of his.

30. It was a restless mungoose of coppery eyes, of the name of Harita. Living in holes underneath, its body resembled the flower of a reed.

31. Tempted to come there by the scent of the mouse, the animal came quickly for devouring his prey. He stood on his haunches, with head raised up and licking the corners of his mouth with his tongue.

32. The mouse saw at the same time another enemy living in the holes of trees, then sitting on the branch of the banian. It was a night-ranging owl, by name Chandraka having sharp beaks.

33. Being seen both by the mungoose and the owl, the mouse, in great fear, began o think thus.

34. In such a great danger, when death itself is staring me in the face, when fear prevails on every side, how should one act who seeks his own well-being?

35. Beset with danger, and seeing fear on all sides, the mouse, stricken with fear for his safety, made a high resolution.

36. Preventing numberless dangers by hundreds of means, one should always save his life. Danger, now, besets me on every side.

37. If I were to descend from this trap on the ground, without sufficient precautions, the mungoose will surely catch and devour me. If I remain on this trap, the owl will surely catch me. If, again, the cat can free himself from the net, he, also, is certain to devour me.

38. It is not proper, therefore, that a person intelligent like myself should lose his wits. I shall, therefore, try my best to save my life, by having recourse to proper means and intelligence.

39. An intelligent and wise person and conversant with the science of policy never sinks, however great and terrible may be the danger which threatens him.

40. At present, however, I do not see any other refuge than this cat. He is an enemy. But he is in difficulty. The service that I can do him is very great.

41. Three enemies are trying to devour me, and how should I now act for saving my life? I should now seek refuge with one of those enemies, *viz.*, the cat.

42. Following policy, let me advice the cat for his behoof, so that I may, with my intelligence, escape from all the three.

43. The cat is my great enemy, but the danger into which he has fallen is very great. Let me see if I can make this foolish creature understand his own interests. Having fallen into such difficulty he may make peace with me.

44. A person, when attacked by a stronger one, should make peace with even an enemy. People conversant with policy say that such should be the conduct of one, who being beset with danger seeks to save his life.

45. It is better to have a learned person for an enemy than a fool for a friend. As for myself, my life now depends entirely on the hands of my enemy the cat.

46. I shall now speak to the cat about his own liberation. Perhaps, now it would not be wrong to consider the cat an

intelligent and learned enemy. Thus did that mouse, surrounded by foes, think.

47—48. Having thought thus, the mouse, well-read in the science of Profit and well-acquainted with times when war should be declared and peace made, gently spoke to the cat, saying,—I speak to you as a friend. O cat! Are you alive? I with you to live! I seek the good of us both.

49. O amiable one, you have no cause for fear. You will live in happiness! I shall save you, if, indeed, you do not kill me.

50. There is a very good means I see by which you may obtain escape and I may acquire great benefit.

51. By thinking I have found out this expedient for your sake and for my sake; for it will do us both good.

52. There are the mungoose and the owl, both waiting with evil desire. O cat, so long as they do not attack me, my life is safe.

53. There that wretched owl with restless looks and dreadful cries is seeing me from the branch of that tree! I am stricken with great fear.

54. Good men become friends by walking together only seven steps. Highly wise as you are, you are my friend. I shall treat you as a friend. You need have no fear now.

55. Without my help, O cat, you will not be able to tear the net. I, however, shall cut the net for serving you, if you do not kill me.

56. You have lived on this tree and I have lived at its foot. Both of us have lived here for many long years. All this is known to you.

57. The wise never laud him whom nobody trusts, nor him who never trusts another. Both of them are unhappy.

58. Therefore, let our love for each other increase, and let us be united. The wise never speak highly of the attempt of doing an act when its opportunity is gone.

59. Know this to be the proper time for such a compact between us. I wish that you should live, and you also wish that I should live.

60. A man crosses a deep and large river by a piece of wood. It is seen there that the man takes the piece of wood to the other side, and the piece of wood also takes the man to the other side.

61. Like this, our agreement will lead to our happiness. I will save you, and you, also, will save me.

62. Having said so, which was beneficial to both of them, highly reasonable and acceptable, the mouse Palita waited for an answer.

63. Hearing these well-selected, reasonable and good words of the mouse, the mouse's enemy, endued with judgment and forethought, the cat said these words in reply.

64. Reflecting upon his own condition, the highly intelligent and eloquent cat praised the words of the speaker and honored him by gentle words in return.

65. Quietly looking at the mouse, the cat, called Lomasha, having sharp foreteeth and having eyes that resemble the stones called lapis lazuli answered as follows:—

66. I am pleased with you, O amiable one! Blessed be you who wish me to live! Do that, without hesitation, which you think would do us good.

67. I am surely in great distress. You are, if possible, in greater distress still! Let there be an agreement made between us forthwith.

68. I will do that which is opportune and necessary for the success of our business, O powerful one! If you save me, your service will not go for nothing.

69. I leave myself in your hands! I am devoted to you. I shall attend and serve you like a disciple. I seek refuge with you and shall always obey you.

70. Thus accosted, the mouse Palita, speaking again to the cat, who was entirely under his control, said these highly significant and wise words:—

71. You have spoken most magnanimously. It could be expected from one like you. Hear I shall describe the expedient I have thought of for benefiting both of us.

72. I will crouch myself beneath your body. I am in great fear of the mungoose. Do you save me. Kill me not. I am capable of save you.

73. Save me also from the owl, for that wretch too wishes to catch me for his prey. I shall cut the noose that fetters you. I swear by Truth, O friend.

74. Hearing these wise and reasonable words, Lomasha filled with joy looked at Palita and praised him with exclamations of welcome.

75. Having praised Palita, the cat which was friendly disposed, thought for a moment, and gladly said without losing any time,—

76. Come quickly to me. Blessed be you, who are, indeed, a friend dear to me as life. O you of great wisdom, through your grace I have almost regained my life.

77. Whatever I can do, tell me and I shall do it for you. Let there be peace between us, O friend.

78. Freed from this danger, I shall, with all my friends and relatives, do what is agreeable and good to you.

79. O amiable one, freed from this danger, I shall surely try to please you, and adore and honour you on every occasion in return for your good offices.

80. By returning even sufficient services a man cannot equal the person who did him good in the first instance. The former does them for the sake of services rendered. The latter, however, acted without any such motive.

Bhishma said :—

81. Having thus made the cat understand his own interests, the mouse trustfully crouched beneath his enemy's body.

82. Learned, and thus assured by the cat, the mouse confidently laid himself thus under the breast of the cat as if it were the lap of his father or of his mother.

83. Seeing him thus enclosed within the body of the cat, the mungoose and the owl both gave up hopes of catching their prey.

84. Marking that close intimacy between the mouse and the cat, both Harita and Chandraka became stricken with fear and wonder.

85. Both of them were endued with strength and intelligence. Clever in catching their prey, though near, the mungoose and the owl could not make the mouse and the cat break that agreement.

86. Indeed, seeing the cat and the mouse make that agreement for fulfilling their mutual object, the mungoose and the owl both left that spot and repaired to their respective quarters.

87. Thereafter, the mouse Palita, who knew well the requirements of time and place, began, as he lay under the body of the cat, to cut the strings of the noose slowly, waiting for the proper time to finish his work.

88. Pained by the strings that fettered him, the cat became impatient upon seeing the mouse slowly cutting away the noose.

89. Seeing the mouse so slow in the work, the cat wishing to hurry it on, said :—

90. How is it, O amiable one, that you do not proceed quickly with your work? Do you disregard me now, having accomplished your own work? O slayer of foes, cut off these strings quickly! The hunter will soon come here.—

91. Thus addressed by the impatient cat, the intelligent mouse said these beneficial words to the cat who did not seem to possess much wisdom :—

92. Wait silently, O amiable one! Quickness is not necessary. Remove all your fears. We know the requirements of time. We are not wasting time.

93. When a work is begun at an improper time, it never becomes profitable when finished. That act, however, which is undertaken at the proper time, yields rich fruits.

94. If you are freed at an improper time, I shall have to fear you. Therefore, do you wait for the proper moment. Do not be impatient, O friend.

95. When I shall see the hunter come here armed with weapons, I shall cut the strings at that very moment of fear to both of us.

96. Freed then, you will get upon the tree and not think of anything else except the safety of your own life.

97. And when you, O Lomasha, will fly away in fear, I shall enter my hole and you will ascend the tree.

98. Thus addressed by the mouse with these beneficial words, the intelligent and eloquent cat, impatient of saving his life, addressed the mouse in the following words.

99. Indeed, the cat, who had quickly and properly carried his own part of the agreement, addressing the mouse who was not quick enough in fulfilling his part, said,—

100. I saved you from a great danger with considerable promptness. Alas, honest persons never thus do the business of their friends. Filled with joy while doing it, they do it otherwise.

101. You should do quickly what is for my well-being. O you of great wisdom, do you try a little so that good may be done to both of us.

102. If, however, remembering our former hostility you are only allowing the time to slip away, know, O wicked creature, that the consequence of this your act will surely lessen your own life.

103. If I have ever, before this, unknowingly done you any wrong, you

should not bear it in mind. I beg your pardon. Be pleased with me.

104. After the cat had said these words, the intelligent and wise mouse, well-read in the scriptures, said these excellent words to him :—

105. I have, O cat, heard what you have said to further your own object. Listen, however, to me as I tell you what is proper for my own objects.

106. That friendship which is beset with fear and which cannot be maintained without fear, should be preserved with great caution like the hand (of the snake-charmer) from the snake's fangs!

107. The person that does not protect himself after having made an agreement with a stronger individual, sees that it yields injury instead of good.

108. Nobody is nobody's friend; nobody is nobody's wellwisher; persons becomes friends or enemies only from motives o interest.

109. Interest brings interest even as tame elephants catch wild elephants. Again, when a work is done, the doer is hardly thought of. Therefore, all works should be so done that something may remain undone.

110. When I shall liberate you, you will, from fear of the hunter, fly away for your life without ever thinking of catching me.

111. See, all the strings of this net have been cut by me. Only one remains to be cut. I will cut that also soon. Be comforted, O Lomasha.

112. While the mouse and the cat were thus conversing, both in serious danger, the night gradually passed away. A great fear, however, possessed the heart of the cat.

113—114. When the dawn set in, the Chandala, whose name was Parigha, came there. His appearance was terrible. His hair was black and twany. His hips were huge and his look was very fierce. Of a large mouth extending from ear to ear, and highly filthy, his ears were very long. Armed with weapons and accompanied by a pack of dogs, the grim-visaged man came there.

115. Seeing that man who resembled a messenger of Yama, the cat was stricken with fear. Filled with fear, he addressed Palita, saying,—What will you do now?

116. The mouse very quickly cut the remaining string which held fast the cat. Freed from the noose, the cat run quickly and got upon the banian.

117. Palita also, freed from that perilous position and from the presence of a terrible enemy quickly fled and entered his hole. Lomasha meanwhile had got upon the high tree.

118. Seeing everything, the hunter took up his net. His hopes defeated, he also quickly left that place.

119—120. Indeed, O foremost of Bharata's race, the Chandala returned to his house freed from that great danger, and having regained his precious life, the cat from the branches of that tree addressed the mouse Palita then living within the hole, and said,—Without having talked to me, you have suddenly run away. I hope you do not suspect me of any evil motive. I am certainly grateful and you have done me a great service.

121. Having created confidence in me and having given me my life, why do you not come to me at a time when friends should enjoy the sweets of friendship?

122. Having made friends, he who forgets them afterwards, is a wicked person and never gets friends at times of danger and necessity.

123. I have been, O friend, respected and served by you to the best of your power. You should now enjoy the company of my poor self who has become your friend.

124. Like disciples adoring their preceptor, all the friends I have, all my relatives and kinsmen, will respect and adore you.

125. I myself too shall adore you with all your friends and kinsmen. What grateful person is there who will not adore the giver of his life.

126. Be you the master of both my body and home! Be you the disposer of all my wealth and properties.

127. Be you my respected adviser and do you govern me like a father! I swear by my life that you need not fear us.

128. In intelligence you are like Ushanas himself. By the power of your understanding you have conquered us. Clever in policy, you have given us our life.

129. Accosted thus with sweet words by the cat, the mouse, who knew all which produces the highest good, replied in these sweet words that were beneficial to himself.

130. I have heard, O Lomasha, all that you have said. Listen now as I say what I think.

131. Friends should be well tried. Enemies also should be well studied. In this world, a task like this is considered by even the learned as a difficult one requiring sharp intelligence.

132. Friends appear like enemies, and enemies appear like friends. When agreements of friendship are made, it is difficult for the parties to know whether they are really actuated by lust and anger.

133. There is no such thing as a friend. It is circumstances which make friends and enemies.

134. He, who considers his own interests safe as long as another lives, and thinks himself in danger when the latter dies takes him as his friend so long as those interests of his are not clashed against.

135. There is no condition that passee for ever by the name either of friendship or enemies. Both friends ande nemies arise from considerations of interest and gain.

136. Friendship becomes enemity in the course of time. An enemy also becomes a friend. Self-interest is very powerful.

137. He, who blindly places confidence in friends and always treats enemies mistrustfully without paying any heed to considerations of policy, finds his life unsafe.

138. He, who, neglecting all considerations of policy, seeks either friends or foes, is regarded as a person whose understanding has been unhinged.

139. One should not trust a person undeserving of trust, nor should one trust too much a person worthy of trust. The danger from blind confidence is such that it cuts the very roots.

140. The father, the mother, the son, the maternal uncle, the sister's son, and other relatives and kinsmen, are all moved by interest and profit.

141. Father and mother may be seen to discard the dear son if he is addicted to irregular practices. People take care of their own selves. See the efficacy of self-interest.

142. O highly wise one, his escape is very difficult, who, immediately after he is freed from danger, seeks the means of his enemy's happiness.

143. You have come down from the top of the tree to this very spot. You could not, from foolishness know that a net had been spread here.

144. A person, who has no sense, cannot protect his own self. How can he protect others? Such a person, forsooth, ruins all his acts.

145. You speak sweetly that I am very dear to you. Hear me, however, O friend, the reasons which I have on my side.

146. One becomes dear from a sufficient cause. One becomes an enemy from sufficient cause. The entire world of creatures is actuated by the desire of gain. One never becomes dear to another without cause.

147. The friendship between two uterine brothers, the love between husband and wife, rests upon interest. I do not know any kind of love amongst persons that does not depend upon some motive of self-interest.

148. It is sometimes seen that uterine brothers or husband and wife having quarrelled are united again from a natural affection. But such a thing is not to be seen in persons who are not connected with one another.

149. One becomes dear for his liberality. Another becomes dear for his sweet words. A third becomes so for his religious acts. Generally, a person becomes dear for the purpose he serves.

150. The love between us originated from an adequate cause, That cause no longer exists. On the other hand, from sufficient reasons that friendship between us has terminated.

151. What is that reason, I ask, for which I have become so dear to you, besides your desire for eating me up? You should know that I am not forgetful of this.

152. Time spoils reasons. You seek your own interests. Otherwise men, again, understand their own interests. The world is guided by the example of the wise. You should not thus speak to a person who is learned and capable of understanding his own interests.

153. You are powerful. The reason which you show for your love for me now is ill-timed. Moved, however, by my own interests, I am always very strong about peace and war that are themselves very unstable.

154. The circumstances under which peace is to be made or war declared change as speedily as the clouds change their form. This very day you were mn enemy. This very day again, you became my friend. This very day you have agata become my enemy. Mark the considerstions that move living creatures!

155. There was friendship between us ea long as there was necessity for the sams

That reason, the outcome of time, is gone. Without it, that friendship also has passed away.

156. You are by nature my enemy. From circumstances you became my friend. That state of things has gone away. The old but natural state of enemity has returned.

157. I am well-read in the dictates of policy; tell me, why shall I enter to-day, for your sake, the net that is spread for me?

158. Through your power I was freed from a great danger. Through my power you have been freed from a similar danger. Each of us has served the other. There is no need for us for becoming friends again.

159. O amiable one, your object has been accomplished. The object I had, has also been accomplished. You do not require me except to make me your food.

160. I am your food. You are the eater. I am weak. You are strong. There cannot be any friendship between us when we are so unevenly placed.

161. I understand your wisdom. Having been released from the net, you speak highly of me so that you may easily make food of me.

162. You were entangled in the net for the sake of food. You have been freed from it. You feel now the pangs of hunger. Following wisdom of the scriptures, you try to eat me up to-day.

163. I know that you are hungry. I know that this is the time of your taking food. You are seeking your prey, and you have your eyes on me.

164. You have sons and wives, You still try to make friends hip with me and wish to treat me with affection and do me vices. O friend, I cannot accept this proposal.

165. Seeing me with you, why will not your dear wife and your loving children cheerfully eat me up?

166. I shall not, therefore, make friendship with you. There is no reason any longer for such a union. If, indeed, you do not forget my good offices, think of what will be good for me and be comfortable.

167. What sane man will place himself under the power of an enemy who is not well-known for virtue, who is hungry, and who is in search of a prey?

168. Be happy then, I will presently leave you. I am afraid even to see you from a distance. I shall not mix with you, give up your attempts, O Lomasha!

169. If you think that I have done you a service, do me a friend's work when I may happen to move trustfully or carelessly. Even that will be gratitude in you.

170. To live near a powerful and strong person is never praisworthy. Even if the estimated danger no longer exists, I should always fear one more powerful than myself.

171. If you do not seek your own interests, tell me then what is there that I can do for you. I shall certainly give you everything save my life.

172. For protecting one's own self one should abandon his very children, kingdom, jewels, and wealth. One should sacrifice one's all for protecting one's own self.

173. If a person lives he can recover al the wealth that he may have to give to enemies for protecting his life.

174. It is not desirable to abandon life like one's riches. Indeed, one's own self should always be protected by, as I have already said, even removing his wives and wealth.

175. Persons who care to protect their own selves and who do all their works after a proper consideration, never suffer from dangers as the consequence of their acts.

176. The weak always regard the powerful as their enemies. Their understanding, based firmly on the truths of the scriptures, is never unhinged.

177. "Thus rebuked by the mouse Palita the cat, blushing with shame, said to the mouse.

Lomasha said:—

178. Truly I swear by you that I consider it highly censurable to injure a friend. I know your wisdom. I know also that you are devoted to my well-being.

176. Guided by the science of profit, you have said that there is sufficient cause for a breach between you and me. You should not, however, O good friend, take me for what I am not!

180. I consider you a great friend for your having saved my life. I am, again, familiar with duties. I always appreciate other people's merits. I am very grateful for services received.

181. I am devoted to the service of friends. I am, again, especially devoted to you. For these reasons, O good friend, you should reunite yourself with me.

182. If I am ordered by you, I can, with all my kinsmen and relatives, sacrifice my very life. The learned and wise see sufficient reasons for reposing their confidence in persons of such mental disposition as ourselves. O you who are a master of the truths of morality, you should not suspect me.

183. Thus addressed by the cat, the mouse, thinking a while, said these weighty words to the former.

184. You are highly good. I have heard all that you have said and am glad to hear you. For all that, however, I cannot trust you. It is impossible for you, by such eulogiums or by present of great wealth, to induce me to unite with you again.

185. I tell you, O friend, that the wise never place themselves, without sufficient reason, under the power ef an enemy.

186. Having made an agreement with a stronger one, when both are threatened by enemies, a weak person should act carefully after considerations of policy. Having gained his object, the weaker of the two parties should not again trurst the stronger.

187. One should never trust a peron unworthy of trust. Nor should one blindly trust a person deserving of trust. One should always try to secure other's confidence. One should not, however, himself trust his foes.

188. For these reasons one should, under every circumstances, protect his own self. One's possessions, children and everything else are so long valuable as he is alive.

119. In short, the highest truth of all works on policy is Mistrust. Therefore, mistrust of all persons yields the greatest good.

190. However weak people may be, if they mistrust their enemies, the latter, even if strong, never succeed in reigning supreme over them.

191. O cat, one like myself should always guard his life from persons like you. Do you also protect your own life from the Chandala whose anger has been worked up.

192. While the mouse thus spoke, the cat frightened at the mention of the hunter, hastily left the branch of the tree, ran away with great speed.

193. Having thus shown his power of understanding, the mouse Palita also, who was conversant with the truths of scripture and endued with wisdom, entered another hole.

Bhishma continued:—

194. Thus did the wise mouse Palita, though weak, and alone, succeed in baffling many powerful enemies.

195. An intelligent and learned man should make peace with a powerful enemy. The mouse and the cat escaped by their reliance upon each other's services.

196. I have thus pointed out to you fully the course of Kshatriya duties. Listen now to me in brief.

197. When two persons who were once enemy make peace with each other, it is certain that each of them has it in his heart to control the other.

198. In such a case the wise man succeeds by the power of his understanding in controlling the other. He, on the other hand, who has no wisdom suffers himself, for his carelessness, to be defeated by the wise.

199. It is necessary, therefore, that in fear one should appear to be fearless, and, while really mistrusting others, one should seem to be trustful. One, who acts with such carefulness never loses his steps, or, even losing it, is never ruined.

200. When the opportunity presents itself, one should make peace with an enemy; and when the time comes, one should make war with even a friend. Those, who are well read in peace and war, say that one should conduct himself thus, O king.

201. Knowing this, O king, and remembering the truths of scripture, one should, sensibly and carefully, act like a person in fear before the cause of fear actually arrives.

202. One should before the cause of fear actually arrived, act like a person in fear, and make peace with enemies. Such fear and carefulness beget keenness of understanding.

203. If one acts like a man in fear before the cause of fear is so near, one is never filled with fear when that cause actually arrives. And from the fear of a person, who always acts with fearlessness, very great fear originates.

204. Never cherish fear,—such an advice should never be given to any one. The person, who entertains fear from a consciousness of his weakness, always seeks the advice of wise and experienced men.

205. For these reasons, one should, when afraid, appear to be fearless, and

when mistrusting (others) should seem to be trustful. One should not, even in serious acts, treat others with falsehood.

206. Thus have I recited to you, O Yudhishthira, the oldestory (of the mouse and the cat). Having listened to it, do you act properly in the midst of your friends and kinsmen.

207. Deriving a great lesson from that story, and learning the difference between friend and enemy and the proper time for war and peace, you will discover means of escape when beset with dangers.

208. Making peace, at a time of common danger, with a powerful enemy, you should act with proper consideration when uniting yourself with him (when the common danger is gone). Indeed, having gained your object, you should not trust the enemies again.

209. This path of policy is quite of a piece with the three-fold objects of life, (*viz.*, Virtue, Profit, and Pleasure). O king! Guided by this Shruti, do you acquire prosperity by once more protecting your subjects.

210. O son of Pandu, always try to associate with Brahmanas in all your acts! Brahmanas give great benefit both in this world and the next.

211. They are teachers of duty and morality. They are always grateful, O powerful one! If adored, they are sure to do you good. Therefore, O king, you should always adore them.

212. You will then, O king, duly acquire kingdom, great good, fame, achievements, and offsprings in their proper order.

213. Always looking at this history of peace and war between the mouse and the cat, written in excellent words and capable of sharpening the intellect, a king should always act in the midst of his enemies.'

CHAPTER CXXXIX.

(APADDHARMANUSHASANA PARVA).—*Continued.*

Yudhisthira said :—

1. "You have prescribed, O mighty one, that no confidence should be reposed in enemy. But how would the king maintain himself if he were not to confide in anybody?

2. O king, you have said, great danger arises to kings from confidence. But how, O monarch, can a king, without trusting others, conquer his enemies.

3. Kindly dispell this doubt of mine. My mind is confused, O grandfather, at what I have heard you say on the subject of mistrust."

Bhishma said :—

4. "Hear, O king, what took place at the residence of Brahmadatta, *viz.*, the conversation between Pujani and king Brahmadatta.

5. There was a bird named Pujani who lived for a considerable time with king Brahmadatta in the inner apartments of his palace at Kampilya.

6. Like the bird Jivajivaka, Pujani could imitate the cries of all animals. Though a bird by birth, she had acquired great knowledge and was conversant with every truth.

7. While residing there, she brought forth a highly effulgent young one. Simultaneously the king also begat on his queen a son.

8. Out of gratefulness for the shelter of the king's roof, Pujani used to go daily to the shores of the ocean and bring a couple of fruits for the nourishment of her own young one and the infant prince.

9. She gave one of those fruits to her own child and the other to the prince.

10. The fruits she brought were sweet like ambrosia, and capable of increasing strength and energy. Every day she brought them and every day she distributed them in the same way. The infant prince gained great strength from the fruit which Pujani gave him.

11. One day the infant prince, while carried by the nurse on her arms saw the little youngone of Pujani. Going down from the nurse's arms, the child ran towards the bird, and out of childish impulse, began to sport with it, liking the same very much.

12. At length, raising the bird which was of the same age with himself with his hands, the prince pressed it to death and then returned to his nurse.

13. The bird, O king, who had as usual been out in her search of fruits, returning to the palace, and saw her young one lying on the ground, killed by the prince.

14—15. Seeing her son dead, Pujani, with tears trickling down her cheeks, and heart burning with grief, wept bitterly and said,—Alas nobody should live with a Kshatriya or contract friendship with him,

or take pleasure in having any connection with him! When they have any object in view, they behave with courtesy. When that object is accomplished, they abandon the instrument.

16. The Kshatriyas do evil to all. They should never be trusted. Even after doing an injury they always try to solace and assure the injured for nothing.

17. I shall, forsooth, wreak vengeance, for this act of enmity upon this ruthless and ungrateful betrayer of trust.

18. He has been guilty of three-fold sins in taking the life of one that was born on the same day with him and that was being brought up with him in the same place, that used to eat with him, and that depended on him for protection.

19—20. Having said these words aside, Pujani, with her talons, pierced the eyes of the prince, and finding some comfort from that act of vengeance, once more said,—A sinful deed, committed with deliberation, assails the doer without any loss of time. They, however, who avenge an injury, never lose their merit.

21. If the fruits of a sinful act be not seen in the perpetrator himself, they would certainly be seen, O king, in his sons, or son's sons, or daughter's sons!

22. Seeing his son blinded by Pujani, and considering the act to have been a proper vengeance for what his son had done, Brahmadatta said these words to Pujani.

Brahmadatta said :—

23. An injury, was done by us to you. You have avenged it by doing an injury in return. The account is settled. Do not leave your present residence. On the other hand, continue to live here, O Pujani.

Pujani said :—

24. The learned never speak high of the conduct of a person, who having once injured another continues to live with that other. Under such circumstances it is always better for the injurer to quit his old place.

25. One should never trust the soothing assurances received from an injured party. The fool that trusts such assurances is soon ruined. Enmity is not quickly cooled.

26. The very sons and grandsons of persons, who have injured each other, meet with destruction. For such destruction of their children, they lose the next world also.

27. Amongst men who have injured one another, distrust would yield happiness. One who has betrayed confidence should never be trusted in the least.

28. One, who is not worthy of confidence, should not be trusted; nor should too much trust be reposed in a person worthy of trust. The danger originating from blind confidence engenders absolute destruction. One should try to secure the confidence of others. One, however, should never place confidence in others.

29. The parents only are the best of friends. The wife is merely a soil for sowing seeds. The son is only one's seed. The brother is an enemy. The friend or companion wants to have his palms oiled if he is to continue so. One's own self enjoys or suffers one's happiness or misery.

30. Real peace cannot live amongst persons who have injured one another. No such necessity exists any longer for which I lived here.

31. The mind of a person who has once injured another, becomes naturally filled with want of confidence, if he sees the injured person adoring him with gifts and honors. Such conduct especially when shorn by the strong, always strikes the weak with tear.

32. An intelligent person should leave that place where he first meets with honor in order to meet next with dishonor and injury. Despite any subsequent honor that he might get from his enemy, he should act thus.

33. I have lived in your house for a long time, respected all along by you. A cause of enmity, however, has at last taken place. I should, therefore, quit this place without any hesitation.

Brahmadatta said :—

34. One, who does return injury for an injury, is never considered as offending. Indeed, the avenger closes his account by such behaviour. Therefore, O Pujani, continue to live here without quitting this place!

Pujani said :—

35. No friendship can again be formed between a person who has injured and him who has inflicted an injury in return. The hearts cannot forget what has taken place.

Brahmadatta said :—

36. It is necessary that an injurer and the avenger of the injury should be united. Mutual enmity upon such a union has been

seen to cool down. No fresh injury has taken place.

Pujani said :—

37. Enmity originating from mutual injuries can never die. The person injured should never trust his enemies, thinking—O I have been comforted with assurances of good will!—In this world, men, frequently suffer destruction for (misplaced) confidence. Therefore, it is necessary that we should no longer meet each other.

38. Those, who cannot be subdued by force and sharp weapons, can be conquered by insincere professions of love like (wild) elephants through a (tame) she-elephant.

Brahmadatta said :—

39. For two persons living together, even if one inflicts upon the other deadly injury, fraternal love and mutual trust naturally raise between them, as in the case of the Chandala and the dog.

40. Amongst persons who have injured one another, living together blunts the sharpness of enmity. Indeed, that enmity does not last long, but disappears quickly like water poured upon the leaf of a lotus.

Pujani said :—

41. Enmity originates from five causes. Learned persons know it. Those five causes are woman, land, harsh words, natural disagreement, and injury.

42. When the person, with whom enmity takes place, happens to be a liberal man, he should never be killed, particularly by a Kshatriya, openly or by hidden means. In such a case, the man's fault should be duly considered.

43—44. When enmity has arisen with even a friend, no further trust should be placed in him. Feelings of enmity lie hidden like fire in forest.

44. Like the Aurvya fire within the waters of the ocean, the fire of enmity can never be put out by presents of riches, by display of prowess, by conciliation or by scriptural learning.

45. The fire of enmity, once lighted,—the result of an injury once inflicted,—is never extinguished, O king, without destroying the right one of the parties.

46. One, having injured a person, should never trust him again as his friend, even though he might have (after the infliction of the injury) adored him with wealth and honors. Injury thus inflicted fills the injurer with fear.

47. I never injured you. You also did never do me an injury. Therefore I lived in your house. All that is changed, and at present I cannot trust you.

Brahmadatta said :—

48. It is Time that does every work. There are various sorts all of which proceed from Time. Who, therefore, injures whom?

49. Birth and Death take place in the same way. Creatures act under the influence of Time, and it is in consequence also of Time that they cease to live.

50. Some are seen to die at once. Some die one at a time. Some are seen to live for a long time. Like fire consuming the fuel it gets, Time destroys all creatures.

51. O blessed lady, I am, therefore, not the cause of your sorrow, nor are you the cause of mine. It is Time which always ordains the happiness and misery of embodied creatures.

52. Do you then continue to live here at your pleasure, with love for me and without fear of any injury from me. What you have done has been forgiven by me. Do you also forgive me, O Pujani.

Pujani said :—

53. If Time, as you say, be the cause of all acts, then, of course, nobody can entertain feelings of enmity towards anybody on Earth. I ask, however, why do friends and kinsmen, when friends and kinsmen are killed, try to avenge the latter.

54—55. Why also did the gods and the Asuras in days of old kill each other in battle? If it is Time that begets happiness and misery and birth and death, why do physicians then seek to administer medicines to the sick? If it is Time that is shaping the course of everything, what need is thereof medicines.

56. Why do people, deprived of their senses by grief, indulge in such lamentations? If Time, as you say, be the cause of all works, how can religious merit be acquired by persons performing religious acts?

57. Your son killed my child. I have injured him for that. I have by that act, O king, become liable to be killed by you.

58. Moved by grief for my son, I have thus injured your son. Listen now to the reason why I should be killed by you.

59. Men wish either to kill birds for food or to keep them in cages for sport

There is no third reason except killing or caging for which men would seek birds.

60. Birds again, from fear of being either killed or put into cage by men, seek safety in flight. Persons conversant with the Vedas have said that death and imprisonment both painful.

61. Life is dear to all. All creatures are made miserable by grief and pain. All creatures wish for happiness.

62. Misery originates from various sources. Decrepitude, O Brahmadatta, is misery. The loss of wealth is misery. The nearness of anything disagreeable or evil is misery. Separation or dissociation from friends and beloved objects is misery.

63. Misery originates from death and imprisonment. Misery arises from women and from other natural causes. The misery that originates from the death of children changes and afflicts all creatures very greatly.

64. Some foolish persons say that there is no misery in seeing other's misery. Only he who has not felt any misery himself can say so before men.

65. He, however, who has felt sorrow and misery, would never venture to say so. One, who has felt the pangs of all sorts of misery, sympathizes with the misery of others.

66. What I have done to you, O king, and what you have done to me, cannot be washed away by even a century.

67. There cannot be a reconciliation after what we have done to each other. Whenever you will think of your son, your enmity towards me will become fresh.

68. If a person after avenging an injury, wishes to make peace with the injured, the parties cannot be properly reunited even like the pieces of an earthen vessel.

69. Men well read in scriptures have laid it down that trust never yields happiness. Ushanas himself sang two verses to Prahlada in days of yore.

70. He, who trusts the words, true or false, of an enemy, meets with destruction like a seeker of honey, in a pit covered with dry grass.

71. Enmities outlive the enemies, for there is no want of persons who speak of the quarrels of deceased fathers before their surviving children.

72. Kings kill animosities by means of conciliation but, when the opportunity presents itself, they break their enemies to pieces like earthen jars full of water dashed against stone.

73. If the king injures any one, he should never trust him again. By trusting a person who has been injured, one suffers great misery.

Brahmadatta said:—

74. No man can secure the fruition of any object by distrusting others. By cherishing fear one always is compelled to live as a dead person.

Pujani said:—

75. He whose feet have become sore, certainly meets with a fall if he seeks to move, however cautiously he may do it.

76. By opening his eyes against the wind, a man, who has got sore eyes, finds them greatly pained by the wind.

77. He, who, without knowing his own strength, treads a wicked path and persists in walking along it, soon loses his very life as the result of it.

78. The man, who, shorn of exertion, tills his land, without taking care of the season of rain, never reaps a harvest.

79. He, who takes daily nutritive food, be it bitter or astringent or palatable or sweet, lives long.

80. He, on the other hand, who neglects wholesome food and takes injurious ones regardless of consequences, soon meets with death.

81. Destiny and Exertion depend upon each other. The high-minded perform good and great feats, while eunuchs only flatters Destiny.

82. Whether it is harsh or mild, a beneficial act should be done. The unfortunate man of inaction, however, is always assailed with all sorts of calamity.

83. Therefore, casting off everything else, one should display his energy. Indeed, disregarding everything, men should do what does good to themselves.

84. Knowledge, courage, cleverness, strength and patience, are one's natural friends. The wise live in this world with the help of those five.

85. Houses, precious metals, land, wife, and friends,—these are spoken by the learned as the secondary sources of good. A man may obtain them everywhere.

86. A wise man may be delighted everywhere. Such a man shines everywhere. He never strikes anybody with fear. If tried to be frightened, he never yields to fear himself.

87. The wealth, however little, of an intelligent man is certain to increase. Such

a man does every act cleverly. By self-restraint he acquires great fame.

88—89. Home-sick foolish wights have to put up with shrew wives who eat up their flesh like the young ones of a crab eating up their mothers. There are men who through loss of understanding become very dispirited at the prospect of leaving home. They say,—These are our friends! This is our country! Alas, how shall we leave these?

90. One should, forsooth, leave his mother-country if it be affected by plague or famine. One should live in one's own country, respected of all, or go to a foreign country for living there.

91. I shall, therefore, repair to some other region. I do not venture to live any longer in this place, for I have greatly injured your child, O king.

92. One should from a distance renounce a bad wife, a bad son, a bad king, a bad friend, a bad allie and a bad country.

93. One should not confide in a bad son. One cannot find delight in a bad wife. There can be no happiness in a bad kingdom. One cannot obtain a livelihood in a bad country.

94. There can be no permanent friendship with a bad friend whose attachment is very uncertain. There is disgrace in a bad connection, when there is no necessity for it.

95. She, indeed, is a wife who speaks only what is pleasant. He is a son who makes the father happy. He is a friend whom one can trust. That, indeed, is one's country where one acquires his living.

96. He is a strict king who does not oppress, who supports the indigent and in whose kingdom there is no fear.

97. One can have wife, country, friends, son, kinsmen, and relatives, if the king be accomplished and virtuous.

98. If the king happens to be sinful, his subjects, for his oppressions, meet with destruction. The king is the root of threefold objects, *i.e*, Virtue, Wealth, and Pleasure. He should protect his subjects carefully.

99. Taking from his subjects a sixth part of their riches, he should protect them all. That king, who does not protect his subjects, is indeed, a thief.

100. That king, who, after holding out hopes of protection, does not, from rapacity satisfy them,—that sinful king is visited by the sins of all his subjects and ultimately goes into hell.

101. On the other hand, that king, who, having given hopes of protection, fulfils them, is honored as a universal benefactor in consequence of his protecting all his subjects.

102. The lord of all creatures, *viz*., Manu, has declared that the king has seven attributes: he is mother, father, preceptor, protector, fire, Vaishravana, and Yama.

103. The king by treating his people mercifully is called their father. The subject who plays him false, is born in his next life as an animal or a bird.

104. By doing good to them and by supporting the poor, the king becomes a mother to his people. By consuming the wicked he is regarded as fire, and by restraining the sinful he is called Yama.

105. By making presents of riches to his dear ones, the king is regarded as Kuvera, the grantor of wishes. By delivering instructions on morality and virtue, he becomes a preceptor, and by exercising the duty of protection he becomes the protector.

106. That king who pleases the inhabitants of his cities and provinces by means of his virtues, is never divested of his kingdom for observing such a duty.

107. That king who knows how to honor his subjects, never suffers misery either in this world or in the next.

108. That king whose subjects are always stricken with anxiety or laden with taxes, and overwhelmed with all sorts of evils is defeated by his enemies.

109. That king, on the other hand, whose subjects grow like a large lotus in a lake, acquires every reward here and at last meets with honor in the celestial region.

110. Enmity with a powerful person, O king, is never spoken highly of. That king who has incurred the hostility of one more powerful than himself, loses both kingdom and happiness.

Bhishma said:—

111. O monarch, having said so, the bird, took the king's leave and went away of her pleasure.

112. I have thus recited to you, O foremost of kings, the conversation between Brahmadatta and Pujani. What else do you wish to hear.'

CHAPTER CXL.

(APADDHARMANUSHASANA PARVA).—*Continued.*

Yudhishthira said :—

1. "When both virtue and men, O Bharata, suffer for the gradual lapse of a cycle and when the world is assailed by robbers, how, O Grandfather should a king then behave."

Bhishma said :—

2. 'I shall tell you, O Bharata, the policy the king should pursue amid such distress. I shall tell you how he should behave himself at such a time, casting off mercy.

3. Regarding it is cited the old story of the conversation between Bharadwaja and king Shatrunjaya.

4—5. There was a king name Shatrunjaya among the Sauviras. He was a great car-warrior. Going to Bharadwaja, he asked the Rishi about the truths of the science of Profit, saying,—How can an unattained object be attained. How, again, when acquired, can it be multiplied? How also, when increased, can it be protected? And how, when protected, should it be used.

6. Thus accosted about the truths of the science of Profit, the twice-born one said the following reasonable words to that king for explaining those truths.

The Rishi said :—

7. The king should always remain with the rod of punishment in his hand. He should always show his prowess. Himself without shortcomings, he should mark those of his enemies. Indeed, his eye should always be used for that object.

8. On seeing a king who has the rod of punishment ever uplifted in his hand, every one is filled with fear. Therefore, the king should rule all creatures with the rod of punishment.

9. Men endued with learning and knowledge of truth speak high of Punishment. Hence, of the four-fold means, *viz.*, Conciliation, Gift, Dissention and Punishment, Punishment is said to be the foremost.

10. When the root of a refuge is cut off, all the refugees die. When the root of a tree cut off, how would the branches live?

11. A wise king should cut off the very roots of his enemy. He should then win over and bring under his control the allies and partisans of that enemy.

12. When calamities befall the king, he should advise wisely, show his prowess properly, fight with ability, and even retreat with wisdom.

13. In words only should the king show his humility, but at heart he should be sharp as a razor. He should renounce lust and anger, and speak sweetly and mildly.

14. When the time for communication with an enemy arrives, a far-sighted king should make peace, without trusting him blindly. When the transaction is finished, he should speedily renounce the new ally.

15. One should conciliate an enemy with sweet assurances as if he were a friend. One, however, should always fear that enemy like a room within which there is a snake.

16. You should assure him with references to the past whose sense you want to control. A wicked man should be assured by promises of future well-being.

17. The wise person should be assured by present services. The person who is desirous of acquiring prosperity should join hands, swear, use sweet words, adore by bending down his head, and shed tears.

18. One should carry his enemy, on his shoulders as long as time is unfavorable. When, however, the opportunity presents itself, one should break him into pieces like an earthen jar on a stone.

19. It is better, O monarch, that a king should burn up for the time being like charcoal of ebony-wood than that he should smoulder and smoke like chaff for many years.

20. A man who has many things to do, should not hesitate to deal with even an ungrateful person. If successful, one can enjoy happiness. If unsuccessful, one loses respect.

21. Therefore, in doing the works of such persons, one should, without finishing them completely, always keep something undone. A king should do what is for his well-being, imitating a kokila, a boar, the mountains of Meru, an empty chamber, an actor, and a devoted friend.

22. The king should, always, with careful application, go to the houses of his enemies, and even if calamities overtake them, ask them about their well-being.

23. Those who are idle never acquire riches; nor those who are shorn of manliness and exertion; nor those who are vain; nor those who fear unpopularity; nor those who are always dilatory.

24. The king should act in such a way that his foe may not see his shortcomings. He should, however, himself notice the weak points of his enemy. He should imitate the tortoise which conceals its limbs. He should always keep hidden his own holes.

25. He should think of all financial matters like a crane. He should show his prowess like a lion. He should lie in ambush like a wolf and attack and pierce his foes like an arrow.

26. He should be careful in his enjoyments regarding drink, dice, women, hunting, and music. Addiction to these produces evil.

27. He should make his bow of bamboos; he should sleep like the deer; he should be blind when it is neccessary for him to be so, or he should even be deaf when it is neccessary to be deaf.

28. The wise king should display his prowess, considering time and place. If these are not favorable, prowess becomes useless.

29. Noting the opportune and inopportune moment, reflecting upon his own strength and weakness, and improving his own strength by comparing it with that of the enemy, the king should take up his work.

30. That king who does not crush down an enemy by military force, provides for his own death like the crab when she conceives.

31. The king should show blossoms but not fruits. When showing fruits he should be difficult of climbing; and though unripe he should seem to be ripe. If he acts thus he would succeed in upholding himself against all enemies.

32. The king should first strengthen the hopes (of the suitors). He should then put impediments in the way of the fulfilment of those hopes. He should say that those impediments are merely due to time. He should next represent that those occasions are really the outcome of weighty causes.

33. As long as the cause of fear does not actually arrive, the king should make all his arrangements like a person filled with fear. When, however, the cause of fear arrives, he should smite fearlessly.

34. No man can derive benefit without incurring danger. If, again, he succeeds in preserving his life in the midst of danger's he is sure to acquire great benefits.

35. A king should determine all future dangers; when they are present, he should conquer them; and lest they may grow again, he should, even after conquering them, consider them, as unconquered.

36. The relinquishing of present happiness and the pursuit of the future one, is never the policy of an intelligent person.

37. That king who having made peace with an enemy sleeps happily and confidently is like a man who sleeping on the top of a tree awakes after a fall.

38. When one is in distress, he should raise himself by any means in his power, mild or stern; and after such advancement, he should, if able, practise virtue.

39. The king should always honor the enemies of his foes. He should consider his own spies as agents employed by his enemies.

40—42. The king should see that his own spies are not made out by his enemy. He should appoint atheists and ascetics as spies and despatch them to the kingdom of his enemies. Sinful thieves, who violate the laws of virtue and who are thorns with every person, enter gardens and places of amusement and houses set up for giving drinking water to thirsty travellers and public resturants and drinking spots and houses of ill fame and Tirthas and public assemblies. These should be recognised and arrested and suppressed.

43. The king should not confide in an unworthy person; nor should he overconfide in a person who is worthy of trust. Danger originates from confidence. Confidence should never be placed without previous examination.

44. Having by ostensible reasons created confidence in the enemy, the king should strike him when he makes a mistake.

45. The king should fear him from whom there is no fear; he should also always fear them who should be feared. Fear rising from a person who is not feared, may bring on total extermination.

46. By devotion to religious pursuits, by taciturnity, by assuming the orange garb of monks, and wearing matted locks skins, one should create confidence in his enemy, and then, when the time comes, should pounce upon him like the wolf.

47. A king seeking prosperity should not hesitate to kill son or brother or father or friend, if any of these seek to thwart his objects.

48. The very preceptor, if he is haughty, ignorant of what should be done and what should not, and an impious person, should be restrained by Punishment.

49. As sharp-stinged insects cut off all the flowers and fruits of the trees on which they sit, the king should, after having created confidence in his enemies by honors, salutations and gifts, go against him and deprive him of everything.

50. Without cutting the very vitals of others, without performing many cruel deeds, without killing living creatures like fishermen, one cannot win great prosperity.

51. There is no separate order of creatures called enemies or friends. Persons become friends or enemies according to the trend of circumstances.

52. The king should never allow his enemy to escape even if he bewails piteously. He should never be moved by these; on the other hand, he should destroy the person who has done him an injury.

53. A king seeking prosperity should studiously win over as many men as he can, and do them good. In his conduct towards his subjects he should always be shorn of malice. He should also studiously punish and restrain the wicked and disaffected.

54. When he wishes to take wealth, he should say what is agreeable. Having collected wealth, he should say similar things. Having severed one's head with his sword, he should grieve and shed tears.

55. A king seeking prosperity should win over others by sweet words, honors, and gifts. Thus should he take men into his service.

56. The king should never engage in idle disputes. He should never cross a river with the help only of his two arms. To eat cow-horns is useless and never gives strength. By eating them one's teeth are broken while the taste is not gratified.

57. The three-fold objects have triple disadvantageous adjuncts. Carefully considering them, the disadvantages should be avoided.

58. The unpaid residue of a debt, the unquenched remnant of a fire, and the unkilled remnant of foes, by and by grow and increase. Therefore, all those should be completely rooted out.

59. Debt which always multiplies is sure to remain unless it is wholly paid up. Likewise are the defeated foes and neglected diseases. These always create great fear.

60. Every work should be done completely. One should be always careful. If extracted badly, such a minute thing as a thorn leads to obstinate gangrene.

61. By killing its inhabitants, by breaking its roads and otherwise injuring them, and by burning and pulling down its houses, a king should devastate an enemy's realm.

62. A king should be far-sighted like the vulture, stable like a crane, watchful like a dog, brave like a lion, dreadful like a crow, and enter into the kingdom of his enemies like a snake with ease and without anxiety.

63. A king should win over a hero by clasping his hands, a coward by terrorising him, and a covetous man by presents of money, and with an equal he should wage war carefully.

64. He should take care to create dissension among the leaders of sects and of conciliating those that are dear to him. He should protect his ministers from dissension and destruction.

65. If the king becomes mild, the people disrespect him. If he becomes stern, the people are afflicted. The rule is that he should be stern when sternness is necessary, and mild when mildness is necessary.

66. By mildness the mild should be conquered. By mildness one may destroy that which is dreadful. There is nothing which mildness cannot do. Therefore, mildness is said to be sharper than fierceness.

67. That king who becomes mild when mildness is necessary and who becomes stern when sternness is necessary, gains all his ends, and represses his enemies.

68. Having created an enemy in a person endued with knowledge and wisdom, one should not be satisfied with the belief that he is at a distance from his foe. The arms of an intelligent man are extensive by which he injures when injured.

69. The uncrossable should not be sought to be crossed. That which the enemy would be able to recover should not be snatched from him. One should not try to dig at all if by digging one could get at the root of the thing for which one digs. One should never strike him whose head one would not cut off.

70. A king should not always act in this way. The course of conduct that I have pointed out should be followed only in times of distress. Actuated with the desire of doing you good I have said this for instructing you as to how you should act when attacked by enemies.

Bhishma said:—

71. Hearing these words given vent to by that Brahmana with the desires

of doing him good, the king of the Sauviras obeyed those instructions gladly and attained with his kinsmen and friends shining prosperity.'

CHAPTER CXLI.

(APADHARMANUSHASANA PARVA).—*Continued.*

Yudhishthira said :—

1—8. "When virtue is deteriorated and is transgressed by all, when sin is considered as virtue, and virtue becomes vice, when all healthy restraints are washed away, and all truths regarding righteousness are disturbed and confounded, when people are oppressed by kings and robbers, when men of all the four modes of life become stupefied about their duties, and all works are shorn of merit, when men see cause of fear on all sides for lust and covetousness and folly, when all creatures cease to trust one another, when they kill one another by deceitful means and impose upon one another, when houses are consumed throughout the country, when the Brahmanas are greatly assailed, when the clouds do not discharge a drop of rain, when every one's hand is turned against his neighbour, when all the necessaries of life are misappropriated by robbers, when, indeed, such a season of dreadful distress sets in, by what means should a Brahmana live who is reluctant to renounce mercy and his children? How, indeed, should a Brahmana maintain himself at such a time? Tell me this, O grandfather! How also should the king live at such a time when iniquity possess the world? How, O scorcher of enemies, should the king live so that he might not deviate from both virtue and profit."

Bhishma said :—

9. 'O mighty-armed one, the peace and prosperity of subjects, profuse and seasonable rain, disease, death, and other calamities, all depend on the king.

10. I have no doubt also in this, O foremost of Bharata's race, that the setting of Krita, Treta, Dwapara and Kali, all depend on the king's conduct.

11. When such a time of calamity as has been described by you sets in, virtuous men should support themselves by the help of judgment.

12. Regarding it is cited the old story of the conversation between Vishamitra and the Chandala in a village of Chandalas.

13. Towards the end of Treta and the commencement of Dwapara, a dreadful drought took place, extending for twelve years, in consequence of what the gods had ordained.

14—15. At that time which was the end of Treta and the commencement of Dwapara, when the time came for many sufficiently old creatures to give up their lives, the thousand-eyed god poured no rain. The planet Vrihaspati began to move in an opposite course, and Soma, giving up his own orbit, receded towards the south.

16. Not even could a dew-drop be seen, what to speak of the gathering clouds? The rivers were all reduced into narrow streamlets.

17. Everywhere, lakes, wells and springs disappeared and lost their beauty for that change brought about by the gods.

18. Water becoming scarce, the places for the distribution of charities became desolate. The Brahmanas abstained from the celebration of sacrifices and recitation of the Vedas. They did no longer utter Vashats and performed other propitiatory rites.

19. Agriculture and tending of cattle were given up. Markets and shops were abandoned. Stakes for binding sacrificial animals disappeared. People no longer collected various sorts of articles for sacrifices. All festivals and amusements died.

20. Everywhere heaps of bones were seen and every place was filled with the shrill cries and yells of of terrific creatures. The cities and towns of the Earth were shorn of inhabitants. Villages and hamlets were burnt down.

21. Some assailed by robbers, some, by weapons, and some, by bad kings, and in fear of one another, began to fly away.

22. Temples and places of worship became desolate. The aged were forcibly turned out of their houses. Kine, goats, sheep and buffaloes fought (for food) and died in large numbers. The Brahmanas began to die on all sides.

23. Protection was at an end. Herbs and plants were dried up. The Earth was divested of all her beauty and looked highly awful like the trees in a crematorium.

24. In that dreadful period, when righteousness was lost, O Yudhishthira, men in hunger, lost their senses and began to eat one another.

25. The very Rishis, giving up their vows and their fires and deities, and deserting their forest-retreats, began to walk about in quest of food.

26. The holy and great Rishi Vishwamitra, endued with great intelligence, wandered homeless and stricken with hunger.

27. Leaving his wife and son in some place of shelter, the Rishi walked about, fireless and homeless, without caring for pure or impure food.

28. One day he arrived at a hamlet, in the midst of a forest, inhabited by cruel hunters given to the destruction of living creatures.

29. The little hamlet was filled with broken jars, and pots made of earth. Dog-skins were seen here and there. Heaps of bones and skulls, of boars and asses, lay in various places.

30. Clothes of the dead lay here and there, and the huts were adornd with garlands of used up flowers. Many of the denizens again were dressed with sloughs cast off by snakes.

31. The place was resonant with the loud crowing of cocks and hens and the discordant bray of asses. The inhabitants quarrelled with one another, uttering harsh words in shrill voices.

32. There were temples of gods on all sides bearing emblems of owls and other birds. Resounding with the sound of iron bells, the hamlet was filled with dogs standing or lying on every on every side.

33. Stricken with hunger and engaged in search after food, the great Rishi Vishwamitra entered that hamlet and tried his level best to find something to eat.

34. Though the son of Kushila begged again and again, yet he could not get any meat or rice or fruit or root or any other kind of food.

35. He then, exclaiming—Alas, great is my suffering!—dropped down from weakness in that hamlet of the Chandalas.

36. The sage began to reflect, aside,—What is best for me to do now?—Indeed, O best of kings, he then thought only of the means by which he could avoid immediate death.

37. He saw, O king, a huge piece of flesh, of a dog that had recently been killed with a weapon, spread on the floor of a Chandala's hut.

38. The sage thought and decided that he should steal that meat. And he said to himself,—I have no means now of keeping up my life.

39. Theft is sanctioned in an hour of distress for even a great man. It will not divest him of his eminence. Even a Brahmana for saving his life may do it. This is certain.

40. First of all one should steal from a degraded person. Failing such a person one may steal from one's equal. Failing an equal, one may steal from even a great and virtuous man.

41. I shall then, at this time when my life itself is almost gone, steal this meat. I do not see sin in such theft. I shall, therefore, steal this haunch of dog's meat.

42. Having thus resolved this resolution, the great sage Vishwamitra lay down for sleep where the Chandala was.

43. Seeing sometime after that the night had advanced and that the whole Chandala hamlet were in sleep, the holy Vishwamitra, quietly rising up, entered that hut.

44. The Chandala who was the owner of it, with eyes covered with pleghm, was lying like one asleep. Of disagreeable look, he said these harsh words in a broken and discordant voice.

The Chandala said:—

45. Who is there, busy with opening up the latch? The whole Chandala hamlet is asleep. I, however, am awake and not asleep. Whoever you are, you are about to be killed!—These were the harsh words that met the sage's ears.

46—47. Stricken with fear, his face reddened with the blushes of shame, and his heart filled with anxiety caused by that act of theft which he had tried, he answered, saying,—Oh you long-lived one, I am Vishwamitra! I have come here suffering from hunger. O you of righteous soul, do not kill me, if your vision be clear!

48. Hearing these words of that great Rishi of pure soul the Chandala rose up in fear from his bed and approached the sage.

49. Clasping his hands from respect and with eyes bathed in tears, he addressed Kushika's son, saying,—What do you seek here in the night, O Brahmana?

50. Conciliating the Chandala, Vishwamitra said,—I am greatly hungry and about to die of starvation. I wise to take away that haunch of dog's meat.

51. Being hungry I have become sinful. One who seeks food has no shame. It is

hunger which is actuating me to commit this sin. It is for this that I wish to take away that haunch of dog's meat.

52. My life is on the point of departure. Hunger has sullied my Vedic learning. I am weak and have lost my senses. I have no scruple about pure and impure food. Although I know it is sinful still I wish to take away that haunch of dog's meat.

53. After I had failed to secure any alms, having wandered from house to house in this your hamlet, I determined to perpetrate this sinful act of taking away this haunch of dog's meat.

54. Fire is the mouth of the gods. He is also their priest, He should, therefore, take nothing save pure and clean things. At times, however, that great god becomes a consumer of everything. Know that I have now become like him.

55. Hearing these words of the great Rishi, the Chandala answered him, saying,—Listen to me. Having heard these truthful words of mine, act in such a way that your religious merit may not suffer.

56. Hear, O regenerate Rishi, what I say to you about your duty. The wise say that a dog is impurer than a jackal. The haunch, again, of a dog is impurer than any other part of his body.

57. This is not wise resolution of yours, therefore, O great Rishi, this act, this theft of what belongs to a Chandala, this theft, moreover of impure food, is not right.

58. Blessed be you, do you look out for some other means for keeping your life. O great sage, let not your penances suffer destruction for this your strong desire for dog's meat.

59. Knowing as you do the duties sanctioned in the scriptures, you should not do an act which leads to a confusion of duties. Do not renounce righteousness, for you are the foremost of all pious persons.

60—61. Thus addressed, O king, the great Rishi Vishwamitra, stricken with hunger, O foremost of Bharata's race, once more said,—A long time has passed away without my having taken any food, I do not see any means again for keeping up my life.

62. One should, when he is about to die, keep up his life by any means in his power without judging of their charcter. Afterwards, when able, he should seek the acquisition of merit.

63. The Kshatriyas should follow the conduct of Indra. It is the duty of the Brahmanas to behave like Agni. The Vedas are fire. They form my strength. I shall, therefore, eat even this impure food for satisfying my appetite.

64. That by which life may be preserved should, forsooth, be done unhesitatingly. Life is better than death. By living, one may acquire virtue.

65. Seeking to preserve my life, I wish, with my perfect sense, to eat this impure food. You just order me.

66. Continuing to live I shall try to acquire virtue and shall dissipate by penances and by knowledge the calamities which have befallen me, like the luminaries of the sky destroying even the thickest darkness.

The Chandala said:—

67. By eating this food one like yourself cannot live long. Nor can one (like you) get strength (from such food), nor that gratification which ambrosia yields. Do you beg for some other kind of alms. Be not bent upon eating dog's meat. The meat of dog is, forsooth, an impure food for the twice-born ones.

Vishwamitra said:—

68. Any other sort of meat cannot be easily had during a famine like this. Besides, O Chandala, I have no money. I am very much hungry. I cannot move any longer. I am utterly hopeless. I think that all the six sorts of taste exist in that piece of dog's meat.

The Chandala said:—

69. Only five sorts of meat are clean food for Brahmanas and Kshatriyas and Vaishyas, as sanctioned in the scriptures. Do not wish to have forbidden food.

Vishwamitra said:—

70. While hungry, the great Rishi Agastya ate up the Asura named Vatapi. I am in distress. I am hungry. I shall, therefore, eat that haunch of dog's meat.

The Chandala said:—

71. Do you beg for something else. You should not do such a thing. Verily you should not do such an act. If, however, you like, you may take away this piece of dog's meat.

Vishwamitra said:—

72. The good are the authorities in matters of duty. I am following their example. I now consider this dog's haunch to be better food than any other pure food.

The Chandala said :—

73. The act of an impious man can never be regarded as an eternal practice. An improper act can never be a proper one. Do not commit a sin by deception.

Vishwamitra said :—

74. A man who is a Rishi cannot commit a sin. In the present case, deer and dog, I think, are the same. I shall, therefore, eat this dog's haunch.

The Chandala said :—

75. Begged by the Brahmanas, the Rishi (Agastya) did that act. Under the circumstances it could not be a sin. Righteousness is that in which there is no sin. Besides, the Brahmanas, who are the preceptors of the three other orders, should be protected and maintained by all means.

Vishwamitra said :—

76. I am a Brahman. This my body is my friend. It is very dear to me and deserves the highest respect from me. In order to keep up the body I wish to take away that dog's haunch. I have become so eager that I do not fear you and your dreadful brethern any longer.

The Chandala said :—

77. Men give up their lives but still they do not seek impure food. All their wishes are fulfilled who can conquer appetite in this world. Do you also conquer your hunger and obtain those rewards.

Vishwamitra said :—

78. About myself, I always observe rigid vows and my heart is set on peace. For preserving the root of all religious merit, I shall eat impure food.

79. It is clear that such an act would be considered moral for a person of pure soul. To a person, however, of impure soul the eating of dog's flesh would appear sinful. Even if my conclusion be wrong (and if I eat this dog's meat) I shall not, for that act, become one like you.

The Chandala said :—

80. It is my settled conclusion that I should try my best to prevent you from this sin. By doing a wicked act a Brahmana goes down from his elevated station. It is for this that I am remonstrating with you.

Vishwamitra said :—

81. Kine go on drinking without caring for the croaking of the frogs. You have no right to decide what is right (and what, not). Do not speak highly of yourself.

The Chandala said :—

82. I have become your friend, therefore, I am speaking thus to you. Do what is good. Do not, from temptation, do what is sinful.

Vishwamitra said :—

83. If you be a friend who wishes me happiness, do you then extricate me from this distress. In that case, casting off this dog's haunch, I may think myself saved by the help of righteousness (and not by that of sinfulness).

The Chandala said :—

84. I dare not present this piece of meat to you, nor can I quietly allow you to rob me of my own food. If I give you this meat and if you take it, yourself being a Brahmana, both of us will go down to regions of misery in the next world.

Vishwamitra said :—

85. By committing this sin to-day I shall certainly save my life which is very sacred. Having saved my life I shall afterwards practise virtue and purify my soul. Tell me which of these two is preferable.

The Chandala said :—

86. One's own self is the best judge, while discharging the duties of his own caste or family. You yourself know which of those two acts is sinful. He who would consider dog's meat as pure food, I think, would not shrink from taking anything and everything.

Vishwamitra said :—

87. There is sin in accepting (an unclean present) or in eating (unclean food). When one's life is in peril, there is no sin in accepting such a present or eating such food. Besides, the eating of unclean food, when it does not involve destruction and deception and when the act will excite only mild rebuke, is not a very important matter.

The Chandala said :—

88. If this be your argument for taking impure food, it is then evident you do not respect the Veda and Aryan morality. Taught by what you are about to do, I see, O foremost of Brahmanas, there is no sin in neglecting the difference between pure and impure food.

Vishwamitra said :—

89. It is not seen that a person commits

a grave sin by taking interdicted food. It is only an oral precept which says that one becomes fallen by drinking wine. The other forbidden acts,—in fact, every sin,—cannot destroy one's merit.

The Chandala said:—

90. That learned man who takes away dog's meat from an unworthy place like this), from an impure wretch (like me), from an wicked man (like me), commits an act which is never done by the good. On the other hand for his connection with such act, he is sure to undergo the pangs of repentance.

Bhishma said:—

91. Having said these words to Kushika's son, the Chandala became silent. Vishwamitra then, of refined understanding, took away that haunch of dog's meat.

92. Having secured that piece of dog's meat for saving his life, the great ascetic took it away into the forest and wished with his wife to eat it.

93. He thought that having first duly pleased the gods, he should then eat that haunch of dog's meat at his pleasure.

94. Lighting up a fire according to the Brahma rites, the ascetic, in pursuance of the rites of Aindragneya, began himself to cook that meat into sacrificial Charu.

95. He then, O Bharata, began to perform the ceremonies in honor of the gods and the departed manes, by dividing that Charu into as many parts as were necessary, according to the injunctions of the scriptures, and by invoking the gods headed by Indra.

96. Meanwhile, the king of the gods began to pour profusely. Reviving all creatures by those showers, he made plants and herbs grow once more.

97. However, having completed the rites in honor of the gods and the Pitris and having pleased them duly, Vishwamitra, himself took that meat.

98. Consuming all his sins afterwards by his penances, the sage after a long time, gained the most wonderful (ascetic) success.

99. Thus, having the preservation of life itself in view, a high-souled person, endued with learning and acquainted with means, should rescue his own cheerless self when fallen into distress, by all means in his power.

100. With such a view one should always preserve his life. A person, if alive, can acquire religious merit and enjoy happiness and prosperity.

101. Therefore, O son of Kunti, a person of purified soul and endued with learning should live and act in this world, depending upon his own intelligence in ascertaining virtue and vice.'

CHAPTER CXLII.

(APADDHARMANUSHASANA PARVA).—*Continued.*

Yudhisthira said:—

1. "If such a terrible act which should always be discarded like falsehood, be pointed (as duty), then what act is there from which I should forbear? Why also should not robbers then be honored?

2. I am stupefied! My heart is pained. All the bonds that tie me to morality are loosened. I cannot compose my mind and dare act in the way pointed out by you.

Bhishma said:—

3. 'I do not instruct you regarding duty, taught by what I have heard from the Vedas alone. What I have told you is the result of wisdom and experience. This is the honey that the learned have gleaned.

4. Kings should collect wisdom from various sources. One cannot go successfully through the worldly course with the help of a one-sided morality.

5. Duty must originate from the understanding! and the practices of the good should always be determined, O son of Kuru. Obey these words of mine.

6. Only kings of superior intelligence can rule, expecting victory. A king by the help of his understanding and guided by knowledge gathered from various sources, should so arrange that moral laws may be observed.

7. The duties of a king can never be satisfied by rules drawn from a one-sided morality. A weak king can never show wisdom for his not having drawn it from the examples before him.

8. Righteousness sometimes appears like unrighteousness. The latter also sometimes appears like the former. He who does not know this, becomes confused when an actual instance presents itself before him. Before the time comes, one should, O Bharata, understand the circumstances under which righteousness and its opposite become confused.

9. Having gained this knowledge, a wise king should, when the time comes, act accordingly, helped by his judgment. His acts at such a time are misunderstood by ordinary people.

10. Some persons are endued with true knowledge. Some persons have false knowledge. Truly determining the nature of each kind of knowledge, a wise king derives knowledge from the good.

11. The violators of moral laws find fault with the scriptures. They who have themselves no money, point out the inconsistencies of the works on the laws of wealth.

12. Those who wish to gain knowledge merely for carrying their sustenance, are, O king, sinful. besides being enemies of morality.

13. Wicked men of unripe understandings, can never know things truly, as persons ignorant of scriptures are unable in all their acts to be guided by reason.

14. Always seeing the faults of the scriptures, they decry them. Even if they understand the true import of the scriptures, they are still in the habit of saying that scriptural injunctions are unsound.

15. By decrying the knowledge of others, such men announce the superiority of their own knowledge. They have words for their weapons and arrows and speak, as if they are well grounded in those sciences.

16. Consider them, O Bharata, as traders in learning and Rakhasas among men. By the help of mere pretext they renounce that morality, which has been established by good and wise men.

17. We have heard that the texts of morality cannot be understood by either discussion or one's own intelligence. Indra himself has said that such is the opinion of the sage Vrihaspati.

18. Some hold that no scriptural text has been written without a reason. Others again, even if they properly understand the scriptures, never follow them.

19. One section of wise men say that morality is nothing else than the approved conduct of the world. The man of true knowledge should find out for himself the moral laws laid down for the good.

20. If even a wise man speaks of morality when he is angry or bewildered or ignorant, his speech produces no effect.

21. Discourses on morality made with the help of an intelligent understanding of the true letter and spirit of the scriptures, should be lauded and not those which are made with the help of anything else. Sensible words, even if heard from an ignorant person, are regarded as pious and wise.

22. In days of yore, Ushanas said to the Daiteyas this truth, which dispells all doubts, that scriptures are no scriptures if they cannot stand the crucible test of reason.

23. The possession or absence of doubtful knowledge is the same thing. You should root out and drive off such knowledge.

24. He who does not listen to these words of mine, is to be known as one who has suffered himself to be misguided. Do you not observe that you were created for the performance of terrific deeds?

26. See me, O dear child, how, by following the duties of my own order, I have sent innumerable Kshatriyas to heaven! There are some who are not pleased with me for this.

26. Goat, horse, and Kshatriya, were created by Brahman for the same purpose (of being useful to everybody). A Kshatriya, therefore, should always seek the happiness of all creatures.

27. The sin of killing a person unworthy of being killed is tantamount to that which is incurred by not killing one who deserves to be killed. Such is the established order of things which a weak-minded king never thinks of attending to.

28. Therefore, a king should force all his subjects to observe their respective duties. If this is not done, they will prowl like wolves, devouring one another.

29. He is a wretch among Kshatriyas in whose kingdem robbers go about pillaging the property of other people like crows taking little fishes from water.

30. Appointing high-born men with Vedic knowledge as your ministers, do you govern the Earth, protecting your subjects piously.

31. That Kshatriya who, innocent of the established customs and contrivances, improperly taxes his people, is considered as a eunuch of his order.

32. A king should neither be serve nor mild. If he rules fairly he deserves praise. A king should not renounce both the qualities; on the other hand, becoming severe when (it is necessary), he should be mild when it is necessarry to be so.

33. The observance of Kshatriya duties is highly difficult. I love you greatly. You are created for the performance of severe acts. Therefore, do you rule kingdom.

34. The highly intelligent Shakra has said that in times of distress the great duty of a king is to punish the wicked and protect the good.'

Yudhishthira said:—

35. "Is there any such rule (regarding royal duties) which should, under no circumstances, be violated? I ask you this, O foremost of virtuous persons! Tell me, O grandfather."

Bhishma said:—

36. 'One should always adore Brahmanas respected for learning, devoted to penances, and observant of Vedic injunctions. This, indeed, is a high and sacred duty.

37. You should always treat the Brahmanas like the gods. The Brahmanas, if enraged, can inflict pains in a variety of ways, O king.

38. If they be pleased, you will win high fame. If otherwise, great will be your fear. If pleased, the Brahmanas become like ambrosia. If enraged, they become like poison.'

CHAPTER CXLIII.

(APADDHARMANUSHASANA PARVA).—*Continued.*

Yudhisthira said:—

1. "O grandfather, O you of great wisdom, O you who are a master of scriptures, tell me what the merit is of one who supports a person seeking his protection."

Bhishma said:—

2. 'Great is the merit, O king, in supporting a suppliant. It is worthy of you, O best of the Bharatas, to ask such a question.

3. Those great kings of yore, *viz.*, Shivi and others, O king, acquired supreme heavenly bliss by having supported suppliants.

4. We have heard that a pigeon received reverentially a suppliant enemy according to due rites and even fed him with his own flesh.'

Yudhisthira said:—

5. "How, indeed, did a pigeon in days of yore feed a suppliant enemy with his own flesh? What end, O Bharata, did he win by such conduct."

Bhishma said:—

6. 'Listen, O king, to this most beautiful story which cleanses the hearer of every sin, and which Bhrigu's son (Rama) had recited to king Muchukunda.

7. This very question, O son of Pritha, had been put humbly to Bhrigu's son by Muchukunda.

8. The son of Bhrigu described this story to him of how a pigeon, O king, won success.

The sage said:—

9. O mighty-armed king, listen to me as I describe to you this story containing lessons on Virtue, Profit, and Desire.

20. A wicked and dreadful fowler, resembling the Destroyer himself, used in days of yore to wander through the great wilderness.

11. He was black as a raven and his eyes were blood red. He looked like Yama himself. He had long legs, short feet, large mouth, and protruding cheeks.

12. He had no friend, no relative, no kinsman. He had been discarded by them all for the exceedingly cruel life he led.

13. Indeed, a wicked man should be shunned from a distance by the wise, for he who injures his ownself cannot be expected to do others good.

14. Those cruel and wicked men who destroy the lives of other creatures are always like venomous snakes, a source of trouble to all creatures.

15. Taking his nets with him, and killing birds in the forests, he used to sell the meat, O king.

16. Thus working, the wicked wretch lived for many long years without ever understanding the sinfulness of his life.

17. He was in the habit of sporting with his wife in the forest for many long years: in the pursuit of this profession, and, stupefied by destiny, he liked no other profession.

18. One day as he was wandering through the forest carrying on his business, a great storm took place that shook the trees, almost uprooting them.

19. In a moment dense masses of clouds set in the sky, accompanied with lightning, and presenting the view of a sea covered with merchant boats and vessels.

20. The god of a hundred sacrifices having entered the clouds with a profuse

supply of rain, the Earth became flooded with water in a moment.

21. While the rain fell in torrents, the fowler lost his senses from fear. Trembling with cold and stricken with fear, he roamed through the forest.

22. He could not find any elevated spot (which was not under water). The paths of the forest were all under water.

23. For the force of the rain, many birds dropped down dead on the ground. Securing some elevated spots they had found, lions and bears and other animals lay down to rest.

24. All the dwellers of the forest were stricken with fear for that dreadful storm and rain. Terrified and hungry, they roved through the forest in small and large packs.

25. With limbs benumbed by cold, the fowler, however, could neither stop where he was, nor could he move. While in this state he saw a she-pigeon lying on the ground, benumbed with cold.

26. Beholding the bird, the sinful person, though he himself was in no better circumstances, picked her up and put her in a cage. Himself afflicted with distress, he did not hesitate to overwhelm a fellow-creature with painful affliction.

27. Indeed, through force of habit alone, the wretch committed that sin even at such a time. He then saw in the midst of that wood a huge tree blue as the clouds.

28. It was the refuge of numberless birds seeking shade and shelter, as if it were placed there by the Creator for the behoof of all creatures like a good man in the world.

29. Soon the sky cleared and became spangled with myriads of stars appearing like a splendid lake smiling with blooming lilies.

30. Looking at the clear sky, rich with stars, the fowler began to advance, still trembling with cold. Seeing the sky cleared of clouds, he looked around and finding that he had already been benighted, he began to think,

31. My house is at a great distance from where I am!—He then thought of passing the night under the shade of that tree.

32. Bowing down to it with clasped hands, he addressed that king of the forest, saying,—I seek refuge with all the gods who have this tree for their resting place.

33. Having said so, he spread some leaves for a bed, and laid himself down on it, placing his head on a stone. In spite of his being overwhelmed with affliction, the man soon fell asleep.'

CHAPTER CXLIV.

(APADDHARMANUSHASANA PARVA.)—*Continued.*

Bhishma said :—

1. 'In one of the branches of that tree, a pigeon having beautiful feathers, O king, lived for many years with his family.

2. That morning his wife had gone out in quest of food but had not yet come back. Seeing the approach of night and his wife still not returning, the bird began to bewail, saying,—

3. O, what a great storm and a terrible shower took place to-day! Alas, you have not come back yet, O dear wife! Woe is on me, what must be the cause of her not returning yet.

4. Is everything right with that dear wife of mine in the forest? Separated from her, this my home appears to me void.

5. A house-holder's home, even if filled with sons, grandsons daughters-in-law and servants, is regarded empty if there is no housewife.

6. One's house is not his home; one's wife only is his home. A house without the wife is desolate like a forest.

7. If that dear wife of mine, having red eyes, variegated plumes, and sweet voice, does not return to-day, my life itself will have no value.

8. Practising most excellent vows, she never eats before I eat, and never bathes before I bathe. She never sits before I sit down, and never lies before I lie down.

9. She rejoices when I rejoice, and becomes sorry when I am sorry. She is cheerless when I am away, and she is all sweetness when I am angry.

10. Always devoted to her husband and ever relying upon him, she always did what was agreeable to and beneficial for her lord. Indeed, such a person deserves praise on Earth who has such a wife.

11. That amiable creature knows that I am worn out and hungry. Devoted to me and firm in her love, my genial wife is devout in her adoration to me.

12. Even the foot of a tree is one's home, if he lives there with his wife as a compa-

nion. Without one's wife, even a palace is a desolate forest.

13. One's wife is his companion in all his acts of virtue, profit and desire. When one starts for a strange country his wife is his trusted companion.

14. It is said that the wife is the richest treasure of her husband. In this world the wife is the only companion of her husband in all the worldly affairs.

15. The wife is the best of panaceas in sickness and woe.

16. There is no friend like wife. There is no refuge better than the wife. There is no better associate in the world than the wife in acts undertaken for the acquisition of religious merit.

17. He who has not in his house a wife, chaste and of sweet speech, should go to the forest. For such a one there is no difference between a home and a forest.

CHAPTER CXLV.

(APADDHARMANUSHASANA PARVA)—*Continued.*

Bhishma said:—

1. Hearing these piteous cries of the pigeon on the tree, the she-pigeon caught by the fowler began to say aside thus.

The she-pigeon said:—

2. Whether I have any merit or not, indeed, there is no limit to my good fortune when my dear husband thus speaks of me.

3. She is no wife with whom her husband is not pleased. If their husbands are pleased with women all the gods also become pleased with them.

4. Since the marriage union takes place in the presence of fire, the husband is the wife's greatest god.

5. That wife with whom her husband is not pleased is reduced to ashes, like a creeper adorned with flowers in a forest fire.

6. Having thought thus, the she-pigeon, stricken with woe, and encaged by the fowler, thus spoke to her woe-stricken husband.

7. I shall say what is now good for you. Hearing me follow my advice, O dear husband, be yuo the rescuer of a suppliant.

8. This fowler lies here by your house stricken with cold and hunger. Treat him hospitably.

9. The sin that a person commits by killing a Brahmana or that mother of the world, *viz.*, a cow, is equal to what one commits by allowing suppliant to die.

10. You are endued with the knowledge of self. You should, therefore, follow that course which has been ordained for us as pigeons on account of our birth.

11. We have heard that the house-holder who practises virtue according to his abilities, acquires hereafter endless regions of bliss.

12. You have sons. You have progeny. O bird, casting off all love for your own body, therefore, and for acquiring virtue and profit, adore this fowler so that he may be pleased.

13. Do not, O bird, grieve for me. You may live, marrying other wives.

14. The amiable she-pigeon, laden with sorrow, and casting her eyes upon her husband from the fowler's cage within which she had been put, said these words to him.'

CHAPTER CXLVI.

(APADDHARMANUSHASANA PARVA).—*Continued.*

Bhishma said:—

1. Hearing these words of morality and reason spoken by his wife, the pigeon was filled with great delight and his eyes were bathed in tears of joy.

2. Seeing that fowler whose profession was to kill birds, the pigeon honored him scrupulasly according to scriptural rites.

3. Addressing him, he said,—You are welcome to-day. Tell me what I shall do for you. You should not repent. This is your home.

4. Tell me quickly what I am to do and what is your pleasure. I ask you this in good spirit, for you have sought protection of us.

5. Hospitality should be shown to even one's enemy when the latter comes to his house. The tree does not withdraw its shade from even the person who comes for cutting it down.

6. One should, with diligence do the duties of hospitality towards a person who seeks shelter. Indeed, one is particularly

bound to do so if he leads the life of a house-holder that consists of the five sacrifices.

7. If one, while living like a house-holder, does, not from want of judgment, celebrate the five sacrifices, one loses, as laid down in the scriptures, both this and the next world.

8. Tell me then clearly and confidently what your wishes are. I will accomplish them all. Do not think of grieving.

9. Hearing these words of the bird, the fowler replied to him, saying,—I am benumbed with cold. Just make arrangements for warming me.

10. Thus addressed, the bird collected a number of dry leaves on the ground, and taking a leaf in his beaks quickly went away for fetching fire.

11—12. Going where fire is kept, he got a little fire and returned. He then set fire to those dry leaves, and when they blazed up into a powerful fire, he said to his guest, Do you with confidence and fearlessness warm your limbs.

13—15. Thus addressed, the fowler said —So be it!—and began to warm his stiffened limbs. Regaining as if his life, the fowler said to his host,—Hunger is distressing me. I wish you to give me some food!—Hearing his words the bird said,—I have nothing in store by which you may satisfy your hunger. We, dwellers of the forest, always live upon what we get every day.

16. Like the ascetics of the forest we never amass for the morrow!—Having said so, the bird's face grew pale.

17. He began to think aside as to what he should do and mentally blamed his own mode of living.

18. Soon, however, his mind became clear. Addressing the destroyer of birds, he said,—I shall please you!—Wait for a moment!

19—20. Saying these words he lighted up a fire with the help of some dry leaves, and filled with joy, said,—I heard formerly from great Rishis, gods and Pitris that there is great merit in honoring a guest.

21. O amiable one, be kind to me. To tell you the truth my heart is bent upon honoring you my guest.

22. Having thus made up his mind, the great bird, with a smiling face, thrice went round that fire and then entered its flames.

23. Seeing the bird enter that fire, the fowler began to think! and asked himself, —What have I done.

24. Alas, dreadful will be the sin, the outcome of my own acts. I am highly ruthless and blameable.

25. Indeed, seeing the bird lay down his life, the fowler, considering his own acts, began to bewail thus pitiously.

CHAPTER CXLVII.

(APADDHARMANUSHASANA PARVA).—*Continued.*

Bhishma said:—

1—2. Beholding the pigeon fall into the fire, the fowler filled with compassion once more said,—Alas, cruel and senseless that I am, what have I done! I am, forsooth, a mean wretch! Great will be my sin which will last for ever.

3. Thus censuring himself he began to say again and again,—I do not deserve any credit! My understanding is wicked! I am ever sinful!

4. Alas, renouncing all sorts of honorable occupation, I have become a fowler! A cruel wretch that I am, forsooth, this noble pigeon, by sacrificing his own life, has taught me a great lesson.

5. Renouncing wives and sons, I shall certainly cast off my very life which is so dear! The great pigeon has taught me that duty.

6. From this day, denying every comfort to my body, I shall exhaust it like a shallow tank in summer.

7. Capable of bearing hunger, thirst, and penances, and being emaciated with veins visible all over, I shall by various sorts of fasts, practise such vows as will take me to the other world.

8. Alas, by giving up his body the pigeon has shown how a guest should be adored! Taught by his example, I shall hereafter practise righteousness. Righteousness is the greatest refuge! Indeed, I shall practise the righteousness shown by the virtuous pigeon, that foremost of all winged creatures.

9. Having thus made up his mind and said these words, that fowler, once of dreadful deeds, started on a journey never to end, observing all the while the most rigid vows.

10. He threw away his strong staff, his sharp iron-stick, his nets and springes, and his iron cage, and liberated the she-pigeon that he had caught and imprisoned.

CHAPTER CXLVIII.

(APADDHARMANUSHASANA PARVA).—*Continued.*

Bhishma said:—

1. After the fowler had left there, the she-pigeon, remembering her husband and stricken with grief for him, wept profusely and bewailed thus:—

2. I cannot, O dear husband, remember a single instance of your having done me an injury! Widows, even when they are mothers of many children, are still miserable! Bereft of husband, a woman becomes helpless and an object of pity to her friends.

3. I was always supported by you and for the great respect you had for me I was always honored by you with sweet, agreeable, charming, and delightful words.

4. I sported with you in valleys, in springs and on charming trees.

5. I was also made happy by you while passing with you through the skies! I used to sport with you before, O dear husband, but where are those joys now.

6. The gifts of the father, of the brother, and of the son to a woman are but limited. But unlimited are the gifts that her husband alone makes to her! What woman is there that would not, therefore, worship her husband.

7. A woman has no protector like her husband, and no happiness like her husband. Casting off all her riches and possessions, a woman should follow her husband as her only refuge.

8. Useless is life to me, O lord, now that I am separated from you! What chaste woman is there who would, when bereft of her husband, venture to bear the burden of life.

9. Filled with sorrow and bewailing thus, the she-pigeon, devoted to her husband cast herself on the burning fire.

10. She then saw her husband bedecked with bracelets, seated on a (celestial) car, and worshipped of many great and meritorious beings standing around him.

11. Indeed, there he was in the sky, decked with excellent garlands and clad in excellent robes, and adorned with every ornament There were numberless celestial cars around him ridden by beings who had acted meritoriously while in this world.

12. Seated on his own celestial car, the bird went to heaven, and getting proper honors for his deeds in this world, continued to sport in joy, accompanied by his spouse.

CHAPTER CXLIX.

(APADDHARMANUSHASANA PARVA).—*Continued.*

Bhishma said:—

1. 'It so chanced that the fowler, O king, saw that pair while seated on their celestial car. Seeing the couple he became filled with sorrow and began to think of the means of acquiring the same end.

2. And he said to himself,—I must, by austerities like those of the pigeon, acquire such a high end!—Having made this resolution, the fowler, who had lived by the destruction of birds, started on an unreturning journey,

3. Without any attempt (for getting food) and living upon air alone, he renounced all other desires for acquiring heaven.

4. After he had gone for some distance, he saw an extensive and charming lake full of cool and pure water, adorned with lotuses and abounding with various sorts of water-fowl.

5—6. Forsooth, the very sight of such a lake is capable of satisfying the thirst of a person. Physically reduced with fasts, the fowler, however, O king, without casting his eyes upon it, gladly entered into a forest inhabited by beasts of prey, having previously learnt its wide extent. After ahad entered the forest, he was painfully cut by sharp-pointed thorns.

7. Cut and torn by prickles, and bathed in blood, he began to wander in that forest, shorn of men but abounding with animals of various species.

8. Sometime after, on account of the friction of some huge trees caused by a strong wind, a wide spread forest-fire arose.

9. The raging element, appearing like the fire at the end of the Cycle, the powerful fire began to consume that large forest abounding with tall trees and thick bushes and creepers.

10. Indeed, with flames fanned by the wind and numberless sparks flying about in all directions, the all-consuming god began to consume that dense forest teeming with birds and beasts.

11. The fowler, desirous of renouncing his body, ran with a delighted heart towards that spreading fire.

12. Consumed by that fire the fowler became purged of all his sins and acquired, O best of the Bharatas, high success.

13. The anxiety of his mind gone, he at last saw himself in heaven, shining like Indra in the midst of Yakshas and Gandharvas and persons endued with ascetic success.

14. Thus the pigeon and his devoted wife, with the fowler, went to heaven for their meritorious acts.

15. The woman who thus follows her husband speedily ascends to heaven and shines there like the she-pigeon of whom I have spoken.

16. This is the ancient history of the great fowler and the pigeon. Thus did they acquire highly meritorious end by their righteous acts.

17. No evil overtakes the person who listens every day to this story or who recites it every day, even if error possesses his mind.

18. O Yudhishthira, O foremost of all righteous persons, the protection of a suppliant is, indeed, a great act of merit. By following this duty, even the killer of a cow may be cleansed of sin.

19. That man, however, will never be cleansed who kills a suppliant. By listening to this sacred and sin-destroying story one becomes freed from distress and goes to heaven at last.'

CHAPTER CL.

(APADDHARMANUSHASANA PARVA).—*Continued.*

Yudhishthira said :—

1. "O best of the Bharatas, when a person commits sin from want of discrimination, how may he be purified by it? Tell me all about it."

Bhishma said :—

2. "In this connection I shall recite to you the old narrative, spoken highly of by the Rishis, of what the twice-born Indrota, the son of Shunaka, said to Janamejaya.

3. There was, in days of old, a highly energetic king, called Janamejaya, who was the son of Parikshit. On one occasion from want of discrimination, that king became guilty of Barhmanicide.

4. Upon this, all the Brahmanas together with his priests cast him off. Burning day and night with grief, the king retired into the forest.

5. Deserted by his subjects too, he adopted this course for acquiring great merit. Reduced by repentance, the king practised the most rigid austerities.

6. For purifying himself of the sin of Brahmanicide he asked many Brahmanas, and travelled from one country to another over the whole Earth.

7. I shall now tell you the story of his expiation. Burning with the recollection of his sin, Janamejaya wandered about.

8. One day, in course of his peregrenations, he met Indrota, the son of Shunaka, of rigid vows, and approaching him touched his feet.

9. Seeing the king before him, the sage reproved him, saying,—You have committed a great sin. You have been guilty of fœticide. Why have you come here.

10. What have you to do with us? Do not touch me! Go, go away! Your presence does not give us pleasure!

11. Your body smells like blood. You look like a corpse. Though impure, you appear as pure, and though dead you move like a living being!

12. Dead within, you are of impure soul for you always wish to commit sin. Though you sleep, and wake, your life, however, is spent in great misery.

13. Useless is your life, O king. You live most miserably. You have been created for ignoble and sinful acts.

14. Fathers wish for sons for obtaining various kinds of blessings, and hoping they would perform penances and sacrifices, adore the gods, and practise renunciation.

15. See all your ancestors have fallen into hell for your acts. All the hopes your fathers had placed upon you have been frustrated.

16. You live in vain, for you, always entertain hatred and malice towards the Brahmanas,—by worshipping whom other men acquire long life, fame, and heaven.

18. Leaving this world, you shall have to fall (into hell) with head downwards and remain in that posture for numberless years for your sinful deeds.

18. There you will be tortured by vultures and peacocks having iron beaks. Returning thence into this world, you will be born again in a wretched order of creatures.

19. If you think, O king, that this world is nothing and that the next world is but a shadow, the attendants of Yama in the infernal regions will convince you, removing your scepticism.

CHAPTER CLI.

(APADDHARMANUSHASANA PARVA).—*Continued.*

Bhishma said :—

1. Thus accusted, Janamejaya replied to the sage, saying,—You chastise one who deserves to be chastised. You censure one who is worthy of being censured.

2. You blame me and my acts. I beg you to be kind to me! All my acts have been sinful. I burn, however, with repentance as if I am in the midst of burning fire.

3. Remembering my deeds, I am cheerless. Indeed, I am much afraid of Yama.

4. How can I live without taking out that dart from my heart? O Shaunaka, suppressing all your anger, instruct me now!

5. Formerly I used to show a great reverence to Brahmanas. I solemnly say that I shall once more show the same respect to them. Let not my family be extinct. Let not the family in which I am born be reduced to the dust.

6. It is not proper that they who have injured Brahmanas and have for that, on account of Vedic injunctions, forfeited all claim to the respect of the world and to social intercourse with their fellowmen, should have any one who will continue the name of their family.

7. I am overwhelmed with despair. I, therefore, repeat my promises. I pray you to protect me like sages who always protect the poor.

8. Abstaining from sacrifices, sinful persons never attain to heaven. Leaving (this world), they have to pass their time in hell like the degraded tribes of Pulindas and Khasas.

9. Ignorant as I am, give me wisdom like a learned preceptor to his pupil or like a father to his son. Be pleased with me, O Shaunaka!

Shaunaka said :—

10. What wonder is there that an ignorant wight should do many improper acts? Knowing this, a really wise person is never angry with foolish creatures.

11. By getting upon the top of wisdom's palace, one grieves for others, his own self being then too pure to be grieved by others. For his wisdom one surveys all creatures in the world like a person on a mountain-top seeing people below.

12. The person who is censured by good men, who hates good men and who hides himself from their view, never acquires any blessing and never understands the fitness of acts.

13. You know the energy and the nobility of the Brahmana as laid down in the Veda and other scriptures. Act now in such a way that you may have tranquillity of heart and let Brahmanas be your refuge.

14. If the Brahmanas do not be angry with you, you will, forsooth, enjoy happiness in heaven. If, again, you repent for sins, your sight will be clear and you will succeed in seeing righteousness.

Janamejaya said :—

15. I am repenting for my sins. I will never again try to suppress virtue. I wish to obtain blessedness. Be you pleased with me.

Shaunaka said :—

16. Removing arrogance and pride, O king, I wish you to respect me. Do good to all creatures, always remembering the dictates of virtue.

17. I am not blaming you from fear or narrowness of mind or covetousness. Listen now, with these Brahmanas here, to the words of truth.

18. I do not ask for anything. I shall, however, instruct you in the ways of virtue. All persons will croak and bray and cry fie on me.

19. They will even call me sinful. My kinsmen and friends will renounce me. However, hearing the words I speak, my kinsmen and friends will surely succeed in vigorously crossing the difficulties of life.

20. The wise will understand me aright. Know, O child, what are my views, O Bharata, regarding the Brahmanas.

21. Do you act in such a way that they may, through my efforts, obtain every blessing! Do you also, O king, promise that you will not again injure the Brahmanas.

Janamejaya said :—

22. I swear, touching even your feet,

that I shall never again, in thought, word, or deed, harm the Brahmanas.

CHAPTER CLII.

(APADDHARMANUSHASANA PARVA).—*Continued.*

Shaunaka said:—

1. I shall for these reasons describe to you virtue, you whose heart has been exceedingly agitated. Endued with knowledge, great strength, and a contented heart, you seek virtue of your own accord.

2. First becoming exceedingly stern, a king then shows mercy and does good to all creatures by his acts. This is certainly very wonderful.

3. People say that that king who begins with sternness consumes the entire world. You were stern before. But you now seek righteousness.

4. Forsaking luxurious food and all articles of enjoyment, you are now practising rigid penances for a long time. All this, O Janamejaya, is sure to appear wonderful to those kings who are sunk in sin.

5. It is not at all wonderful that he who has wealth should become liberal, or that he who has wealth of asceticism should become unwilling to spend it. It has been said that the one does not live far off from the other.

6. An ill-judged thing produces enough of miseries. That, on the other hand, which is done with the help of sound judgment yields excellent results.

7. Sacrifice, gift, mercy, the Vedas, and truth, O king,—these five,—are purifying. The sixth is penance well-practised. This last, O Janamejaya, is highly purifying for kings.

8. By following it duly, you are sure to acquire great merit and blessedness. Pilgrimage to sacred places has also been described to be highly purifying.

9. Regarding it is cited the following verse sung by Yayati:—That mortal who would acquire life and longevity should, after having celebrated sacrifices with devotion, renounce them and practise penances.

10. The field of Kuru has been described to be sacred. The river Saraswati is considered more so. The Tirthas of the Saraswati are more sacred than the Saraswati herself; and the Tirtha called Prithudaka is more sacred than all the Tirthas of the Saraswati. One that has bathed in Prithudaka and drunk its waters will not have to be sorry for a premature death.

11. You should go to Mahasaras, to all the Tirthas known by the name of Pushkara, to Prabhasa, to the northern lake Manasa, and to Kalodaka. You will then regain life and acquire longevity.

12. Lake Manasa is where the Saraswati and the Drishadwati join each other. A person endued with Vedic lore should bathe in these places. Manu has said that liberality is the highest of all duties, and that renunciation is better than liberality.

13. Regarding it is cited the following verse composed by Satyavat. (One should act) as a child full of simplicity and shorn of either merit or sin.

14. For all creatures there is in this world neither misery nor happiness. Such is the true nature of all living creatures.

15. Of all creatures, they are superior who have betaken themselves to renunciation and abstained from acts both meritorious and sinful. I shall now tell you those acts which are best for a king.

16. By showing your power and liberality do you conquer heaven, O king. That man who is endued with might and energy acquires righteousness.

17. Do you govern the Earth, O king, for the sake of the Brahmanas and for the sake of happiness. You used formerly to blame the Brahmanas. Do you please them now.

18. Though they have censured you and though they have deserted you, do you still, guided by knowledge of self, solemnly promise never to injure them. Engaged in becoming acts, try to do what is for your highest good.

19. Amongst kings some one becomes as cool as snow; some one, as fierce as fire; some one becomes like a plough; and some one, again, becomes like a thunder-bolt.

20. He who wishes to prevent self-destruction, should never mix with wicked persons for general or particular purposes.

12. From a sinful act committed only once, one may clear himself by repenting for it. From an act committed twice, one may purify himself by vowing never to repeat the act.

22. From such an act committed thrice, one may purify himself by determining to act virtuously all along afterwards. By committing such an act again and again, one may purify himself by visiting sacred places. One who wishes to acquire prosperity should do all that yields blessedness.

23. They who live amidst fragrance themselves become fragrant by virtue thereof. They, on the other hand, who live in the midst of foul smell themselves become foul.

24. One who practises ascetic austerities is soon purged of all one's sins. By adoring the sacrificial fire for a year, one sullied by various sins becomes purified.

25. One guilty of fœticide is purified by adoring the fire for three years. One guilty of fœticide becomes purified at even a hundred Yojanas from Mahasara, or the Tirthas called Pushkara, or Prabhasa, or Manasa on the north, if only he sets out for any of them.

26. A slayer of creatures is purged of his sins by saving from impending danger as many creatures of that particular kind as have been killed by him.

27. Manu has said that by diving in water after reciting thrice the sin-destroying Mantras, one reaps the fruits of the final bath in a Horse-sacrifice.

28. Such an act very soon purifies one of all his sins, and he becomes, once again, the esteemed of the world. All creatures obey such a person, like helpless idiots.

29. Approaching, in days of yore, the celestial preceptor Vrihaspati, the gods and Asuras, O king, humbly enquired of him, saying,—You are cognizant, O great Rishi, of the fruits of virtue, as also the fruits of those other acts which lead to hell in the next world.

30. Can not that person free himself from both virtue and sin who regards the two (happiness and misery) equally? Tell us, O great Rishi, what are the fruits of righteousness, and how does a virtuous person remove his sins!

Vrihaspti answered:—

31. If, having committed sin through foolishness, one performs meritorious acts understanding their nature, he succeeds, by such righteousness, in cleansing himself from sin even as a piece of dirty cloth is washed clean by some saline substance.

32. One should not brag after having committed sin. By having faith and by freeing one's self from malice, one acquires blessedness.

33. That person who screens the faults of good men, even when exposed, acquires blessedness even after committing sins.

34. As the sun rising on the morning removes all darkness, so does one dissipate all his sins by acting virtuously.

Bhishma said:—

35. Having said these words to king Janamejaya, Indrota, the son of Shunaka, assisted him in the celebration of the Horse-sacrifice.

36. Purged of his sins, and regaining blessedness, the king shone like a burning fire, and that slayer of enemies then entered his kingdom like Soma in his full form entering the celestial region.'

CHAPTER CLIII.

(APADDHARMANUSHASANA PARVA).—*Continued.*

Yudhisthira said:—

1. "Have you, O grandfather, ever seen or heard of any mortal restored to life after having met with death."

Bhishma said:—

2. 'Listen, O king, to the discourse between a vulture and a jackal as it took place in days of yore. This incident happened in the forest of Naimisha.

3. Once upon a time a Brahmana had, after great difficulties, got a son of large eyes. The child died of infantile convulsions.

4. Violently agitated by grief and bewailing aloud, some of his kinsmen took up the little boy who was the only wealth of his family.

5. Taking the dead child they went in the direction of the crematorium. Going there they began to take the child from one another's breast and cry more bitterly in sorrow.

6. Remembering with sorrowful hearts the former speeches of their minion again and again, they could not return home casting the body on the naked earth.

7. Hearing their cries, a vulture came there and said:—Go away," and do not delay, you who have to cast off but one child!

8. Kinsmen always go away leaving here thousands of men and women brought here in course of Time.

9. See, the entire universe is subject to happiness and misery. Union and disunion are seen in turns.

10. They who have come to the crematorium with the dead bodies of their relatives, and they who sit by those bodies themselves go away from the world for their own acts when the allotted periods of their own lives expire.

11. There is no necessity of your waiting in the crematorium, this dreadful place, which abounds with vultures, jackals and skeletons and fills every creature with fear.

12. Whether friend or enemy, no one becomes alive having once yielded to the power of Time. Such, indeed, is the destiny of all creatures.

13. In this world of mortals, every one who is born is sure to die. Who shall restore to life one that is dead and gone on the way ordained by the Destroyer?

15. At this hour when men are about to terminate their daily labours, the Sun is retiring to the setting hills. Go to your homes, renouncing this love for the child.

15. Hearing these words of the vulture. the grief of the kinsmen seemed to decrease, and placing the child on the naked earth they were about to go away.

16. Knowing very well that the child had died and giving up every hope to see him again, they began to go back, bewailing loudly.

17. Firmly assured, and giving up all hopes of restoring the dead to life, they cast off that off-spring of their family and prepared to turn back from that spot.

18. At this time a jackal, black as a raven, came out of his hole and said to those departing kinsmen, forsooth, you who are kinsmen of that dead child have no affection.

19. There the Sun still shines in the sky, ye fools! Give vent to your feelings, fearlessly! Many are the virtues of the hour. This child may regain its life.

20. Spreading a few blades of Kusha grass on the ground and leaving that dear child on the crematorium, why do you go away with hearts of steel and renouncing every affection for the darling.

21. Surely, you have no love for that sweet-speeched little child, whose words, as soon as they left his lips, used to please you greatly!

22. Mark the affection that even birds and beasts cherish for their young ones. They get no return for rearing up their young ones!

23. Like the sacrifice of the Rishis, the love of quadrupeds, of birds, and insects, yields no reward in heaven.

24. Though they love their children, they are never seen to derive any benefit from the latter either in this world or in the next. Yet they love their young ones.

25. Growing up, their children never maintain them in age. Still do they not feel pained when they do not see their little ones?

26. How is affection to be seen in human beings since they only indulge in grief? Where would you go leaving here this child who is the perpetuater of his family.

27. Do you shed tears for him for some time, and look at him a little longer with affection. It is difficult to cast off objects which are so dear.

28. It is friends and not others who wait by the side of the weak, of the prosecuted in a court of law, and of him who is borne towards the burning place.

29. Life is dear to all, and all feel the influence of love. See the affection that is cherished by beasts and birds.

30. How can you go away, casting off this boy having eyes large as the lotus petal, and beautiful as a newly-wedded youth washed clean and bedecked with garlands.

31. Hearing these words of the jackal who had been thus giving vent to expressions of grief, the men turned back for the sake of the dead body.

The Vulture said :—

32. Alas, ye men shorn of strength of mind, why do ye turn back at the call of a cruel, mean and little-witted jackal.

33. Why do you lament for that compound of five elements deserted by their presiding gods, no longer occupied (by the soul), motionless, and stiff as a piece of wood? Why do you not grieve for your own selves.

34. Do you practise austerities by which you will succeed in purifying yourselves from sin! Everything may be got by penances. What will lamentations do?

35. Death is born with the body. It is

for ill-luck that this boy has departed, plunging you into infinite grief!

36. Wealth, kine, gold, precious gems, children, all originate from penances. Penances again are the outcome of Yoga.

37. Amongst creatures, the measure of happiness or misery depends on pristine deeds. Every creature is born in the world, taking with him his own measure of happiness and misery.

38. The son is not fettered by the acts of the father, or the father by those of the son. Fettered by their own acts good and bad, all have to wend this common road.

39. Duly follow all the duties, and abstain from acts of unrighteousness! Reverentially wait, according to scriptural injunctions, upon the gods and the Brahmanas!

40. Shake off sorrow and cheerlessness, and abstain from parental affection! Leave the child on this open ground, and go away forthwith.

41. The doer alone reaps the fruits of his good or bad acts. What concern have kinsmen with them.

42. Leaving dead kinsman however dear, kinsman leave this spot. With eyes full of tears, they go away, ceasing to show affection for the dead.

43. Wise or ignorant, rich or poor, every one yields to Time, endued with good and bad acts.

44. Of what use is mourning? Why do you grieve for the dead? Time is the master of all, and he by his very nature looks impartially on all things.

45. In proud youth or in helpless infancy, in age or while lying in the mother's womb, every one is subject to be attacked by Death. Such is the course of the world.

The Jackal said:—

46. Alas, the love which you entertain for your dead child, and manifested in your sorrowing eyes and mournful looks, has been lessened by that foolish vulture.

47. It is, indeed, so, since influenced by his well-applied words teaching tranquility and capable of producing conviction, that man there returns to the town, casting off affection that is so hard to throw off.

48. Alas, I had thought that the grief felt by men bewailing aloud for the death of a child and for the corpse on a crematorium, is great like that of kine bereft of calves.

49. To-day, however, I perceive the extent of grief of human beings on earth. Seeing their great affection I had shed tears myself.

50. One should always exert. From it and through destiny one succeeds. Exertion and destiny, joining together, yield fruits.

51. One should always exert hopefully. How can happiness be secured from despondency? Objects of desire may be acquired by resolution. Why then do you return so heartlessly?

52. Where do you go, leaving in the forest this your own begotten son, this perpetuater of the race of his father.

53. Stay here till the sun sets and the evening comes. You may then take away this boy with yourselves or remain here with him.

The Vulture said:—

54. I am, ye men, thousand years old this day, but I have never seen a dead creature, male or female or eunuch, revive after death.

55. Some die in the womb; some die soon after birth; some die while crawling; some die in youth; and some in old age.

56. The fortunes of all creatures, including beasts and birds, are fickle. The extent of life of all mobile and immobile creatures is fixed beforehand.

57. Shorn of wives and dear ones and filled with sorrow for children, men leave this spot every day with aggrieved hearts for returning home.

51. Leaving here thousands of both friends and enemies, kinsmen stricken with grief go back to their homes.

59. Leave off this dead body which has no longer any animal heat in it and which is as stiff as a piece of wood. Why then do you not go away, leaving the body of this child which is like a piece of wood and whose life has entered a new body?

60. This your love has no meaning, and this caressing of the child is useless. He does not see with his eyes or hear with ears.

61. Leaving him here, go away forthwith.

62. Thus addressed by me in words which are seemingly cruel but which in reality are reasonable and are directly connected with the great religion of emancipation, return he to your respective homes.

63. Addressed thus by the vulture gifted with wisdom and knowledge and capable of giving intelligence and awakening the

understanding, those men were about to go away from the crematorium. Grief becomes two-fold on seeing its object and on remembering the acts of that object (in life).

64. Having heard these words of the vulture, the men resolved to leave that place. Just at that time the jackal, coming there quickly, spied the child lying in the sleep of death.

The Jackal said:—

65. Why, indeed, do you leave, at the vulture's suggestion, this child bearing golden hue, adorned with ornaments, and capable of giving the obsequial cake to his departed manes?

66. If you abandon him, your love will not terminate, nor these piteous cries. On the other hand, your grief will multiply itself.

67. We have heard that a Shudra named Shamvuka having been killed and virtue having been upheld by the powerful Rama, a (dead) Brahmana child was restored to life.

68. Likewise the son of the royal sage Shweta had died (prematurely). But the virtuous monarch succeeded in reviving his dead child.

69. Similarly, in your case also, some sage or god may be willing to grant your desire and show mercy to you that are crying piteously.

70. Thus accosted by the jackal, the men, stricken with grief and full of affection for the child, returned, and placing the child's head on their laps one after another, began the bewail piteously. Hearing their cries, the vulture, coming there, once more spoke to them as follows.

The Vulture said:—

71. Why are you bathing this child with your tears? Why are you pressing him with your palms in this way? At the behest of the grim king of justice the child has been sent to that sleep which will never be broken.

72. Those who have acquired the merit of penances, those who are gifted with wealth, those who are endued with great intelligence, in fact, all yield to death. This is the place intended for the dead.

73. It is always seen that casting off thousands of kinsmen, young and old kinsmen pass their nights and days in grief, rolling on the naked earth.

74. Stop this ardour in putting on the trappings of woe. It is impossible that this child would be restored to life again.

75. He will not regain his life at the call of the jackal. If a person once dies and deserts his body, his body never regains animation.

76. By sacrificing their own lives, hundreds of jackals will not be able to revive this child in hundreds of years.

77. If, however, Rudra, Kumara, Brahman, or Vishnu, grant him a boon, then only may this child be restored to life.

78. Neither the shedding of tears, nor the heaving of long sighs, nor profuse lamentations, will restore this one to life.

79. Myself, the jackal, you all, and all the relatives of this one, with all our virtues and sins, are wending the same way.

80. Therefore a wise man should, from a distance, avoid behaviour that displeases others, harsh words, the infliction of injury on others, the cohabitation with other people's wives, and sin and falsehood.

81. Seek with care virtue, truth, the good of others, justice, mercy for all creatures, sincerity, and honesty.

82. They incur sin who, while living, do not take care of their parents, kinsmen and friends.

83. What will you profit by crying, for him after death, who does not see with his eyes and stir in the least.

84. Thus addressed, the men, laden with sorrow and burning with grief on account of their love for the child, departed for their homes, leaving the body.

The jackal said:—

85. Alas, dreadful is this world of mortals! Here no creature can escape. Every creature's life is short. Beloved friends are always going.

86. It is full of vanities and falsehoods, accusations and evil reports! Witnessing again this incident which increases pain and grief, I do not for a moment like this world of men.

87. Alas, shame on you, ye men, who thus return like foolish persons, on hearing the vulture's words, though you are burning with grief on account of the death of this child.

88. You cruel men, how can you go away, renouncing parental affection upon hearing the words of a sinful vulture of impure soul.

89. Happiness is followed by misery, and misery by happiness. In this world which has both happiness and misery, none of these two exists without break.

90. You little-witted men, where will go, casting off on the naked earth this beautiful child, this son who is an ornament of your family.

91. Verily, I cannot conceive that this child endued with grace, youth and beauty is dead.

92. It is not proper that he should die. It seems that you are sure to gain happiness. You who are stricken with grief for the death of this child will, forsooth, have good luck to-day.

93. Anticipating inconvenience and pain and seeking your own comfort, where will you, like persons of little intelligence, go, leaving this darling.

Bhishma said :—

94—95. Thus, O king, the kinsmen of the dead child, unable to settle what they should do, were, for fulfilling his own purpose, induced by that sinful jackal who uttered sweet falsehoods,—that dweller of the crematorium who went there every night in search of food.

The Vulture said :—

96. Dreadful is that spot, this wilderness, which resounds with the screams of owls and is filled with spirits and Yakshas and Rakshasas.

97. It appears dreadful like a mass of blue clouds. Casting off the body, perform the funeral rites.

98. Throwing away the body, perform those rites before the sun sets and before the points of compass are covered with darkness.

99. The hawks are uttering hideous cries. Jackals are howling hideously. Lions are roaring. The sun is setting.

100. The trees on the crematorium are appearing dark for the blue smoke of the funeral pyres. Stricken with hunger the carnivorous animal are yelling in rage.

101. All those creatures of dreadful forms which live in this fearful place, all those grim-visaged animals that haunt this desert, will soon attack you.

102. This forest is certainly dreadful. Danger will beset you.

103. Indeed, if you listen to these false and useless words of the jackal against your own good sense, all of you will surely meet with death.

The Jackal said :—

104. Remain where you are. There is no fear even in this desert as long as the sun shines. Do you remain here hopefully, moved by parental affection till the sun sets.

105. Without any fear, bewailing as you please, continue to look at this child with loving eyes. Though this forest is dreadful, no danger will overtake you.

106. In sooth, this wilderness is quiet and peaceful. It is here that the Pitris by thousands departed from the world. Wait as long as the sun shines. Of what avail are this vulture's words to you ?

107. If, being stupefied, you follow the cruel and harsh words of the vulture, then your child will never regain life.

Bhishma said :—

108. The vulture then said to those men, that the sun had set. The jackal said that it was not so. Both the vulture and the jackal fell hungry and thus addressed the kinsmen of the dead child.

109. Both of them were determined upon accomplishing their respective purposes. Exhausted with hunger and thirst, they thus quarrelled, taking advantage of the scriptures.

110. Moved by these words, sweet as ambrosia, of those two creatures, *viz.*, the bird and the beast, both of whom had wisdom and knowledge, the kinsmen at one time desired to go away and at another to remain there.

111. At last, actuated by sorrow and depression, they waited there, bewailing piteously. They did not know that the beast and the bird, very clever in achieving their ends, had only stupefied them (by their words.)

112. While both the bird and the beast were thus disputing and while the kinsmen of the dead child sat listening to them, the great god Shankara, urged by his divine consort (Uma), arrived there with eyes bathed in tears of mercy.

113—114. Addressing the kinsmen of the dead child, the god said,—I am Shankara the granter of boons!—With hearts laden with grief, those men laid themselves low before the great god and said to him in reply,—Bereft of this our only child, all of us are on the brink of death. Be you pleased to grant us life by granting life to this our son.

115. Thus begged, the illustrious god, taking up some water in his hands, granted to that dead child life extending for a hundred years.

126. Ever engaged in the behoof of all creatures, the illustrious holder of Pinaka

granted a boon to both the jackal and the vulture for which their hunger was appeased.

117. Filled with joy and having gained great prosperity, the men bowed to the god. Gaining success, they then, O king, left that spot in great glee.

118. Through continued hopefulness and firm determination and the grace of the great god, the fruits of one's acts are gained forthwith.

116. Mark the combination of circumstances and the determination of those kinsmen. While crying with heavy hearts, their tears were wiped and dried up.

120. See, how within only a short time, through their firmness of resolution, they gained the grace of Shankara, and their sorrows removed, they were made happy.

121. Indeed, through Shankara's favour, O chief of the Bharatas, those sorrowing kinsmen were filled with wonder and joy at the restoration of their child to life.

122. Then, O king, shaking off that grief caused by their child, those Brahmanas, filled with joy, quickly returned to their town, taking the restored child with them. Such a conduct has been laid down for all the four castes.

133. By frequently listening to this auspicious story fraught with virtue, profit, and emancipation, a man acquires happiness both in this world and the next.'

CHAPTER CLIV.

(APADDHARMANUSHASANA PARVA).—*Continued.*

Yudhisthira said:—

1—3. "If a weak, worthless and light-hearted person, O grandfather, does from folly excite, by improper and boastful words, a powerful enemy always living near him, capable of doing good and chastising and always ready for action, how should the former, relying on his own strength, act when the latter proceeds against him in anger for exterpating him?"

Bhishma said:—

4. 'Regarding it is cited, O chief of the Bharatas, the old discourse between Shalmali and Pavana.

5. There was a huge (Shalmali) tree on one of the peaks of Himavat. Having grown for many hundred years, he had spread out his branches wide around. His trunk also was huge and his twigs and leaves were numberless.

6. Under his shade elephants, exhausted and covered with temporal juice and sweat, used to rest, and as also many other animals.

7. The circumference of his trunk was four hundred cubits, and the shade of his branches and leaves was dense. Laden with flowers and fruits, it was the abode of numberless parrots male and female.

8. While travelling, caravans of merchants and traders, and ascetics living in the forest, used to rest under the shade of that charming king of the forest.

9—10. One day, O foremost of Bharata's race, seeing the wide-extending and numberless branches of that tree and the circumference of his trunk, the sage Narada, approached and addressed him, saying,—O, you are delightful! O, you are charming! O foremost of trees, O Shalmali, I am always pleased to see you.

11. O charming tree, beautiful birds of various kinds, and elephants and other animals gladly live on your branches and under their shade.

12. Your branches, O wide-branched king of the forest, are lofty and majestic as huge is your trunk! I never see any of them broken by the god of wind.

13. Is it, O child, because that Wind-god is pleased with you and is your friend so that he protects you always in these woods?

14. The illustrious Pavana of great speed and force unfixes the tallest and strongest trees, and even mountain summits.

15. That sacred carrier of perfumes, blowing at his pleasure dries up rivers, lakes and seas, including the very nether region.

16. Forsooth, Pavana protects you out of friendship. It is, therefore, that, though possessed of numberless branches, you have still leaves and flowers.

17. O king of the forest, this your hue is delightful since these birds, O child, filled with joy, sport on your twigs and branches.

18. When you put forth your blossoms, the sweet notes of all these dwellers of your branches are heard separately when they sing their melodious songs.

19. Again, O Shalmali, these most beautiful elephants, bathed in sweat and indulging in cries (of joy), approach you and enjoy happiness here.

20. Similarly various other animals living in the woods, also adorn you. Indeed, O tree, you appear beautiful even like the mountains of Meru, peopled by all creatures.

21. Resorted to also by Brahmanas endued with ascetic success, by others engaged in penances, and by Yatis devoted to meditation this your region, I think, is like the celestial region itself.

CHAPTER CLV.

(APADDHARMANUSHASANA PARVA).—*Continued.*

Narada said:—

1. Forsooth, O Shalmali, the dreadful and irresistible god of wind always protects you from friendliness.

2. It seems, O Shalmali, that a close intimacy exists between you and the Wind. It seems, you have said him these words, *viz.*,—I am yours—and it is, therefore, that the Wind-god protects you.

3. I do not see the tree or mountain or palace in this world which may not, I think, be broken by the Wind.

4. Forsooth, you stand here with all your branches and twigs and leaves, simply because, O Shalmali, you are protected by the Wind for some reason or reasons (unknown to us)!

The Shalmali said:—

5. The Wind, O twice-born one, is neither my friend nor companion nor well-wisher. Nor is he my great Creator that he should protect me.

6. My terrific energy and power, O Narada, are the greater than the Wind's. In sooth, the strength of the Wind is only an eighteenth part of mine.

7. When the Wind blows fearfully, tearing up trees and mountains and other things, I abate his strength by displaying mine.

8. Indeed, the Wind that breaks many things has himself been again and again broken by me. Therefore, O celestial Rishi, I am not afraid of him even when he comes in fury.

Narada said:—

9. O Shalmali, what you think seems to be quite the reverse of truth. There is no doubt in this. There is no created thing which is so strong as the Wind.

10. Even Indra, Yama, Vaishravana, or Varuna the king of the waters, is not equal to the god of wind in might. What to speak of you who are only a tree.

11. The illustrious Wind-god is always the root of all the acts of creatures in this world, since it is he that is the giver of life.

12. When that god does his work properly, he makes all living creatures live at their ease. When, however, he does it improperly, calamities visit the Earth.

13. What else can it be but weakness of understanding which induces you not to adore the god of wind, that foremost of beings in the universe, and worthy of adoration.

14. You are worthless and of a wicked understanding, you are but making an idle boast. Your intelligence being confounded by anger and other passions, you indulge in untruths, O Shalmali.

15. I am certainly angry with you, for your giving vent to such words.

16. I shall myself communicate to the Wind-god all these derogatory words of yours.

17. Chandanas, Syandanas, Shalas Saralas, Devadarus, Vetasas and Dhanwanas and other noble trees that are far stronger than you, have never, O you or wicked understanding, spoken such evil words against the Wind.

18. All of them are cognizant of the power of the Wind as also the power that each of them possesses. For these reasons those foremost of trees respectfully salute that god.

19. However, through folly, you are only unaware of the infinite power of the Wind. I shall, therefore, go to that god.

CHAPTER CLVI.

(APADDHARMANUSHASANA PARVA).—*Continued.*

Bhishma said:—

1. Having said these words to the Shalmali, that foremost of all persons conversant with Brahma, *viz.*, Narada, communicated to the Wind-god all that the Shalmali had said about him.

Narada said:—

2. There is a certain Shalmali on the Himalaya, adorned with branches and leaves. His roots have gone deep into the

Earth and this branches have spread wide around. That tree, O Wind-god, disrespects you.

3. He spoke many insulting words against yourself. It is not meet, O Wind, that I should repeat them in your hearing.

4. I know, O Wind, that you are greatest of all created things. I know too that you are a very superior and very powerful being, and that in anger you resemble the Destroyer himself.

Bhishma said:—

5. Hearing these words of Narada, the Wind-god going to that Shalmali, said to him angrily as follows.

The Wind-god said:—

6. O Shalmali, you have uttered derogatory words against me before Narada, Know that I am the the god of wind. I shall certainly show you my power and might.

7. I know you well. You are no stranger to me. While creating the world, the powerful Grandfather had for a time rested under you.

7. For this incident I have hitherto shown you favour. O worst of trees, it is for this that you stand uninjured and not for your own power. You consider me lightly as if I were a vulgar thing. I shall, however, appear to you in such a way that you may not disrespect me again.

Bhishma said:—

10. Thus addressed, the Shalmali laughed in contempt and replied, saying,—O Wind-god, you are angry with me. Do not stop showing the extent of your power.

11. Do you vomit all yout anger upon me. By becoming angry, what will you do to me? Even if your power had been all your own, I would not still have been afraid of you. I am superior to you in power. I am not afraid of you.

12. Those who are strong in understanding are strong in reality. Those who endued with only physical strength are not to be regarded strong.

13. Thus addressed, the Wind-god said,—Tomorrow I shall test your strength. —Thereafter night came.

14. Determining in his mind the extent of the Wind's might and seeing his ownself to be inferior to the god, the Shalmali began to say aside,—

16. All that I said to Narada is untrue. I am, forsooth, inferior in power to the Wind. Verily, he is superior in strength.

16. The Wind, as Narada said, is always powerful. Forsooth, I am weaker than other trees.

17. But in intelligence no tree is equal to me. Therefore, depending upon my intelligence I shall view this fear which arises from the Wind.

19. If the other trees in the forest all depend upon the same kind of intelligence, then, no injury can come to them from the Wind-god when he is irate.

19. All of them, however, are shorn of understanding, and, therefore, they do not know, as I know, why or how the Wind succeeds in shaking and tearing them up.

CHAPTER CLVII.

(APADDHARMANUSHASANA PARVA).—*Continued.*

Bhishma said:—

1. Having thus determined, the Shalmali, himself sorrowfully caused all his branches, main and minor, to be cut off.

2. Casting off his branches, leaves and flowers, in the morning the tree looked firmly at the Wind as he came towards him.

3. Filled with anger and breathing hard, the Wind came, felling large trees, where the Shalmali stood.

4. Seeing him divested of top, branches, leaves and flowers, the Wind, filled with joy, smilingly said to that lord of the forest which had before such a huge appearance.

The Wind said:—

5. Filled with anger, O Shalmali, I would have done to you exactly what you have done to yourself by cutting off all your branches.

6. You are now shorn of your proud top and flowers, and you are now without your shoots and leaves. For your own bad counsels, you have been brought under my control.

Bhishma said:—

7. Hearing these words of the Wind, the Shalmali felt great shame. Remembering also the words of Narada, he began to repent greatly for his mistake.

8. Thus, O foremost of kings, a weak and foolish person, by exciting the enmity of a powerful enemy, is at last compelled to repent like the Shalmali in story.

9. Even when gifted with equal might, people do not suddenly create enmities with those who have injured them. On the other hand, they show their power gradually, O king.

10. A foolish person should never excite the hostility of an intelligent person. In such cases the intelligence of the intelligent man works like fire penetrating a heap of dry grass.

11. Intelligence is the most valuable thing that a person can have. Likewise, O king, a man can have nothing here more valuable than power.

12. One should, therefore, pass over the wrongs inflicted by a person possesed of superior strength, as one should overlook the acts of a child, an idiot, or one who is blind or deaf. The wisdom of this saying is seen in your case, O slayer of foes.

13. The eleven Akshauhinis' (of Duryodhana), and the seven (collected by yourself), were not, in power, equal to the single-handed Arjuna of great soul.

14. All the troops (of Duryodhana), therefore, were dispersed and killed by that illustrious Pandava, that son of Paka's chastiser, as he moved about in the field of battle, depending on his own strength.

15. I have, O Bharata, described to you the duties of kings and ethics, of con- in detail. What else, O king, do you wish to hear.

CHAPTER CLVIII.

(APADHARMANUSHASANA PARVA).—*Continued.*

Yudhishthira said :—

1. "I wish, O foremost of Bharata's race, to hear fully the source from which sin proceeds and the basis upon which it depends."

Bhishma said :—

2. 'Hear, O king, what is the origin of sin! Covetousness alone is a great destroyer. From covetousness originates sin.

3. Sin and impiety proceed from this source, along with great misery. This covetousness is the root of also all the cunning and hypocrisy in the world. It is covetousness that makes men perpetrate sin.

4—5. From covetousness originates anger, from covetousness grows lust; and it is covetousness which begets loss of judgment, deception, pride, haughtiness, malice, vindictiveness shamelessness, loss of prosperity, loss of virtue, anxiety, and infamy.

6—10. Covetousness also begets miserliness, cupidity, inclination for every sort of improper deed, pride of birth, pride of learning, pride of beauty, pride of riches, mercilessness for all creatures, malevolence towards all, trustlessness in respect of all, insincerity towards all, appropriation of other people's property, ravishment of other people's wives, harshness of speech, anxiety, desire to speak ill of others, strong lustful desire, gluttony, liability to premature death, strong inclination to malice, strong desire for falsehood, irrepressible desire for indulging the passions, insatiable desire for indulging the ear, evil-speaking, bostfulness, arrogance, neglect of duties, rashness, and perpetration of every kind of evil deed.

11. Men are unable, whether infants or youths or men, to cast off covetousness in life. Such is the nature of covetousness that it never disappears even with the loss of life.

12. Like the ocean that can never be filled by the continued flow of even numberless rivers of immeasurable depths, covetousness is incapable of being conquered by any number of acquisitions.

13—14. That covetousness, however, which is never satisfied by acquisitions and satiated by the fulfilment of desires, that the real nature of which is not known to the gods, the Gandharvas, the Asuras, the great snakes, and, in fact, to all beings, that irresistible passion, together with that foolishness which draws the heart to the unrealities of the world, should always be conquered by a person of purified soul.

15. Pride, malice, slander, wiliness and incapacity to hear other people's good, are vices, O Kuru chief, that are to be seen in persons of impure soul under the influence of covetousness.

16. Even highly learned men who recollect all the scriptures, and who are capable of removing the doubts of others, appear very weak in this matter and feel great misery for this passion.

17. Covetous men are swayed by malice and spite. They are beyond the range of good conduct. Wily as they are in their hearts, their speeches are sweet. They are like dark pits whose mouths are covered with grass.

18. They dress themselves in the hypocritical garb of religion. Low-minded as they are, they rob the world, showing the standard of religion and virtue.

Depending upon the strength of palpable reasons, they create various divisions in religion. Being anxious to serve cupidity, they destroy the ways of righteousness.

19. When wicked men under the influence of covetousness practise for the mere show of righteousness, the result is that the desecrations committed by them, soon become current among men.

20. Pride, anger, arrogance, insensibility, fits of joy and sorrow, and self-conceit, all these, O descendant of Kuru, are to be seen in persons under the influence of covetousness.

21. They who are always under the influence of covetousness are wicked. I shall now tell you of those about whom you ask,—those who are called good and whose practices and pure.

22—25. They who fear no obligation of returning to this world (after death), they who have no fear of the next world, they who do not take animal food and who have no liking for what is agreeable and no dislike for what is otherwise, they to whom good conduct is always dear, they who practise self-restraint, they who consider pleasure and pain as same, they who have truth for their refuge, they who give but not take, they who have mercy, they who adore, Pitris, gods, and guests, they who are always ready to work (for the behoof of others), they who are universal benefactors, they who are endued with great courage (of mind), they who follow all the duties sanctioned by the scriptures, they who are devoted to the well-being of all, they who can give their all and sacrifice their very lives for others, are considered as good and virtuous, O Bharata.

26. Those promoters of virtue cannot be seduced from the path of virtue. Their conduct, in imitation of that of virtuous men of yore, can never be otherwise.

27. They are perfectly fearless; they are tranquil; they are mild; and they always follow the right path. Full of mercy, they are always adored by the good.

28. They are free from lust and anger. They are not attached to any worldly object. They have no pride. They observe excellent vows. They always command respect. Do you, therefore, always attend them and seek instruction from them.

29. They never acquire virtue, O Yudhisthira, for the sake of riches or of fame. They acquire it only, because they know it as a duty like that of supporting the body.

30. Fear, anger, restlessness, and sorrow do not live in them. They carry no external garb of religion for misleading their fellow-men. They observe no mystery.

31. They are perfectly contended. They have error of judgment originating from covetousness. They always follow truth and sincerity. Their hearts never deviate from righteousness. You should always respect them, O son of Kunti!

32. They are never overjoyed at any acquisition or pained at any loss. Without being attached to anything, and shorn of pride, they are devoted to the quality of Goodness, and they regard all impartially.

33. Gain and loss, happiness and misery, the agreeable and the disagreeable, life and death, are held in equal estimation by those men of firm mind, engaged in acquiring (divine) knowledge, and wending the path of tranquility and righteousness.

34. Keeping your senses under control and without yielding to carelessness, you should always adore those great persons who bear such love for virtue. O blessed one, one's words always yield good only through the favour of the gods. Under other circumstances, words beget evil consequence.'

CHAPTER CLIX.

(APADDHARMANUSHASANA PARVA).—*Continued.*

Yudhisthira said:—

1. "You have said, O grandfather, that the root of all evils is covetousness. I wish, O sire, to hear fully of ignorance."

Bhishma said:—

2. 'The person who commits sin out of ignorance, who does not know that his end is near, and who always hates persons of good conduct, soon incurs infamy in the world.

3. In consequence of ignorance one goes to hell. Ignorance is the root of misery. Through ignorance one suffers miseries and incurs great danger.

Yudhishthira said:—

4—5. "I wish, O king, to hear fully the origin, the place, the growth, the decay, the rise, the root, the attribute, the course, the time, the cause, and the result of ignorance. The misery that is felt here is the outcome of ignorance."

Bhishma said:—

6—7. 'Attachment, hate, loss of judgment, joy, sorrow, vanity, lust, anger, pride, procrastination, idleness, desire, aversion, jealousy, envy, and all other sinful habits pass by the common name of ignorance.

8. Hear fully now, O king, about its nature, growth and other characteristics after which you enquire.

9. These two, *viz.*, ignorance and covetousness, know, O king, are the same. Both produce the same fruits and same faults, O Bharata.

10. Ignorance originates from covetousness, Ignorance grows along with coveness. Ignorance exists simultaneously with covetousness. Ignorance decreases with covetousness. It rises with the rise of covetousness. Manifold again is its course.

11. The root of covetousness is loss of judgment. Loss of judgment, again, is its inseperable quality. Eternity is ignorance's course. The time when ignorance occurs is when the objects of covetousness are not gained.

12. From ignorance proceeds covetousness, and from the latter proceeds ignorance. Covetousness produces all faults. For these reasons every one should avoid covetousness. Janaka, Yuvanashwa, Vrishadarbhi, Prasenajit, and other kings acquried heaven for their having conquered covetousness.

14. Do you before all persons, avoid covetousness by a strong determination, O Kuru chief. Avoiding covetousness you will acquire happiness both here and in the next world.'

CHAPTER CLX.

(APADDHARMANUSHASANA PARVA).—*Continued.*

Yudhisthira said:—

1. "O grandfather, O you of virtuous soul, what, indeed, yields great merit for a person assiduously engaged in the study of the Vedas and desirous of gaining virtue.

2. That which yields in this world high merit is of various kinds as described in the scriptures. Tell me, O grandfather, about what is regarded as such both in this world and in the next.

3. The path of duty is long and has numberless branches, O Bharata. Amongst those duties what are those few which should, in your opinion, be observed in preference to all others?

4 Tell me, O king, fully about that which is so vast and which has so many branches.'

Bhishma said:—

5. 'I shall describe to you that by which you may acquire high merit. Wise as you are, you will be satisfied with the knowledge I will impart to you, like a person gratified with having drunk ambrosia.

6. The rules of duty described by the great Rishis, each depending upon his own wisdom, are many. The highest among them all is self-control.

7. Those amongst the ancient Rishis that were acquainted with truth said that self-control, leads to the highest merit. Self-control is the eternal duty of the Brahmanas especially.

8. It is from self-control that he acquires the due fruition of his acts. Self-control surpasses (in merit) charity and sacrifice and study of the Vedas.

9. Self-control increases (his) energy. Self-control is highly sacred. Through self-control a man becomes purified of all his sins and gifted with energy, and therefore, acquires the highest blessedness.

10. We have not heard that there is any other duty in all the worlds equal to self-control. Self-control, according to all virtuous persons, is the highest virtues in this world.

11. Through self-control, O foremost of men, a person enjoys the highest happiness both in this world and in the next. Gifted with self-control, one wins great virtue.

12. The self-controlled man sleeps in happiness and awakes in happiness, and moves through the world in happiness. His mind is always cheerful.

13. The man who is without self-control always suffers misery. Such a man brings upon himself many calamities all begotten by his own faults.

14. It has been said that in all the four modes of life self-control is the best of vows. I shall now describe to you the characteristic marks the sum-total of which is called self-control.

15—16. Forgiveness, patience, abstention from injury, impartiality, truth, sincerity, control of the senses, cleverness, mildness, modesty, firmness, liberality, freedom from anger, contentment, sweetness of words, benevolence, freedom from

malice—all these is combined make up self-control.

17—18. It also consists, O son of Kuru, of respect for the preceptor and mercy for all. The self-controlled man avoids both adulation and slander. Depravity, infamy, falsehood, lust, covetousness, pride, arrogance, self-edification, fear, envy, and disrespect, are all shunned by the self-controlled man.

19. He never incurs obloquy. He is free from envy. He is never satisfied with trivial acquisitions. He is like the ocean which can never be filled.

20. The self-controlled man is never fettered by the attachments originating from earthly connections and sentiments like these,—'I am yours, You are yours. They are in me, and I am in them.'

21. Such a man who follows the practices of either cities or the woods, and who never vilifies others nor indulges in adulation, acquires liberation.

22. Practising universal friendliness, and virtuous conduct, and possessed of cheerful spirit and psychic knowledge, and freed from the various attachments of the Earth, a person acquires great reward in the next world.

23. Of excellent behaviour and observant of duties, cheerful and endued with learning and knowledge of self, such a man acquires esteem while in this world and attains to a high end hereafter.

24. All acts that are considered as good on Earth,—all those acts that are practised by the righteous, form the path of the ascetic endued with knowledge. A person that is good never transgresses that path.

25. Retiring from the world, and living in the woods, that learned person, having a complete mastery over the senses who treads in that path, expecting his own demise, is sure to acquire the state of Brahma.

26. He who has no fear of any creature, and whom no creature fears, has, after the dissolution of his body, no fear to meet.

27. He who exhausts his merits without trying to hoard them up, who considers all creatures equally and cherishes friendship for the entire universe, attains to Brahma.

28. As the route of birds along the sky or of fowl over the surface of water cannot be made out, so the path of such a person (on Earth) does not attract notice.

29. O king, many bright worlds await him for eternal enjoyment, who, renouncing his domestic life, adopts the religious course of emancipation.

30—31. If abandoning all acts, abandoning penances in due time, leaving off the various branches of study, in fact, leaving off all things, one becomes pure in his desires, freed from all restraints, of cheerful soul, conversant with self, and of pure heart, he then acquires esteem in this world and at last attains to heaven.

32. That eternal region of the grandfather which originates from Vedic penances, and which is concealed in a cave, can only be acquired by self-control.

33. He who finds pleasure in true knowledge, who has become enlightened, and who never injures any creature, has no fear of returning to this world, not to speak of any fear from the other.

34. There is only one fault in self-control. No second fault is seen in it. A person who has self-control is considered by men as weak and imbecile.

35. O you of great wisdom, this attribute has only one defect. Its merits are many. By forgiveness, the man of self-control may easily acquire numberless worlds.

36. Of what use is a forest to a man of self-control. Likewise, O Bharata, of what use is the forest to him that has no self-control? That is a forest where the man of self-control lives, and that is even a sacred asylum.'

Vaishampayana said:—

37. "Hearing these words of Bhishma, Yudhishthira became highly pleased as if he had drunk nectar.

38. Again the king asked that foremost of virtuous men. That perpetuater of Kuru's race once more began to discourse cheerfully on the subject."

CHAPTER CLXI.

(APADDHARMANUSHASANA PARVA).—*Continued.*

Bhishma said:—

1. 'They who are endued with knowledge say that everything springs from penance. That foolish person who has not practised penances does not get the rewards of even his own acts.

2. The powerful Creator created all this universe with the help of penances.

In the same way, the Rishis won the Vedas by the power of penances.

3. It was by the help of penances that the Grandfather created food, fruits and roots. It is by penances that ascetics behold the three worlds, with enraptured souls.

4. Medicines and all antidotes to poisonous articles, and the various acts (seen here), produce their intended results through the help of penance. The fulfilment of all purposes depends upon penance.

5. Whatever things there are which seen to be unattainable are sure to be acquired by penance. Forsooth, the Rishis acquired their sixfold divine attributes through penance.

6. A person who takes intoxicating liquors, one who appropriates others' properties without their consent, one guilty of foeticide, one who violates his preceptor's bed, are all purified by penance duly performed.

7. Penances are manifold. They throw themselves through various channels. Of all sorts of penance, however, that one may practise after abstaining from pleasure and enjoyment, abstention from food is the greatest and best.

8. The penance of abstention from food is superior, O king, even to mercy, truthfulness, gifts, and restraint of senses.

9. There is no act more hard to perform than gift. There is no mode of life which is superior to serving one's mother. There is no creature superior to those who are conversant with the three Vedas. Likewise, Renunciation is the highest penance.

10. People restrain their senses for taking care of their virtue and heaven. There is no penance higher than abstention from food in control over the senses as also in the acquistion of virtue.

11—12. The Rishis, the gods, human beings, beasts, birds, and all other creatures, mobile or immobile, practise penances, and whatever success they acquire is won through penance. It was through penance that the gods acquired their superiority.

13. The luminous bodies in the sky have got their position through penance. Forsooth, through penance the very status of godhead may be gained.'

CHAPTER CLXII.

(APADDHARMANUSHASANA PARVA).—*Continued.*

Yudhishthira said:—

1. "Brahmanas, Rishis, Pitris and the gods all speak highly of the duty of truth. I wish to hear of truth. Describe it to me, O grandfather.

2. What are the marks, O king, of truth? How may it be acquired? What is acquired by practising truth, and how? Tell me all this."

Bhishma said:—

3. 'A confusion of the duties of the four castes is never highly spoken of. What is called Truth always exists in a pure and unmixed state in every one of those four castes.

4. Truth is always a duty with the good. Indeed, Truth is eternal duty. One should respectfully bow to Truth. Truth is the greatest refuge (of all).

5. Truth is duty; Truth is penance; Truth is Yoga; and Truth is the eternal Brahma. Truth has been said to be a great Sacrifice. Everything depends upon Truth.

6. I shall now tell you the forms of Truth one after another, and its characteristic marks also in due order.

7. You should hear also as to how Truth may be won. Truth, O Bharata, as it exists in all the world, is of thirteen sorts.

8—9. The various forms of Truth are impartiality, self-control, forgiveness, modesty, endurance, goodness, renunciation, meditation, dignity, fortitute, compassion, and abstention from injury. These, O great king, are the thirteen forms of Truth.

10. Truth is immutable, eternal, and unchangable. It may be won through practices which do not oppose any of the other virtues. It may also be won through Yoga.

11. When desire and hatred, as also lust and anger, are destroyed, that quality by virtue of which one is able to look impartially upon one's own self and one's enemy, upon one's good and one's evil, is called impartiality.

12. Self-control consits in never wishing for another man's property, in gravity and patience and power to remove the fears of others regarding one's own self, and

freedom from disease. It may be won through knowledge.

13. Devoted to liberality and the performance of all duties are considered by the wise as forming good-will. One gains universal good will by continued devotion to Truth.

14. Regarding unforgiveness and forgiveness, it should be said that the quality by which an esteemed and good man puts up with both what is agreeable and disagreeable, is said to be forgiveness. This virtue may be acquired by the practice of truthfulness.

15. That virtue by which an intelligent man contented in mind and words performs many good deeds and is never blamed by others, is called modesty. It is acquired by the help of righteousness.

16. That virtue which forgives for the sake of virtue and religious profit is called endurance. It is one of the form of forgiveness. It is gained through patience, and its object is to attach people to one's self.

17. The casting off of worldly desires as also of all earthly possessions, is designated renunciation. Renunciation can never be gained except by one who is shorn of anger and malice.

18. That virtue under the influence of which one does good, with diligence and care, to all creatures is designated goodness. It has no particular form and consists in the casting off of all selfish attachments.

19. That virtue by which one remains unchanged in weal and woe is called fortitude. That wise man who seeks his own well-being always practises this virtue.

20. One should always practise forgiveness and be devoted to truth. The wise man who can renounce joy, fear and anger, can gain fortitude.

21. Abstention from injury to all creatures in thought, word, and deed, and kindness, and gift, are the permanent duties of the good.

22. These thirteen qualities, though seemingly different, have but one and the same shape, namely Truth. All these, O Bharata, hold up Truth and strengthen it.

23. It is impossible, O king, to exhaust the merits of Truth. For these reasons the Brahmanas, the Pitris and the gods speak highly of Truth.

24. There is no duty which is higher than Truth, and no sin more dreadful than untruth. Indeed, Truth is the very root of righteousness. Therefore one should never destroy Truth.

25. From Truth originate gifts, and sacrifice with presents, as well as the threefold Agnihotras, the Vedas and everything else which leads to righteousness.

26. On one occasion a thousand Horse-sacrifices and Truth were weighed against each other in the balance. Truth proved heavier than a thousand Horse-sacrifices.'

CHAPTER CLXIII.

(APADDHARMANUSHASANA PARVA).—*Continued.*

Yudhisthira said :—

1. "Tell me, O you of great wisdom, everything about that from which originate anger and lust. O foremost of Bharata's race, and sorrow, loss of judgment, inclination to injure others, jealousy, malice, pride envy, slander, incapacity to see the good of others, unkindness, and fear. Tell me everything truly and fully about all these."

Bhishma said :—

3. 'These thirteen vices are known as very powerful enemies of all creatures. These, O king, approach men and tempt them from all sides.

4. They goad and afflict a careless or a foolish man. Indeed, as soon as they see a person, they attack him powerfully like wolves jumping upon their prey.

5. From these originate all sorts of grief. From these originate all sorts of sin. Every man, O foremost of men, should always know this.

6. I shall now describe to you their origin, the objects upon which they rest, and the means of their destruction, O king. Listen, first, O king, with rapt attention, to the origin of anger truly and fully.

7. Anger originates from covetousness. It is strengthened by the shortcomings of others. Through forgiveness it lies dormant, and through forgiveness it disappears.

8. Regarding lust, it originates from resolution. Indulgence strengthens it. When a wise man resolutely turns away from it, it disappears and dies.

9. Envy of others originates from between anger and covetousness. It disappears by mercy and knowledge of self,

For mercy for all creatures, and for disregard for all worldly objects, it disappears. It also springs from seeing the weakness of other people. But in intelligent men it quickly disappears by virtue of true knowledge.

10. Loss of judgment originates from ignorance and sinfulness of habit. When the man whom this fault attacks begins to find pleasure in wise men, the vice at once and immediately disappears.

11. Men, O you of Kuru's race find divergent scriptures. Therefrom originates the desire for various kinds of action. When true Knowledge has been acquired, that desire is satisfied.

12. The sorrow of an embodied creature originates from affection which is created by separation. When, however, one learns that the dead do not come back, it disappears.

13. Incapacity to bear other people's good originates from anger and covetousness. Though mercy for every creature and by virtue of indifference to all worldly objects, it is put out.

14. Malice springs from the casting off of truth and indulgence in wickedness. This vice, O child, disappears when one waits upon the wise and good.

15. Pride, in men, originates from birth, learning and prosperity. When those three, are truly known, that vice immediately disappears.

16. Jealousy originates from lust and delight in low and mean people. It is destroyed by wisdom.

17. Slander originates from errors of men's daily conduct and through disagreeable speeches expressing aversion. It disappears, O king, when the whole world is seen.

18. When the person that injures is powerful and the one injured is unable to avenge the injury, hate appears. It disappears, however, through kindliness.

19. Mercy proceeds from seeing the helpless and miserable persons with whom the world abounds. It disappears when one understands the strength of virtue.

20. Covetousness originates from ignorance. It disappears when one sees the instability of all objects of enjoyment.

21. It has been said that tranquillity of soul, can alone conquer all these thirteen faults. All these thirteen faults visited the sons of Dhritarashtra. Yourself, always desirous of truth, have conquered all of those vices by virtuue of your respect for your elders.'

CHAPTER CLXIV.

(APPADDHARMANUSHASANA PARVA).—*Continued.*

Yudhishthira said :—

1. "I know what benevolence is, because I have always marked the conduct of good people. I do not, however, know them who are malevolent, nor the nature of their deeds, O Bharata.

2. Indeed, people always shun malevolent persons of ruthless deeds even as they avoid thorns and pitfalls and fire.

3. It is evident, O Bharata, that he who is malevolent is sure to be consumed with misery both in this world and in the next. Therefore, O you of Kuru's race, tell me what, in sooth, the acts of such a person are."

Bhishma said :—

4. 'Malevolent persons always commit sinful acts and feel an irresistible inclination for doing them. They speak ill of others and are themselves censured. They always consider themselves as cheated of what is their due.

5. A malevolent person always speaks of his own charitable acts. He sees others with malicious eyes. He is very mean. He is deceitful, and wily. He never pays others their dues. He is haughty. He lives in evil company and is always boastful.

6. He fears and suspects all with whom he mixes. He is foolish, in understanding. He is miserly. He praises his companions. He feels excessive aversion and hatred for all hermits who have retired into the forest.

7. He finds pleasure in injuring others. He is perfectly careless in marking the merits and faults of others. He is a liar. He is discontented. He is highly covetous, and always acts cruelly.

8. Such a man considers a virtuous and qualified person as a pest, and thinking every one else to be like himself never trusts any one.

9. Such a person trumpets the faults of other people however unsuspected those faults might be. But about similar faults in his ownself, he does not refer to them even remotely, for the sake of the advantage he reaps from them.

10. He considers the person who does him good as a simpleton whom he has imposed upon. He repents for having at any time made any gift of wealth even to a benefactor,

11. Know him for a malevolent and a wicked person who quietly and alone takes choice foods and drinks even when persons stand by with eager eyes.

12. He, however, who dedicates the first portion to Brahmanas, and takes the residue, dividing it with friends and kinsmen acquires great felicity in the next world and infinite happiness here.

13. I have now, O foremost of Bharatas, said to you what the marks are of the wicked and malevolent man. Such a person should always be shunned by a wise man.'

CHAPTER CLXVI.

(APADDHARMNUSHASANA PARVA.)—*Continued.*

Bhishma said :—

1—2. Wealth and knowledge, O Bharata, should be given to such pious and impoverished Brahmanas as have been robbed of their wealth (by thieves), as are engaged in the celebration of sacrifices, as are well-read in all the Vedas, and as are desirous of acquiring the merit of righteousness, so that they may satisfy their duties to preceptors and the Pitris, and spend their days in reciting and studying the scriptures.

3. Only the Dakshina, O best of the Bharatas, should be given to those Brahmanas who are not poor. Uncooked food should be given beyond the limits of the sacrificial altar, to those Brahmanas that have fallen away (in consequence of their sinful deeds) from their own dignity.

4. The Brahmanas represent the Vedas themselves and all the sacrifices with profuse presents. Desirous of excelling one another, they always celebrate sacrifices, actuated by their various desire. The king should, therefore, make presents of various sorts of valuable wealth to them.

5. That Brahmana who has sufficient stores for feeding his family for three or more years, deserves to drink the Soma.

6—7. If inspite of the presence of a pious king on the throne, the sacrifice undertaken by any one, but especially by a Brahmana, cannot be completed for want of only a fourth part of the estimated cost, then the king should, for the completion of that sacrifice, take away from his relatives the wealth of a Vaishya who has a large flock of cattle but who is averse from sacrifices and abstains from drinking Soma.

8. The Shudra is not competent to celebrate a sacrifice. The king should, therefore, take away (wealth for such a purpose) from a Shudra's house.

9. The king should, also, unscrupulously take away from their kinsmen the wealth of him who does not celebrate sacrifices although he has a hundred kine, and also of him who does not perform sacrifices although he has a thousand kine.

10. The king should, always, publicly take away the wealth of a person who does not perform charities. By acting in this wise the king acquires great merit.

11—12. Listen again to me. That Brahmana who has been compelled by want to fast for three days, may take away without permission, according to the rule of a person who cares only for to-day and not for the morrow, only what is necessary for a single meal, from the husking tub or the field or the garden or any other place of even a degraded man. He should, however, whether asked or unasked, inform the king of his deed.

13. If the king knows his own duty he should not punish such a Brahmana. He should remember that a Brahmana becomes strikcen with hunger only through the fault of the Kshatriya.

14. Having learnt a Brahmana's learning and conduct, the king should provide for his living and protect him as a father protects his own begotten son.

15. On the expiry of every year, one should celebrate the Vaishyanara sacrifice. Those who are conversaat with religious codes say that the practice of an alternative act, does not destroy virtue.

16. Fearing death in seasons of distress, the Vishwedevas, the Saddhyas, the Brahmanas, and great Rishis, do not hesitate to follow the alternative provisions laid down in the scriptures.

17. That man, however, who while able to live according to the first provision, as laid down above, follows the alternative, comes to be known as a wicked person and never succeeds in acquiring any happiness in heaven.

18. A Brahmana conversant with the Vedas should never mention his power and knowledge to the king.

19. Comparing again the power of a Brahmana with that of the king, the former will always be found to be superior to the latter.

20. Therefore the power of the Brahmanas can hardly be borne or resisted by

a king. The Brahmana is said to be creator, king, ordainer, and god.

21. No abusive word or dry speeches, should be spoken to a Brahmana. The Kshatriya should get over all his difficulties by the help of the power of his arms.

22—23. The Vaishya and the Shudra should get over their difficulties by riches; the Brahmana should do so by Mantras and Homa. None of these, *viz.*, a maiden, a young woman, a person unacquinted with Mantras, an ignorant person, or one who is impure, is competent to pour libations on the sacrificial fire. If any of these do so he or she is sure to go to hell, with him on whose behalf they act. Therefore none but a Brahmana well-read in the Vedas and skilled in all sacrifices should pour sacrificial libations.

24. They who are well-acquainted with the scriptures hold that that man who, having lighted the sacrificial fire, does not give away the dedicated food as Dakshina, is not the kindler of a sacrificial fire.

25. A person should, after having controlledh is senses, and with proper devotion, do all the meritorious acts. One should never adore gods in sacrifices in which no Dakshina is given.

26. A sacrifice not completed with Dakshina, encompasses the destruction of one's children, animals, and heaven. Such a sacrifice destroys also the senses, the glory the achievements, and the very life, itself.

27. Those Brahmanas who know women in their season, or who never celebrate sacrifices, or whose families have no members well-read in the Vedas, are considered as Shudras in act.

28. That Brahmana who, having married a Shudra girl, lives for twelve years continually in a village which has only a well to give water, becomes a Shudra in act.

29. That Brahmana who brings to his bed a maiden, or allows a Shudra, knowing him as deserving of respect, to sit upon the same carpet with him, should sit on a bed of dry grass behind some Kshatriya or Vaishya and show him respect in that way. It is in this way that he can be purified. Hear, O king, my words on this subject.

30. The sin that a Brahmana perpetrates in one night by respectfully serving a member of a lower caste or by playing with him in the same spot or on the same bed, is purified by observing the practice of sitting behind a Kshatriya or a Vaishya on a bed of dry grass for three years continually.

31. An untruth spoken for jest is not sinful; nor one spoken at the time of wedding; nor one spoken for doing good to one's pre ceptor; nor one spoken for saving one's own life. These five sorts of falsehood in speech, it has been said, are not sinful.

32. One may gain useful knowledge from even a person of degraded calling, with devotion and reverence. One may take up gold, unhesitatingly from even an unclean spot.

33. A woman who is the ornament of her sex may be married from even a vile race. Nectar, if extracted from poison, may be drunk; women, jewels and other valuables, as also water, can never, according to the scriptural injunction, be impure or unclean.

34. For the good of Brahmanas and kine, and on occasions when mixture of castes takes place, even a Vaishya may take up weapons for his own safety.

34. Drinking wine, killing a Brahmana, and the violation of the preceptor's bed, are sins when committed consciously, can never be expiated. The only expiation laid down for them is death.

36. The same may be said of stealing gold, and the theft of a Brahmana's property. By drinking wine, by knowing prohibited women, by mingling with a degraded person, by knowing a Brahmana's woman, one becomes for ever fallen.

38. By associating with a fallen person for one whole year in sacrifices and teaching and sexual intercourse, one becomes fallen. One, however, does not become so by associating with a fallen person in riding on the same car, sitting on the same seat, and eating in the same line.

39. Excluding the five heinous sins that have been mentioned above, all other sins have expiations. Expiating those sins according to the ordinances laid down for them, one should not commit them again.

40. Regarding those who have been guilty of the first three of these five sins, (namely, drinking wine, killing a Brahmana, and violation of the preceptor's bed), their (surviving) kinsmen have no restrictions about taking food and wearing ornaments, even if their funeral rites remain unperformed when they die. The surviving kinsmen need make no scruple about such things at such times.

41. A virtuous man should, while observing his duties, discard his very friends and elders. In fact, so long as they do not

perform expiation, the virtuous should not even talk with those sinners. A man who has committed sins dissipates them by acting virtuously afterwards and by penances.

42. By calling a thief a thief, one commits the sin of theft. By calling a person thief who, however, is not a thief, one commits a sin just double the sin of theft.

43. The maiden who spoils her virginity incurs three-fourths of the sin of Brahmanicide, while the man who knows her incurs a sin equal to a fourth part of that of Brahmanicide.

44. By speaking against Brahmanas or by striking them, one sinks in infamy for a hundred years.

45. By slaying a Brahmana one undergoes the torments of hell for a thousand years. No one should, therefore, speak ill of a Brahmana or slay him.

46. If a man wounds a Brahmana with a weapon, he will have to live in hell for as many years as the grains of dust that are soaked by the blood flowing from the body of the wounded.

47. One guilty of fœticide becomes purified if he dies of wounds received in battle fought for the sake of kine and Barhmanas. He may also be purified by casting his person on a burning fire.

48. A drinker of spirituous liquors becomes purified by drinking hot spirit. He is purified by his death, brought on by that hot drink, in the other world. A Brahmana stained by such a sin attains regions of felicity by such a course, and such a course only, and not by any other.

49. The wicked and sinful wretch who violates the bed of a preceptor, becomes purified by the death that results from embracing a heated iron statue of a female.

50. Or, emasculating himself and cutting off his organ, and bearing them in his hands, he should go straight way towards the south-west and then give up his ghost.

51. Or, he may cleanse himself of all his sins, by meeting with death for the sake of benefiting a Brahmana. Or, he may regain esteem both in this world and in the next by performing a Horse-sacrifice or a Cow-sacrifice or an Agnishtoma.

52. The killer of a Brahmana should practise the vow of Brahmacharyya for twelve years, and devoting himself to penances, he should wander, holding in his hands the skull of the killed all the time and the time and proclaiming his sin to all.

53. He should even adopt such a course, devoted to penances and leading the life of an ascetic. Even such is the expiation provided for one who skills a woman quick with child, knowing her condition.

54—55. The man that knowingly kills such a woman incurs double the sin that follows from Brahmanicide. A drinker of spirituous liquor should live on spare diet, practising Brahmachayya vows, and sleep on the naked earth, and perform, for more than three years the sacrifice next to the Agnishtoma. He should then present a thousand kine with one bull (to a good Brahmana). He would then regain his purity by doing all this.

56. Having killed a Vaishya one should perform such a sacrifice for two years and present a hundred kine with one bull. Having killed a Shudra, one should perform such a sacrifice for one year and present a hundred kine with one bull. Having killed a dog or a bear or a camel, one should perform the same penance that is laid down for killing a Shudra.

57. For killing a cat, a chasa, a frog, a crow, a reptile or a rat, it has been said, one incurs the sin of animal slaughter O king.

58. I shall now tell you of other kinds of expiations one after the other. For all minor sins one should repent or practise some vow for one year.

59. For ravishing the wife of a Brahmana well read in the Vedas, one should, for three years, practise the vow of Brahmacharyya, living on spare diet at the fourth part of the day. For ravishing any other woman one should undergo similar penances for two years.

60. For enjoying oneself in the company of a woman as by sitting with her on the same spot or on the same seat, one should live only on water for three days. By doing this he may purify himself of his sin. The same is laid down for one who befouls a burning fire (by throwing impure things on it.)

61—62. He who, without sufficient reason leaves his father or mother or preceptor, forsooth, becomes degraded, O ye scion of Kuru's race, as is laid down in the scriptures. Only food and clothes shall be given to a wife guilty of fornication or one confined in a prison. Indeed, the vows that are laid down for a male person guilty of fornication should also be forced on a woman who is as well guilty of the same.

63. That woman who abandoning a husband of a superior caste, commits adultery with a vile person (of a lower

order), should be made by the king to be devoured by dogs in a public place in the midst of a large number of spectators.

64. A wise king should make the male person, committing adultery under such circumstances to be placed upon a heated bed of iron and then, placing woods underneath, burn the sinner thereon.

65. The same punishment, O king, holds for the woman who is guilty of adultery. The wicked sinner who does not perform expiatory rite within a year of the perpetration of the sin incurs demerit that is double of what attaches to the original sin.

66. One who mixes with such a person for two years must walk over the Earth, devoting himself to penances and living upon alms. One mixing with a sinner for four years should follow such a mode of life for five years.

67. If a young brother marries before his elder brother, then the younger brother, the elder brother, and the woman that is married, all three, on account of such wedding, become degraded.

68. All of them should observe the vows laid down for a person who has neglected his sacrificial fire, or practise the vow of Chandrayana for a month, or some other painful vow, for purging themselves off their sin.

69. The younger brother, marrying should give his wife to his unmarried elder brother. Having acquired the permission of the elder brother, the younger brother may take back his wife. By such means all three may be cleansed of their sin.

70. By killing animals except a cow, the killer is not stained. The learned hold that man has supremacy over all the lower animals.

71—72. Holding in his hand a yak-tail and an earthen pot, a sinner should go about, giving a publicity to his sin. He should every day beg of only seven families, and live upon what may thus be got. By doing this for twelve days he may be purified of his sin. He who cannot hold in his hand the yak-tail while practising this vow should become a mendicant (as stated above) for one whole year.

73. Amongst men such expiation ranks foremost. The practice of charity has been sanctioned in all such cases for those that are able to practise charity.

74. Those who have faith and virtue may purify themselves by giving away only one cow.

75. One who eats or drinks the flesh, ordure, or urine of a dog, a boar, a man, a cock or a camel must have the ceremony of putting on the sacred thread performed again.

76. If a Soma-drinking Brahmana smells alcohol from the mouth of one who has drunk it, he should drink warm water for three days or warm milk for the same period.

77. Or, drinking warm water for three days he should live for that period upon air alone. These are the eternal injunctions prescribed for the expiation of sin, especially for a Brahmana who has perpetrated these sins through ignorance and want of judgment.

CHAPTER CLXVII.

(APADDHARMANUSHASANA PARVA).—*Continued.*

Vaishampayana said :—

1. "When this discourse was finished, Nakula who was an expert swordsman thus questioned the Kuru grandfather lying on his bed of arrows.

Nakula said :—

2—3. The bow, O grand-father, known as the foremost of weapons in this world. I, however, prefer the sword, since when the bow, O king, is cut off or broken, when horses are dead or weakened, a good warrior, well-trained in the sword, can protect himself by means of his sword.

4. A hero armed with the sword can, alone, withstand many bowmen and many antagonists armed with maces and arrows.

5. I have this doubt, and I am anxious to know the truth. Which, O king, is really the foremost of weapons in all battles.

6. How was the sword first created and why? Who also was the first teacher in that weapon? Tell me all this, O grandfather.'

Vaishampayana said :—

7—9. Hearing these words of the intelligent son of Madri, the virtuous Bhishma, that perfect master of the science of the bow, lying upon his bed of arrows, answerd in many refined words of great significance, of sweet cadence, and showing considerable skill, to the great Nakula, that discipline of Drona of skilful training.

Bhishma said:—

10. Hear the truth, O son of Madri, about what you have asked me! I am worked up by this question of yours, like a hill of red chalk.

11. In days of yore the universe was one vast sheet of water, fixed and skyless, and without this Earth existing in it.

12. Covered with darkness, and unseen, it presented a dreadful aspect. Perfect silence prevailed everywhere and it was immeasurable in extent. In his own proper time the Grandfather (of the universe) was born.

13—14. He then created wind, and fire, and the highly powerful sun. He also created the sky, the heavens, the nether regions, Earth, the quarters, the firmament with the moon and the stars, the constellations, the planets, the year, the seasons, the months, the two fortnights and the smaller divisions of time.

15. Assuming a visible form the divine Grandfather then begot (by the power of his will) some highly energetic sons.

16—17. They are the sages Marichi, Atri, Pulastya, Pulaha, Kratu, Vashishtha, Angiras, and the mighty and powerful lord Rudra, and Prachetas. The last begat Daksha, who in his turn begat sixty daughters. All those daughters were accepted by the twice-born sages for the purpose of begetting children upon them.

18—20. From them originated all the creatures of the universe, including the gods, Pitris, Gandharvas, Apsaras all sorts of Rakshasas, birds, animals, fishes, monkeys, great snakes, and various species of fowl ranging in the air or the water and vegetables, and all oviparous or viviparous being or those or born of filth. In this wise the whole universe consisting of mobile and immobile creatures came into being.

21. Having thus created all mobile and immobile creatures, then the universal Grandfather preached the eternal religion of the Vedas.

22—25. That religion was accepted by the gods, with their preceptors and priests, the Adityas, the Vasus, the Rudras, the Saddhyas, the Maruts, the Ashwins, Bhrigu, Atri, Angiras, the Siddhas, Kashyapa of penances, Vashistha, Gautama, Agastya, Narada, Parvata, the Valkhillya Rishis, those other Rishis known as Prabhasas, the Sikatas, the Ghritapas, the Somavayavyas, the Vaishwanaras, the Marichipas, the Akrishtas, the Hansas, those born of Fire, the Vanaprasthas, and the Prashins. All of them followed the commands of Brahman.

26. Disregarding the commands of the Grandfather, and giving way to anger and covetousness, the foremost of the Danavas, however, began to bring about the destruction of virtue.

27. They were Hiranyakashipu, Hiranyaksha, Virochana, Shamvara, Viprachitti, Prahlada, Namuchi and Vali.

28. Disregarding all restraints of duty and religion, these and many other Daityas and Danavas sported and found pleasure in all sorts of wicked acts.

29. Considering themselves equal in point of birth with the gods, they began to challenge them and the pure sages.

30. They never did any good to the other creatures of the universe or showed mercy for any of them. Neglecting the three well-known means, they began to persecute and assail all creatures by holding only the rod of chastisement.

31—32. Indeed, those foremost of Asuras, filled with pride did not treat other creatures as friends. Accompanied by the twice-born ones the divine Brahman, proceeded to a delightful summit of Himavat, extending for a hundred Yojanas in area, adorned with various sorts of jewels and gems, and upon whose surface the stars existed like so many lotuses on a lake.

33. On that king of mountains, O sire, filled with forests of blossoming trees, that foremost of the gods, *viz.*, Brahmana, lived for sometime for accomplishing the business of the world.

34. After the expiration of a thousand years, the powerful lord made arrangements for a grand sacrifice according to the ordinances prescribed in the scriptures.

35. The sacrificial altar was adorned with Rishis skilled in sacrifice and capable performing all acts, with sacrificial fuel, and with burning fires.

36. And it looked highly beautiful for the sacrificial plates and vessels having been all made of gold. All the leading gods sat there.

37. The platform was further adorned with Sadasyas who were all high regenerate Rishis. I have heard from the Rishis that something very awful soon took place in that sacrifice.

38. It is heard that a creature came out (from the sacrificial fire) scattering the flames around him, and whose effulgence equalled that of the Moon himself when he rises in the sky be spangled with stars.

39. His complexion was dark like that of the petals of the blue lotus. His teeth were keen. His stomach was lean. His stature was tall. He appeared highly irresistible and energetic.

40. When that being appeared, the Earth shook. The Ocean became agitated with mountain billows and dreadful eddies.

41. Meteors, foreboding great calamities, passed through the sky. The branches of trees began to fall down. All the points of the horizon became unquite. Inauspicious winds blew. All creatures began to tremble with fear every moment.

42. Seeing that dreadful agitation of the universe and that Being originated from the sacrificial fire, the Grandfather said to the great Rishis, the gods, and the Gandharvas.

43. This Being was thought of by me. Highly energetic his name is Asi (sword or scimitar). I have created him for the protection of the world and the destruction of the enemies of the celestials.

44. Leaving off the form he had first assumed, that being then took the shape of a sword of great effulgence, highly polished, sharp-edged, and sprang like the all-destructive Being at the end of the cycle.

45. Then Brahman handed over that sharp weapon to the blue-throated Rudra who has for his emblem the foremost of bulls, for empowering him to suppress irreligion and sin.

46. At this, the divine and great Rudra, praised by the great Rishis, took up that sword and assumed a different form.

47. Displaying four arms, he became so tall that though he stood on the Earth he touched the very sun with his head. With eyes turned upwards, and with every limb extended wide, he began to eject flames of fire from his mouth.

48—49. Assuming various hues such as blue, white and red, and wearing a black deer-skin set with stars of gold, he bore on his forehead a third eye resembling the effulgent sun. His two other eyes, one of which was black and the other twany, shone very brilliantly.

50—51. Taking up the sword which was effulgent like the all-destructive Yuga fire, and wielding a large shield with three high bosses which shone like a mass of dark clouds stricken with flashes of lightning, the divine Mahadeva, the bearer of the Shula, the tearer of Bhaga's eye, began to perform varions kinds of evolutions. Endued with great prowess, he began to whirl the sword in the sky, seeking an encounter.

52. He uttered loud roars and awful was the sound of his laughter. Indeed, O Bharata, then Rudra assumed an exceedingly terrible appearances.

53. Hearing that Rudra had assumed that form for performing dreadful deeds, the Danavas, filled with joy, began to come towards him quickly, showering huge rocks upon him as they came, and burning brands of wood, and various kinds of terrible weapons made of iron each sharp as of a razor.

55. However seeing that foremost of all beings, the indestructible powerful Rudra, swelling with might, the Danavas army became stupefied and began to tremble.

56. Although Rudra was alone and single-handed, yet so quickly did he move about on the field of battle with the sword in his hand that the Asuras thought there were a thousand Rudras fighting with them.

57. Tearing and piercing and assailing and cutting and lopping off and grinding down, the great god moved about quickly among the large number of his enemies like a forest-fire amid heaps of dry grass spread around.

58. Assailed by the god with his sword, with arms and thighs and chests cut off and pierced, and with heads cut off, the powerful Asuras began to drop down on the Earth.

59. Stricken with strokes of the sword, other Danavas broke and fled in all directions, cheering up one another as they fled.

60. Some entered into the bowels of the Earth; others got into the caves of mountains. Some went upwards; others entered into the sea.

61. During that dreadful and fierce battle, the Earth was covered with flesh and blood, and dreadful spectacles appeared on all sides.

62. Covered with the fallen bodies of Danavas bathed in blood, the Earth looked as if overspread with mountain summits filled with Kinshukas.

63. Drenched with blood, the Earth looked highly beautiful, like a fair one intoxicated with wine and clad in crimson robes.

64. Having killed the Danavas and re-established virtue on Earth, the auspicious

Rudra cast off his dreadful form and put on his beneficient shape.

65. Then all the Rishis and all the gods adored that god of gods with loud cries of his victory.

66. After this the divine Rudra gave the sword, that protector of religion, covered with the blood of Danavas, to Vishnu with proper adorations.

67. Vishnu gave it to Marichi. The divine Marichi gave it to all the great Rishis. the latter gave it to Vasava.

68. Vasava gave it to the Regents of the quarters. The Regents, O son, gave that large sword to Manu the son of the Sun-god.

69. At the time of giving it to Manu, they said,—You are the lord of all men. Protect all creatures with this sword having religion within its womb.

70. Properly punishing those who have disregarded the restraints of virtue for the sake of the body or the mind, they should be protected according to the ordinances but never according to caprice.

71. Some should be punished with rebukes, fines and forfeitures. Loss of limb or death should never be inflicted for slight offences.

72. These punishments, having rebukes as their first, are considered as so many forms of the sword. They are the forms that the sword assumes for the sins of persons under the protection (of the king).

73. In time Manu installed his own son Kshupa as the king of all creatures, and gave him the sword for their protection.

74. Kshupa gave it to Ikshaku, and Ikshaku to Pururavas. Pururavas gave it to Ayus, and Ayus to Nahusha.

75. Nahusha gave it to Yayati, and Yayati to Puru. Puru gave it to Amurttaraya. From Amurttaraya it went to the royal Bhumishaya.

76. Bhumishaya gave it to Dhushmanta's son Bharata. Bharata, O king, gave it to the righteous Ailavila.

77. Ailavila gave it to king Dundumara. Dhundumara gave it to Kamvoja, and Kamvoja to Muchukunda.

78. Muchukunda gave it to Marutta, and Marutta to Raivata. Raivata gave it to Yuvanashwa, and Yuvanashwa to Raghu.

79. Raghu gave it to the valiant Harinashwa. Harinasha gave the sword to Sunaka, and Sunaka to the righteous-souled Ushinara. From the last it was taken by the Bhojas and the Yadavas.

80. The Yadus gave it to Shivi. Shivi gave it to Pratarddana. Pratarddana gave it to Ashtaka, and Ashtaka to Prishadashwa.

81. Prishadashwa gave it to Bharadwaja, and Bharadwaja to Drona. Drona gave it to Kripa. Kripa gave that best of swords to you and your brothers.

82. The constellation under which the sword was born is Kritika. Agni is its god, and Rohini is its Gotra. Rudra is its great preceptor.

83. The sword has eight names which are not generally known. Hear as I name them to you. If one mentions these names, O son of Pandu, one may always acquire victory.

84. Those names then are Asi, Vaishasana, Khadga, sharp-edged, hard of acquisition, Shrigarbha, victory and protector of virtue.

85. Of all weapons, O son of Madravati, the sword is the greatest. The Puranas truly say that it was first held by Mahadeva.

86. Regarding the bow, again, O chastiser of enemies, it was Prithu who first created it. It was with the help of this weapon that that son of Vena, while he ruled the Earth virtuously for many years, milked her profusely of crops and grain.

87. You should, O son of Madri, consider what the Rishis have said as sufficient proof. All persons skilled in battle should adore the sword.

88. I have now told you truly the first portion of your question fully, about the origin and creation of the sword, O foremost of Bharata's family.

89. By hearing of this excellent story of the origin of the sword, a man acquires fame in this world and eternal happiness in the next.'

CHAPTER CLXVII.

(APADDHARMANUSHASANA PARVA).—*Continued.*

Vaishampayana said:—

1—2. "When after having said this, Bhishma became silent, Yudhishthira (and the others) returned home. Addressing his

brothers with Vidura forming the fifth, the king said,—'The course of the world depends upon Virtue, Profit and Desire. Amongst these three, which is the foremost, which the second, and which the last, in importance.

3. For suppressing the three vices, *viz.*, lust, anger and covetousness), upon which of the first three (*viz.*, Virtue, Profit and Desire) should the mind be fixed? You should all cheerfully answer this question in true words.

4. Thus addressed by the Kuru chief, Vidura, who was conversant with the science of Profit, with the course of the world and with the real nature of thing, and endued with great intellect, spoke first these words, remembering the contents of the scriptures.

Vidura said :—

5. Study of the various scriptures, asceticism, gift, faith, celebration of sacrifices, forgiveness, sincerity of purpose, mercy, truth, self-control,—these form the possessions of Virtue.

6. Do you adopt Virtue. Let not your heart go away from it. Both virtue and worldly profit originate from these. I think that all these may be signified by one term.

7. It is by virtue that the Rishis have crossed the world. All the worlds depend upon virtue. It is by virtue that the gods acquired their superior position. Upon Virtue, Profit or Wealth depends.

8. Virtue, O king, is foremost of all. Profit is said to be middling. Desire it is said by the wise, is the lowest of the three.

9. Therefore, one should live with controlled soul, paying his best attention to Virtue. One should also treat all creatures as he should do himself.'

Vaishampayana said :—

10. "After Vidura had finished his say, Pritha's son Arjuna, well-skilled in the science of Profit, and conversant also with the truths of both Virtue and Profit, urged on (by Yudhishthira's question), said.

Arjuna said :—

11—12. This world, O king, is the field of work. Action, therefore, is spoken highly of here. Agriculture, trade, tending of cattle, and various kinds of arts, form what is called profit. Profit, again, is the end of all such acts. Without profit or wealth, both virtue and desire cannot be acquired. This is the injunction of the Shruti.

13. Even persons of impure souls, if possessed of various sorts of wealth, can perform the highest acts of virtue and gratify desires that cannot be easily satisfied.

14. Virtue and Desire are the limbs of Wealth as the Shruti says. With the acquisition of Wealth, both Virtue and the objects of desire may be acquired.

15. Like all creatures adoring Brahman, even persons of superior birth adore a man possessed of Wealth.

16. Even they who are clad in deerskins and bear matted locks on their heads, who are self-controlled, who smear their bodies with mire, who have their senses under complete control, even they who have bald heads and that are devoted Brahmacharins, and who live separated from one another, cherish a desire for Wealth.

17—18. Others clad in yellow robes, bearing long beards endued with modesty, and learning, contented, and freed from all attachments seek Wealth. Others, following the conduct of their ancestors, and observing their respective duties, and others desirous of heaven, do the same.

19. Believers and unbelievers, and those who practise the highest Yoga all speak of the excellence of Wealth.

20. He, indeed, is said to be truly possessed of Wealth who pleases his dependants with objects of enjoyment, and punishes his enemies. This, O foremost of intelligent men, is my opinion.

21. Hear now Nakula and Sahadeva, who are about to speak.

Vaishampayana continued :—

22. After Arjuna had ceased, the two sons of Madri, *viz.*, Nakula and Sahadeva, said these words of high import.

Nakula and Sahadeva said :—

23. Sitting or lying, walking or standing, one should try to acquire Wealth even by the most difficult means.

24. If Wealth, which is difficult of acquisition and highly agreeable, be acquired, the person who has acquired it, forsooth, is seen to earn all the objects of Desire.

25. That Wealth which is connected with Virtue, as also that Virtue which is connected with Wealth, is certainly like ambrosia. For this reason we hold these opinions.

26. A person without wealth cannot satisfy any desire; likewise, there can be no Wealth in one who is destitute of virtue. He, therefore, who has no virtue, or wealth, is feared by the world.

27. One should, therefore, try to acquire Wealth with a devoted mind, without neglecting the requirements of Virtue. They who have faith in this injunction succeed in gaining whatever they desire.

28. One should first practise Virtue; next amass Wealth without sacrificing Virtue; and then seek the gratification of Desire; for this should be the last act of one who has successfully acquired Wealth.

Vaishampayana continued:—

29. After having said these words, the twin sons of the Ashwins remained silent. Then Bhimasena began to say.

Bhimasena said:—

30. One without Desire never seeks Wealth. One without Desire never seeks Virtue. One who is destitute of Desire has no wish. Desire, therefore, is the foremost of all the three.

31. It is under the influence of Desire that the very Rishis practise penances, living upon fruits, or living upon roots or air only.

32. Others endued with Vedic learning always read the Vedas and their auxiliaries or perform rites of faith and sacrificial acts, or make gifts or accept them.

33. Traders, agriculturists, cattle-keepers, artists and artizans, and those who are engaged in rites of propitiation, all act from Desire.

34. There are some who go into the depths of the ocean, actuated by Desire. Desire, indeed, assumes various forms. Every thing is permeated by the principle of Desire.

35. A man who has no Desire never is, was, or will be, seen in this world. This, O king, is the truth. Both Virtue and Wealth depend upon Desire.

36. As butter is the essence of curds, so is Desire the essence of Profit and Virtue. Oil is better than oil-seeds. Clarified butter is better than sour milk.

37. Flowers and fruits are better than wood. Likewise, Desire is better than Virtue and Profit. As honey is extracted from flowers, so is desire from these two. Desire is the father of Virtue and Profit. Desire is the soul of these two.

38. Without Desire the Brahmanas would never give either sweets or riches to Brahmanas. Without Desire the various kinds of action which are seen in the world would never have been seen. For these reasons, Desire is the foremost of the three objects.

39. Approaching beautiful women clad in excellent robes, decorated with ornaments and up with sweet wines, do you sport with them. Desire, O king, is the foremost of the three with us.

40. Thinking upon the question to its very roots, I have arrived at this conclusion. Do not hesitate to accept this conclusion, O son of Dharma! These words of mine are not shallow. Fair as they are, they will be acceptable to all good men.

41. Virtue, Profit, and Desire should all be equally pursued. That man who follows only one of them is certainly not a superior person. He is middling who follows only two of them. He, on the other hand, is the best who follows all the three.

42. Having said these words both briefly and fully, to those heroes, Bhima endued with wisdom, surrounded by friends smeared with sandal-paste, and decorated with beautiful garlands and ornaments, remained silent.

43. Then the just king Yudhisthira, that foremost of virtuous men, endued with great learning, thinking only for some time upon the words spoken by all of them, and thinking all those speeches to be false philosophy himself spoken as follows:

Yudhisthira said:—

44. Forsooth, all of you have settled conclusions regarding the scriptures, and all of you know well the authorities. I have heard these words.

45. Listen now, with rapt attention, to what I say to you. He who is not employed in virtue or in sin, he who does not attend to Profit, or Virtue, or Desire, who is above all shortcomings, who regards gold and a clod of Earth with equal eyes, becomes freed from pleasure and pain and the necessity of accomplishing his purposes.

45. All creatures are subject to birth and death. All are liable to decay and change. Risen to their senses by the various benefits and evils of life, all of them speak highly of liberation. We do not know, however, what liberation is.

47. The Self-sprung and divine Brahman has said that there is no liberation for him who is fettered with ties of attachment and love. The learned, however, seek Extinction. Therefore, one should

never regard anything as either pleasant or unpleasant.

48. This view seems to be the best. No one in this world can act as he likes. I act precisely as I am made to do. The great Creator makes all creatures move as He wills. The Creator is Supreme. Know this, all of you.

49. No one can, by his deed, acquire what is unobtainable. That which is to be, occurs. Know this. And since one who has withdrawn himself from the three-fold objects may acquire liberation, it seems, therefore, that liberation yields the highest good.

Vaishampayana continued:—

50. Having heard all these most significant reasonable and pleasant words, Bhima and others were filled with joy and joining their hands, bowed to that prince of Kuru's race.

51. O king, having heard those sweet words of the king, acceptable to the heart, and divested of dissonant sounds and words, indeed, those foremost of men began to speak highly of Yudhisthira.

52. The great and highly energetic son of Dharma, in return, praised his auditors; and once more the king addressed Bhishma, possessed of a high soul, for enquiring about duties."

CHAPTER CLXVIII.

(APADDHARMANUSHASANA PARVA).—*Continued.*

Yudhisthira said:—

1. "O grandfather, O you of great wisdom, I shall ask you a question. You should, O enhancer of the joy of the Kurus, to describe it fully to me.

2. What kind of man are gentle by nature? With whom may the best friendship exists? Tell us also who are able to do good now and in the future.

3. I think that neither increasing wealth, nor relatives, nor kinsmen occupy that place which well-meaning friends do.

4. A friend capable of hearing beneficial advice, and also of doing good, is highly rare! You should O, foremost of virtuous men, describe fully those subjects.

Bhishma said:—

5. Hear, O Yudhishthira, as I speak to you fully of those men with whom friendships may be contracted and those with whom friendships should not be made.

6—14. One who is covetous, one who has cast off the duties of his castes, one who is dishonest, one who is a knave, one who is mean, one who is of sinful deeds, one who suspects all, one who is idle, one who is procrastinating, one who is of a crooked nature, one who is a butt of universal censure one who dishonors the life of his preceptor, one who is addicted to the seven well-known vices, one who shuns distressed friends, one who is wicked, one who is shameless, one whose eyes are always on sin, one who is an atheist, one who vilifies the Vedas, one whose senses are not under control, one who is lustful, one who is untruthful, one who is forsaken by all, one who disregards all restraints, one who is deceitful, one who is destitute of wisdom, one who is envious, one who is sinful, one whose conduct is bad, one whose soul has not been purified, one who is cruel, one who is a gambler, one who always tries to injure friends, one who covets an other's wealth, that wicked man who is never content with what another may give him according to his means, one who is never pleased with his friends, O foremost of men, one who becomes angry on bad occasions, one who is of restless mind, one who quarrels without cause, that sinful man who feels no scruple in deserting well-meaning friends, that wretch who always seeks his own interests and who, O king, falls out with friends when these do him a very slight injury or do him a wrong unknowingly, one who acts like an enemy but speaks like a friend, one who is perverse in perception, one who does not see his own good, one who never finds pleasure in what is good for himself or others, should be shunned.

15—16. One who drinks wine, one who hates others, one who is angry, one who is merciless, one who feels pain on seeing other's happiness, one who injures friends, one who always kills living creatures, one who is ungrateful, one who is vile, should be shunned. Friendship should never be contracted with any of them. Likewise, no friendship should be made with him who is always busy with seeing the faults of others. Listen now to me as I mention the persons with whom friendship may be contracted.

17—19. The well-born, the eloquent, the polite, the learned and scientific men, they that are of beautiful and pleasant features, the accomplished and meritorious persons, those who are free from covetousness, those who are never worn out with labour

those who are good to their friends, the grateful, those who keep varied information and knowledge, those who are shorn of avarice, those who are endued with agreeable qualities, those who are firm in truth, those who have subjugated their senses, those who are devoted to athletic and other exercises, those who are nobly born, those who multiply their families, those who are shorn of faults, those who are possessed of fame, should be accepted by kings for making friendship with them.

20—25. Those, again, O king, who become pleased and contented if one treats them according to the best of his powers, those who never get angry on occasions when anger should not be displayed, those who never become displeased without sufficient cause, those persons who are well-read in the science of Profit and who even when annoyed, can keep their minds quiet, those who give themselves up to the service of friends at personal sacrifice, those who never cast off their friends, but who remain unchanged (in their attachment) like a red blanket made of wool, those who never disregard, from anger, those who are poor, those who never dishonor young women by giving way to lust and loss of judgment, those who never show wrong paths to friends, those who are trustworthy, those who always practise righteousness, those who consider gold and clod of earth with an equal eye, those who are devoted to friends and well-wishers, those who collect their own people and try to be friend them, without caring for their own dignity and their own respectability, should be considered as persons with whom (friendship) should be formed. Indeed, the kingdoms of that king spread on all sides, like the light of the moon, who makes friendship with such superior men.

26. Friendship should be formed with men who are well-practised in weapons, who have completely subjugated their anger, who are always strong in battle and are highly born, and are of good behaviour, and varied accomplishments.

27. Amongst the vicious men, O sinless one, that I have mentioned, the vilest, O king, are those who are ungrateful and who injure friends. Those wicked persons should be shunned by all. This, indeed, is a settled injunction.'

Yudhisthira said :—

28. "I wish to hear fully this description. Tell me who they are who injure friends and ungrateful persons."

Bhishma said :—

29. 'I shall recite to you an old story the incidents of which took place in the country, O king, of the Mlecchas that lies to the north.

30. There was a certain Brahmana of the middle country. He had no Vedic learning. (One day), seeing a prosperous village, the man entered it from desire of getting alms.

31. In that village lived a very rich robber conversant with the characterertics of all the castes, devoted to the Brahmanas, firm in truth, and always engaged in making gifts.

32. Going to the house of that robber, the Brahmana begged for alms. Indeed, he prayed for a house to live in and the necessaries of life lasting for a year.

33. Thus begged by the Brahmana, the robber gave him a piece of new cloth with its ends complete, and a young widow.

34. Getting all those things from the robber, the Brahmana become filled with joy. Gautama began to live happily in that big house given to him by the robber.

35. He began to help the relatives and kinsmen of the female slave the robber-chief gave him. Thus he lived for many years in that prosperous village of hunters.

36.—37. He began to practise with great zeal the art of archery. Every day, like the other robbers living there, Gautama, O king, went into the forest and killed a large number of wild cranes. Always engaged in killing living creatures, he became well-skilled in that act and soon became shorn of mercy. For his intimacy with robbers he became one like one of them.

38. Living happily in that robber village for many months, he killed a number of wild cranes.

39. One day another Brahmana came to that village. He was clad in rags and deer-skins and bore matted locks on his head. Of highly pure conduct, he was devoted to the study of the Vedas.

40. Of a humble disposition, of restricted diet, devoted to the Brahmanas, well-read in the Vedas, and observant of Brahmacharyya vows, that Brahmana had been a dear friend of Gautama and belonged to that part of the country from which Gautama had come.

41. In course of his peregrinations, as already said, the Brahmana came to that robber village where Gautama was living. He never accepted any food if given by a

Shudra and, therefore, began to look for the house of a Brahmana there.

42. Accordingly he wandered in every direction in that village filled with robber-families. At last that foremost of Brahmanas came to the house of Gautama.

43. It so happened that just then Gautama also, returning from the forest, was entering his house. The two friends met.

44. Armed with bow and sword, he carried on his shoulders a load of killed cranes, and his body was covered with the blood that trickled down from the bag on his shoulders.

45. Seeing that man who looked like a cannibal and who had fallen away from the pure practices of his caste, and entering his house, the newly-arrived guest, recognising him, O king, said these words :—

46. What is this that you are doing here out of ignorance. You are a Brahmana, and the perpetuater of a Brahmana family. Born in a respectable family belonging to the Middle country, how is it that you have become like a robber in your conduct.

47. Recollect, O twice-born one, your famous kinsmen of former times, all of whom were well-read in the Vedas. Born in their family, alas, you have sullied it.

48. Awake yourself by your own exertions. Remembering the power, the conduct, the learning, the self-control, the mercy (which belong to your caste), leave this your present house, O twice-born one.

49. Thus spoken to by that well-meaning friend of his, O king, Gautama answered him in great distress of heart, saying,—O foremost of twice-born ones, I am poor. I have no knowledge of the Vedas. Know, O best of Brahmanas, that I have taken up my quarters here for the sake of money only.

51. Seeing you, however, I am blest to-day. We shall together leave this place tomorrow. Do you spend the night here with me.

52. Thus accosted, the newly-arrived Brahmana, full of mercy as he was, passed the night there, without touching anything. Though hungry and requested again and again, the guest refused to touch any food in that house.

CHAPTER CLXIX.

(APADDHARMANUSHASANA PARVA).—*Continued.*

Bhishma said :—

1. After the expiration of that night, and that best of Brahmanas had left the house, Gautama issuing from his house, began to proceed towards the sea, O Bharata.

2. On the way he saw some sea-faring merchants. With that caravan of merchants he proceeded towards the sea.

3. It so took place, however, O king, that large caravan was attacked, while passing through a mountain valley, by an infuriate elephant. Almost all the persons were killed.

4. Somehow escaping from that great danger, the Brahmana fled towards the north for saving his life, not knowing where he went.

5. Separated from the caravan and gone to a great distance, he began to travel alone in a forest, like a Kimpurusha.

6. At last coming upon a road leading towards the ocean, he travelled on till he reached a charming and heavenly forest filled with blossoming trees.

7. It was adorned with mango trees which carried flowers and fruits throughout the year. It appeared like the garden of Nandana (in heaven) and was inhabited by Yakshas and Kinnaras.

8. It was also decked with Shalas Palmyras, Tamalas, and with clusters of black aloes, and many large sandal trees.

9. Upon the charming table-lands that he beheld there, fragrant with perfumes of various kinds, birds of the best species were always heard to send out their sweet notes.

10. Other birds, called Bharundas and having faces like human beings, and those called Bhulingas, and others belonging to mountainous regions and to the sea, poured forth their sweet notes.

11. Gautama went through that forest, listening, as he went, to those delightful and charming notes of nature's songsters.

12. On his way he saw a very charming and level spot of land covered with golden sands and resembling heaven itself, O king, in its beauty.

13. On that plot was huge and beautiful banian with a spherical top. Having numberless branches which wore like the parent tree in beauty and size, that banian looked like an umbrella set over the plain.

14. The spot underneath that beautiful tree was drenched with water perfumed with the most fragrant sandal. Highly beautiful and abounding with sweet flowers all around, the spot appeared like the court of the Grandfather himself.

15. Seeing that charming and peerless spot, filled with blosssoming trees, sacred, and looking like the house of a very god, Gautama was highly pleased.

16—17. Arrived there, he sat himself down with a delighted mind. While sitting there, O son of Kunti, a sweet, charming, and auspicious breeze, carrying the perfume of many kinds of flowers, began to blow softly, cooling the limbs of Gautama and filling him with divine pleasure, O king.

19. Fanned by that sweet-scented breeze, the Brahmana became refreshed, and for the pleasure he felt he soon fell asleep. Meanwhile the sun set behind the setting hills.

19. When the shining luminary entered his chambers in the west and the evening twilight came, a bird that was the best of his species, returned there, which was his home, from the regions of Brahman.

20. His name was Nadijangha and he was a great friend of the Creator. He was a prince of Cranes, endued with great wisdom, and a son of (the sage) Kashyapa.

21. He was also known widely on Earth by the name of Rajdharman. Indeed, he excelled every one on Earth in fame and wisdom. The child of a celestial maiden, endued with great beauty and learning, he shone like a celestial.

22. Decorated with the many ornaments that he wore and that were as brilliant as the sun himself, that child of a celestial girl shone in great beauty.

23. Seeing that bird arrived there, Gautama was stricken with wonder. Worn out with hunger and thirst, the Brahmana began to look at the bird from desire of killing him.

Rajdharman said :—

24. Welcome, O Brahmana! By good luck have I got you to-day in my house! The sun is set. The evening twilight is come.

25. Having come to my house you are to-day my dear and excellent guest! Having received my adorations according to the rites laid down in the scriptures, you may go where you like tomorrow morning.

CHAPTER CLXX.

(APADDHARMANUSHASANA PARVA).—*Continued.*

Bhishma said—

1. Hearing these sweet words, Gautama was filled with wonder. Feeling at the same time a great curiosity, he looked at Rajdharman without being able to with draw his eyes from him.

Rajadharman said :—

2. O Brahmana, I am the son of Kashyapa by one of the daughters of (the sage) Dhaksha. Highly meritoritorious as you are, you are my guest to-day! You are welcome, O foremost of Brahmana.

Bhishma said :—

3. Having offered him hospitality according to the scriptural rites, the crane made an excellent bed of the Shala flowers that lay all around.

4. He also gave him several large fishes caught from the deep waters of the Bhagirathi.

5. Indeed, the son of Kashapaya offered for the acceptance of his guest Gautama a burning fire and certain large fishes.

6. After the Brahmana had eaten and became satisfied, the bird having asceticism for his wealth began to fan him with his wings for removing his fatigue.

7. Seeing his guest seated at his ease, he asked him about his birth. The man answered, saying,—I am a Brahmana by the name of Gautama!—and then became silent.

8. The bird offered his guest a soft bed made of leaves and perfumed with many sweet-scented flowers. Gautama lay on it, and felt great happiness.

9. When Gautama had laid himself down, the eloquent son of Kashyapa, who was like Yama himself in his knowledge of duties, asked him about the cause of his arrival there.

10. Gautama answered him, saying, I am, O great one, very poor. For acquiring riches I wish to go to the sea.

11. The son of Kashyapa cheerfully told him,—You should not feel any anxiety. You shall succeed, O foremost of Brahmanas, and shall return home with property.

12. The sage Vrihaspati has mentioned four kinds of expedients for the acquisi- of wealth, *viz.*, inheritiance, sudden acquisition due to good luck or the favor of

the gods, acquisition by labour, and acquisition through the help or kindness of friends.

13. I have become your friend. I entertain good feelings towards you! I shall, therefore, try in such a way that you may acquire wealth.

14. The night passed away and morning came. Seeing his guest rise cheerfully from bed, the bird said, Go, O amiable one, along this very path and you are sure to succeed.

15. At the distance of about three Yojanas from this place, there is a powerful king of the Rakshasas. Highly strong as he is, his name is Virupaksha, and he is a friend of mine.

16. Go to him, O foremost of Brahmanas! That chief, at my request, will, forsooth, give you as much wealth as you wish to have.

17. Thus addressed, O king, Gautama cheerfully started from that place, eating on the way, to his best satisfaction, fruits sweet as nectar.

18. Seeing the sandal and aloe and birch trees that stood along the road, and enjoying their refreshing shade, the Brahmana went on quickly.

19. He then reached the city of Meruvraja. It had lare porches made of stone, and high stone walls. It was also girted on all sides with a ditch, and large pieces of rock and engines of many kinds were kept in readiness on the ramparts.

20. He soon became known to the highly intelligent Rakshasa chief O king, as a dear guest sent to him by the chief's friend (the crane). The chief received Gautama very gladly.

21. The king of the Rakshasas then, O Yudhishthira, ordered his attendants, saying,—Bring Gautama soon here from the gate.

22. At the behest of the king, certain persons, quick as hawks, went out from the splendid palace of their ruler, and proceeding to the gate accosted Gautama.

23. The royal messengers, O monarch, said to that Brahmana,—Come quickly, the king wishes to see you.

24. You may have heard of the king of the Rakshasas, Virupaksha by name, endued with great courage. He is impatient of seeing you! Come quickly and delay not.

25. Thus accosted, the Brahmana, forgetting his exhaustion in his surprise, ran with the messengers. Seeing the great prosperity of the city, he was filled with wonder.

26. He soon entered the king's palace in the company of the messengers, desirous of seeing the king of the Rakshasas.

CHAPTER CLXXI.

(APADDHARMANUSHASANA PARVA).—*Continued.*

Bhishma said:—

1. Conducted into a spacious apartment, Gautama was introduced to the king of the Rakshasas. Adored by the latter, he sat on an excellent seat.

2. The king asked him about his caste and his practices, his study of the Vedas and his observance of the Brahmacharyya vow. The Brahmana, however, without answering the other questions, only stated his name and caste.

3. Having ascertained only the name and the caste of his guest, and finding that he was shorn of Brahmanic splendour and Vedic studies, the king next enquired about the country of his residence.

The Rakshasa said:—

4. Where is your residence, O blessed one, and to what race does your wife belong? Tell us truly. Do not fear. Trust us without anxiety.

Gautama said:—

3. I belong by birth to the Middle country. I live in a village of hunters. I have married a Shudra woman who had been a widow. What I tell you is the truth.

Bhishma said:—

6. The king then began to think as to what he should do. Indeed, the king began to think how he might acquire merit.

7. He said to himself,—This man is by birth a Brahmana. He is, again, a friend of the great Rajadharman. He has been sent to me by that son of Kashyapa.

8. I must do as my friend desires me. He is my very intimate with me. He is my brother, and a dear relative. He is, indeed a friend, of my heart.

9. On this day of the month of Kartika, a thousand Brahmanas of the highest order are to be entertained in my house. This Gautama also shall be entertained with them and I shall give wealth to him too.

10. This is a sacred day. Gautama has come here as a guest. The wealth that is to be given away is ready. What is there then to think of.

11. Just about this time a thousand Brahmanas, endued with great learning, with bodies purified by baths and adorned with sandal-paste and flowers, and clad in long robes of linen, came there.

12. The Rakshasa king Virupaksha, O monarch, received the guests, as they came, duly and according to the rites sanctioned in the scriptures.

13. By the order of the king, skins were spread out of them. The royal servants then, O best of the Bharatas, spread mats of Kusha grass on the ground.

14. Having been duly adored by the king, those foremost of Brahmanas, sat down on those seats. The Rakshasa chief once more adored his guests, according to the ordinance, with sesame seeds, green blades of grass, and water.

15. Some of them were selected for representing the Vishwedevas, the Pitris, and the gods of fire. These were smeared with sandal-paste, and flowers were offered to them. They were also worshipped with the other sorts of costly offerings.

16—21. After such worship, every one of them looked as effulgent as the moon in the sky. Then bright and polished golden plates, adorned with engravings, and filled with rich viands prepared with clarified butter and honey, were given to those Brahmanas. Every year in the month of Ashada and Magha, a great number of Brahmanas used to receive from the Rakshasa chief, after proper honors, the most excellent food which they desired. Especially, on the day of full moon in the month of Kartika, after the termination of autumn, the king use to give to the Brahmanas much wealth of various kinds, including gold, silver, jewels, gems, pearls, costly diamonds, stones of the lapis lazuli variety, deer-skins, and skins of the Ranku deer. Indeed, O Bharata, throwing a mass of wealth of various sorts for giving it away as Dakshina, the powerful Virupaksha, addressing those foremost of Brahmanas, said to them,—Take from these jewels and gems as much as you wish and can hope to carry away.

22. He also said to them, O Bharata, these words:—Taking those golden plates, and vessels which you have used for your dinner, go away, O foremost of Brahmanas.

23. When these words were uttered by the great Rakshasa chief, those foremost of Brahmanas, took as much wealth as each desired.

24. Adored with those rich jewels and gems, those best of Brahmanas, clad in excellent robes, were filled with delight.

25—26. Having restrained the Rakshasas that had come to his palace from various countries, the Rakshasa king, once more, addressed those Brahmanas and said,—This one day, ye twice-born ones, you need have no fear from the Rakshasas here. Sport you as you wish, and then go away quickly.

27. Then, leaving that place, the Brahmanas, went away in all directions quickly. Gautama also, having taken up a heavy quantity of gold immediately, went away.

28. Carrying the load with difficulty, he reached the former banian tree. He sat down, fatigued, worn out, and hungry.

29. While Gautama was taking rest there, that best of birds, *viz.*, Rajadharman, O king, came there. Devoted to friends, he gladdened Gautama by welcoming him.

30. By flapping his wings he began to fan his guest and remove his fatigue. Highly intelligent as he was, he adored Gautama and made arrangements for his food.

31—32. Having eaten and refreshed himself, Gautama began to think,—Heavy is the load which I have taken of bright gold, actuated by covetousness and folly. I have a long way to travel. I have no food by which I can live on my way.

33. What should I do for keeping my life?—Thus he thought. It so happened that even upon much thinking he found no food which he could eat on the way.

34. Ungrateful as he was, O foremost of men, he thus thought.—This prince of cranes, so large and having a heap of flesh, is by my side.

34. Killing and bagging him, I shall leave this place and go away quickly.'

CHAPTER CLXXII.

(APADDHARMANUSHASANA PARVA).—*Continued.*

Bhishma said:—

1. There, under that banian tree for the protection of his guest, the prince of birds had lighted and kept up a fire with high and burning flames.

2. On one side of the fire, the bird slept confidently. The ungrateful and wicked wretch prepared to kill his sleeping host.

3. With the help of that blazing fire he killed the trustful bird, and having killed him, became filled with joy, never thinking there was sin in what he did.

4. Clearing off the feathers and the down, he roasted the flesh on that fire. Then taking it up with the gold he had brought, the Brahmana fled quickly from that place.

5. The next day, the Rakshasa king, Virupaksha, said to his son, Alas, O son, I do not see Rajdharman, that best of birds, to-day.

6. Every morning he goes to the regions of Brahman for worshipping the Grandfather. While returning, he never goes home without seeing me.

7. These two mornings and two nights have passed away, and he has not come to my house. My mind, therefore, is not in peace. You enquire after my friend.

8. Gautama, who came here, is shorn of Vedic learning and Brahmanic effulgence. He has seen the abode of my friend. greatly fear that wretch of I Brahmanas has killed Rajdharman.

9. Addicted to evil practices and of wicked understanding, I read him through by the signs he showed. Without mercy, of cruel and grim visage, and of wicked disposition, that vilest of men is like a robber. That Gautama has gone to the house of my friend. For this reason my heart is extremely anxious.

10. O son, going hence with great speed to the house of Rajdharman, learn whether that pure-souled bird is still alive! Do not delay.

11. Thus addressed by his father, the prince, accompanied by other Rakshasas, went away quickly. Going to the foot of that banian, he saw the remains of Rajdharman.

12. Weeping with sorrow the son of the intelligent king of the Rakshasas, ran quickly to the best of his power, for seizing Gautama.

13. The Rakshasas had not to go far when they caught the Brahmana and found the body of Rajdharman shorn of wings, bones, and feet.

14. Taking the captive with them, the Rakshasas returned quickly to Meruvraja, and showed the king the mutilated body of Rajdharman, and that ungrateful and sinful wretch, Gautama,

15—16. Seeing the remains of his friend, the king, with his counsellers and priest, began to weep aloud. Loud lamentations were heard in his house.

17. The entire city of the Rakshasa king,—men, women, and children,—was plunged in grief. The king then ordered his son, saying,—Let this sinful wretch be killed! Let these Rakshasas here eat merrily his flesh.

18—19. Of sinful deeds, of sinful habits, of sinful soul, and used to sin, this wretch, I think, should be killed by you!—Thus addressed by the Rakshasa king, many Rakshasas of dreadful prowess expressed their reluctance to eat the flesh of that sinner.

20. Indeed, those night-rangers addressing their king, said,—Let this vilest of men be handed over to the robbers.

21. Lowering their heads to their king, they told him so, adding, you should not give us this sinful wretch for our food.

22. The king said to them,—Let it be so! Let this ungrateful person be forthwith delivered to the robbers.

23. Thus ordered by him, the Rakshasas, armed with lances and battle-axes, hacked that sinful wretch into pieces and gave them away to the robbers.

24. It so came about that even the very robbers refused to eat the flesh of that vile man. Though cannibals, O king, they would not eat an ungrateful person.

25. There is expiation, O king, for one who slays a Brahmana, for one who drinks wine, for one who steals, for one that has not fulfilled a vow. But there is no expiation for an ungrateful person.

26. That cruel and mean man who does injury to a friend and turns ungrateful, is not eaten even by the very cannibals nor by the worms that feed on carrion.

CHAPTER CLXXIII.

(APADDHARMANUSHASANA PARVA).—*Concluded.*

Bhishma said :—

1. The Rakshasa king then caused a funeral pyre to be made for that king of cranes and decked it with jewels, gems, perfumes, and, costly dresses.

2. Setting fire to it with the body of that prince of birds, the powerful king of the Rakshasas caused the obsequial rites of his

friend to be performed according to the ordinance.

3. At that time, the auspicious goddess Surabhi, the daughter of Daksha, appeared in the sky above the place where the pyre had been made. Her breasts were full of milk.

4. From her mouth, O sinless king, froth mixed with milk dropped upon the funeral pyre of Rajdharman.

5. Thereat the prince of cranes became revived. Rising up, came to his friend Virupaksha, the king of Rakshasas.

6. At this time, the king of the gods himself came to the city of Virupaksha. Addressing the Rakshasa king, Indra said, —By good luck, you have revived the prince of cranes.

7. The king of the gods further recited to Virupaksha the old story of the course imprecated by the Grandfather upon that best of birds named Rajdharman.

8—9. Addressing the king he said,— Once on a time, O monarch, this prince of cranes did not come to the region of Brahman when he was required. In anger the Grandfather said to this prince of birds,— Since this vile crane has not come to-day in my assembly, therefore, that wicked one shall not soon die.

10. In consequence of these words of the Grandfather, the prince of cranes, though killed by Gautama, has been restored to life, by the nectar with which his body was drenched.

11. After Indra had become silent, Rajadharman, having bowed unto the king of the gods, said, O king of gods, if you wish to show me favour, then let my dear friend Gautama be restored to life.

12. Hearing these words of his, Vasava, O king, sprinkled ambrosia over the Brahmana Gautama and restored him to life.

13. Coming to his friend Gautama who still bore on his shoulders the load of gold, the king of cranes embraced him and felt great joy.

14. Dismissing Gautama of sinful deeds, with his wealth, then Rajadharman, that prince of cranes, returned to his own abode.

15. At the due hour he went (the next day) to the Grandfather's region. The latter honored the great bird with such attentions as are shown to a guest,

16. Gautama also, coming back to his home in the village of the hunters, begot many sinful children upon his Shudra wife.

17. A great curse was imprecated upon him by the gods that having begotten, within a few years, upon the body of his remarried wife many children, that ungrateful sinner should sink into a dreadful hell for many years.

18. All this, O Bharata, was described to me formerly by Narada. Remembering the incidents of his important story, O best of Bharata's race, I have recited it to you fully.

19. Whence can an ungrateful person acquire fame? Where is his place? Whence can he enjoy happiness? An ungrateful person should not be trusted. An ungrateful person can never escape.

20. No person should injure a friend He who injures a friend sinks into dreadfu and everlasting hell.

21. Every one should be grateful, anid every one should try to do good to his friends. Everything may be got from a friend. Honors may be got from friends.

22. For friends one may enjoy various objects of life. By the exertions of friends, one may escape from various sorts of danger and distress. He who is wise would honour his friends to the best of his power.

23. An ungrateful, shameless and sinful wretch should be shunned by the wise. One who injures his friends is a despicable character. Such a sinful person is the vilest of men.

24. I have thus told you, O foremost of all virtuous men the characteristics of a sinful wretch who is stained by ingratitude and who injures his friend. What else do you wish to hear.'

Vaishampayana said :—

25. "Hearing these words spoken by the great Bhishma, Yudhisthira, O Janamejaya, was highly pleased."

CHAPTER CLXXIV.

(MOKSHADHARMA PARVA).

Yudhishthira said :—

1. "You have, O grandfather, described the sacred duties of kings regarding the persons in distress. O king, you should tell me now those foremost of duties of those who lead the (four) modes of life."

Bhishma said :—

2. 'Religion has many doors. The observance of the duties sanctioned by religion can never be useless. Duties have been laid down regarding every mode of life. The fruits of Penance with regard to the development of the Soul, are to be had in this world.

3. The object to which one devotes oneself, whatever it may be, O Bharata, and nothing else, appears to one as the highest of acquisitions fraught with the greatest of blessings.

4. When one meditates properly, one comes to know that the things of this world are useless as straw. Forsooth, one is then freed from attachment of those things.

5. When the world, O Yudhishthira, which is full of shortcomings, is so framed, every intelligent man, should try to acquire the liberation of his soul.'

Yudhisthira said :—

6. "Tell me, O grandfather, by what condition of mind should one kill his grief when he loses his riches, or his wife, or son, or father.'

Bhishma said :—

7. 'When one's wealth is lost, or one's wife or son or father is dead, he certainly says to oneself,—Alas, it is a great sorrow. —But then one should, by the help of meditation, try to kill that grief.

8. Regarding it is mentioned the old story of the speech that a twice-born friend of his, coming to Senajit's court, made to that king.

9. Seeing the monarch stricken with grief and burning with sorrow on account of the death of his son, the Brahmanana said to that king of very cheerless heart :—

10. Why are you stupefied ? You are without any intelligience. You are yourself an object of grief, why do you grieve (for others) ? A few days hence others will grieve for you, and in their turn they will be grieved for by others still.

11. Yourself, myself, and others who wait upon you, O king, shall all repair whence all of us have come.

Senajit said :—

12. What is that intelligence, what that penance, O learned Brahmana, what that concentration of mind, O you having asceticism for wealth, what that knowledge, and what that learning, by gaining which you do not give way to grief ?

The Brahmana said :—

13. See, all creatures,—the superior, the middling, and the inferior—on account of their respective acts, and entangled in sorrow.

14. I do not consider even my own self to be mine. On the other hand, I consider the whole world to be mine. I again consider all this as much mine as it belongs to others. Grief cannot attack me for this thought.

14. Having gained such an understanding, I do no give way to joy or to grief.

16. As two pieces of wood floating on the sea meet together at one time and are again separated, so is the union of (living) creatures in this world.

17. Sons, grandsons, kinsmen relatives, are all of this nature. One should never feel attachment for them, for separation with them is inevitable.

18. Your son came from an invisible quarter. He has gone away and become invisible. He did not know you. You did not know him. Who are you and for whom do you grieve.

19. Grief is the child of the disease created by desire. Happiness again comes when the disease of desire is cured. From joy originates sorrow, and sorrow comes again and again.

20. Sorrow comes after joy, and joy after sorrow. The joys and sorrows of human beings are revolving on a wheel.

21. After happiness sorrow has come to you. You will again enjoy happiness for good and no one enjoys happiness for good.

22. The body is the abode of both sorrow and happiness. An embodied creature suffers the consequences of whatever acts he performs with the help of his body.

23. Life comes with the creation of the body. The two exist together, and the two die together.

24. Men of impure souls, attached to worldly objects by various fetters, disappear like embankments of sand in water.

25. Miseries of various sorts begotten by ignorance, act like pressers of oil-seeds, for attacking all creatures for their attachments; these press them like oil-seeds in the oil-making machine subjecting them to the round of re-births.

26. Man, for the sake of his wife, commits numberless evil deeds, but suffers alone various kinds of misery both in this and the next world.

27. All men, attached to children, wives kinsmen and relatives sink in the miry sea of sorrow like wild elephants, when shorn of strength, sinking in a miry slough.

28. Indeed, O king, upon loss of wealth or son or kinsmen or relatives, man suffers great misery burning him like a forest fire.

29. All this, *viz.*, joy and grief, existence and non-existence depend upon destiny.

30. One having friends as well as one having none, one having enemies as well as one having none, one having wisdom as well as one shorn of it, each and every one amongst these, enjoys happiness through destiny.

31. Friends are not the root of one's happiness. Enemies are not the root of one's misery. Wisdom cannot bring on wealth; wealth cannot give happiness.

32. Intelligence cannot give wealth, nor is stupidity the cause of poverty. Only a wise man, and none else, understands the order of the world.

33. Of the intelligent, the heroic, the foolish, the cowardly, the idiotic, the learned, the weak, or the strong, happiness comes to him only for whom it is ordained.

34. The cow belongs to the calf, to the cowherd who is her master, and to the thief. Indeed, she is his who drinks her milk.

35. They whose understandings are dormant, and they who have that state of the mind which lies beyond the range of the intellect, succeed in enjoying happiness. Only they who are between these two classes, suffer misery.

36. The wise find pleasure in the two extremes but not in the intermediate states. The sages have said that the attainment of any of these two extremes form happiness. Misery lies in the intermediate states between the two.

37. Those who have succeeded in acquiring real happiness, and who have become freed from the pleasures and pains of this world, and who are shorn of envy, are never moved by either the accession of wealth or its loss.

38. Those who have not gained that intelligence which brings on real happiness, but who have got over folly and ignorance yield to excessive joy and excessive misery.

39. Men who have no ideas of right or wrong, who are beside themselves with pride and with success over others, give way to transports of delight like the celestials.

40. Happiness must terminate in misery. Idleness is misery; while cleverness (in action) is the root of felicity. Affluence and prosperity live in a clever man, but not in an idle wight.

41. Be it happines or be it misery, eb it pleasant or be it otherwise, what comes to one should be enjoyed or put up with an unconquered heart.

42. Every day a thousand occasions for sorrow, and a hundred occasions for fear attack an ignorant and foolish man but a wise man is never so affected.

43. Sorrow can never touch an intelligent man, one who has acquired wisdom, one who obeys the instructions of his elders, one who has no envy, and one who has controlled his self.

44. Depending upon such an understanding, and guarding his heart (against the influences of desire and the passions), the wise man should work on in this world. Indeed, sorrow cannot affect him who knows that Supreme Self from which everything emanate and to which everything disappears.

45. The very root of grief, or heart-burning, or sorrow or of action, should, even if it be a part of one's body, be cast off.

46. That object, whatever it may be, which one considers as his own, is a source of grief and heart-burning.

47. If objects, of desire, are renounced they become sources of happiness. The man who follows objects of desire is ruined in that pursuit.

48. Neither the happiness which is derived from a gratification of the senses nor that great happiness which one may enjoy in heaven, even comes up to a sixteenth part of the happiness which originates from the destruction of all desire.

49. The consequences of pristine deeds, right or wrong, affect the wise and the foolish, the brave and the mind.

50. Thus joy and sorrow, the agreeable and the disagreeable, continually revolve among living creatures.

51. Thus knowing an intelligent and wise man lives at ease. A person should renounce all his desires, and never give way to anger.

52. This anger originates in the heart and becomes powerful there. This anger which lives in the bodies of men and is born in their minds, is described by the wise as Death.

53. When a person withdraws all his desires like a tortoise withdrawing all its

limbs, then its soul, which is self-luminous, can see itself.

54. That object, whatever it may be, for which one cherishes the notion of mineness, becomes a source of grief and heart-burning.

55. When a person himself feels no fear and is feared by no one, when he has no desire and no hatred, he is then said to attain to the state of Brahma.

56. Renouncing both truth and falsehood, grief and joy, fear and courage, the agreeable and the disagreeable, you may acquire equanimity of soul.

57. When a person does no wrong to any creature, in thought, word, or deed, he is then said to attain to a state of Brahma.

58. He alone enjoys true happiness who can renounce that thirst which cannot be cast off by the misguided, which does not decay with decrepitude, and which is considered as a fatal disease.

59. About it, O king, are heard the verses sung by Pingala regarding the way in which she had acquired eternal merit even at a very unfavourable time.

60. Having gone to the appointed place, a fallen woman of the name of Pingala could not enjoy the company of her lover through an accident. At that time of great misery, she acquired equanimity of soul.

Pingala said:—

61. Alas, I have for many long years lived ignorantly, by the side of that dear Self in whom there is nothing but tranquility. Death has been at my door. Ere this, I did not, however, approach that Essence of Purity.

62. I shall cover this house of one column and nine doors, *i. e.*, body, (by means of true Knowledge). What woman is there who considers that dear Supreme Soul, even when He is so near, as really dear.

63. I am now awake. I have been roused from the sleep of ignorance. I am no longer under the influence of desire. Human lovers, who are, in fact, so many embodiments of hell, shall no longer impose upon me by approaching me lustfully.

64. Evil yields good through destiny or through pristine deeds. Roused from the sleep of ignorance, I have renounced all desire for worldly objects. I have gained a complete mastery over my senses.

65. One freed from desire and hope sleeps happily. Freedom from hope and desire is happiness. Having renounced desire and hope, Pingala sleeps happily.

Bhishma said:—

66. Consoled with these and other words of the learned Brahmana, king Senajit enjoyed delight and became very happy.

CHAPTER CLXXV.

(MOKHADHARMA PARVA).—*Continued.*

Yudhishthira said:—

1. "Time, which destroys every created thing, is rolling on. Tell me, O grandfather, what is that good thing which one should seek.

Bhishma said:—

2. Regarding it, O king, an old discourse between father and son, O Yudhisthira, is mentioned.

3. A certain Brahmana, O Partha, who was given to the study of the Vedas, got a very intelligent son who was called Medhavin.

4. One day, the son, who was cognisant of the truths of the religion of liberation, and acquainted also with worldly affairs, addressed his father given to the study of the Vedas.

The son said:—

5. Seeing that the lease of human life is passing away so very speedily, what should a wise man do? O father, tell me the duties which one should perform, without failing to mention the fruits. Having heard you, I wish to practise those duties.

The sire said:—

6. O son, following the life of celibacy, one should first read the Vedas. He should then wish for children for saving his departed ancestors. Kindling his fire next, he should try to celebrate the (prescribed) sacrifices according to due rites. At last, he should enter into woods for practising contemplation.

The son said:—

7. When the world is thus encircled on all sides and is thus attacked, and when such irresistible things of dreadful consequences fall upon it, how can you say these words so calmly.

The sire said:—

8. How is the world attacked? What is that by which it is encircled? What again, are those irresistible things of dreadful consequences that fall upon it? Why do you terrify me thus?

The son said:—

9. Death is what assails the world. Decrepitude brings it about. Those irresistible objects which come and go away are the nights.

10. When I know that Death waits for none, how can I pass my days without covering myself with the raiment of knowledge.

11. When passing away, each succeeding night lessens the lease of human life, the wise man should consider the day to be fruitless.

12. What man is there who would, like a fish in a shallow water, feel happy? Death approaches a man before all his desires have been fulfilled.

13. Death takes away a person when he is engaged in plucking flowers and when his heart is otherwise busy, like a tigress carrying away a ram.

14. Do you, this very day, do what is for your well-being. Let not this death approach. Death drags its victims before their acts are done.

15. What should be done tomorrow should be done to-day, and the deeds of the afternoon in the forenoon. Death does not wait to see whether the acts of its victim have all been done or not.

16. Who knows that Death will not approach him even to-day? In prime of life one should begin the practice of virtue. Life is fickle. If virtue be practised, one will meet fame in this, and happiness in the other, world.

17. Possessed by ignorance, one is ready to work hard for sons and wives. Doing good or evil deeds, one brings them up and advances their interest.

18. Like a tiger carrying away a sleeping deer, Death takes away the man addicted to the gratification of desire and the enjoyment of sons and animals.

19. Before he has been able to pluck the flowers which he seeks, before he has been satiated with the acquisition of the objects of desire, Death carries him away like a tiger carrying away its prey.

20. Death attacks a man while he enjoys the happiness arising from the gratification of desire, and while he still thinks,—this has been done; this is be done; this has been half-done.

21. Death carries away the man, whatever he is called according to his calling, attached to his field, his shop, or his home, before he has acquired the fruit of his acts.

22. Death carries away the weak, the strong, the brave, the timid, the idiotic, and the learned, before any of these acquires the fruits of his acts.

23. When death, decrepitude, disease, and grief originating from various causes, are all living in your body, how is it that you live as if you are perfectly hale.

24. As soon as an embodied creature is born, Decrepitude and Death follow him to bring about his destruction. All things, mobile and immobile, are affected by these two.

25. The attachment which one feels for living in villages and towns is considered as the very mouth of Death. The forest, on the other hand, is considered as the fold within which the senses may be penned up. This is the injunction of the Shrutis.

26. The attachment a person feels for living in a village or town is like a cord which fetters him strongly. Those that are good break that cord and acquire liberation, while they the wicked cannot break them.

27. He who never injures living creatures by thought, word, or deed, is never injured by such agencies as wild beasts and lawless men always destroying life and property.

28. Nothing can resist the emissaries of Death when they advance except Truth which devours Untruth. Immortality, lives in Truth.

29. For these reasons, one should practise the vow of Truth; one should devote himself to Truth; one should accept Truth for one's Veda; and controlling his senses, one should defeat the Death by Truth.

30. Both Immortality and Death are in the body. One meets with Death through ignorance and loss of judgment; while Immortality is gained by Truth.

31. I shall, therefore, injure no one and try to acquire Truth, and transgressing the control of desire and anger, consider pleasure and pain impartially, and gaining tranquillity, avoid Death like an immortal.

32. When with the coming of the season the Sun will march towards the north, I shall, controlling my senses, engage in the practice of self-denial in the

reflection of Vedantic truths, in the recitation of the mystic syllable OM, and in the contemplation of the Supreme Self.

33. How can one like me adore his Maker with animal-sacrifices involving cruelty, or sacrifices of the body such as Pishachas only can perform and such as yield transitory fruits.

34. That person whose words, thoughts penances, renunciation, and Yoga meditation, all depend on Brahma, acquires the highest good.

35. There is no eye which is equal to that of Knowledge. There is no penance like Truth. There is no sorrow like Attachment. There is no happiness like Renunciation.

36. I have sprung from Brahma through Brahma. I shall devote myself to Brahma, though I have no child. I shall return to Brahma.—I do not require a son for rescuing me.

37. A Brahmana can have no wealth which is the state of being alone, the state by virtue of which he can look upon everything impartially, the practice of truthfulness, good conduct, patience, abstention from injury, simplicity and avoidance of all rites and sacrifices.

38. Why do you, O Brahmana, care for wealth or kinsmen and relatives and wives, when you shall have to die? Seek your Self which is concealed in a cave. Where are your grandfathers and where is your sire.

Bhishma said:—

39. Do you also, O king, act yourself like the father (in this story), behaved himself devoted to the religion of Truth, after having heard the words of his son.'

CHAPTER CLXXVI.

(MOKSHADHARMA PARVA.)—*Continued.*

Yudhishthira said:—

1. "Tell me, O grandfather, whence and how happiness and misery approach the rich, and the poor, but who follow different practices and rites."

Bhishma said:—

2. Regarding it is cited the old history of what was sung by Champaka who had acquired tranquillity and liberation for himself.

3. In days of yore a certain Brahmana made miserable by a bad wife, bad dress, and hunger, and practising the vow of renunciation, sang me these verses.

4. Various sorts of sorrow and happiness overtake, from the day of birth, the person who is born on the Earth.

5. If he could ascribe either of them to the work of Destiny, he would then be indifferent to either happiness or misery as they fall to his share.

6. Though your mind is freed of desire, yet you bear a heavy burden. You do not strive to accomplish your own good. Are you not successful in subduing your mind?

7. Having renounced home and coveted wealth, if you go about, you shall then know what is real happiness. One who is shorn of everything, sleeps soundly and rises happily.

8. Abject poverty, in this world, is the road to happiness. It is the safest way, it leads to the source of all blessings, and the path is not beset with any peril. Persons cherishing desire, cannot reach this goal (but those who have riden over their desire, can easily do so.

9. Stretching my eyes on every part of the three worlds, I do not find the person who can be equal to a poor man of unblemished character and who is indifferent to worldly things.

10. I weighed poverty and sovereignty in the balance, and found sovereignty wanting, and poverty to all appearances possessed greater merits than sovereignty.

11. Between poverty and sovereignty there is this great difference, *viz.*, that the sovereign of vast possessions is always troubled with painful anxiety and seems to be an easy prey of death.

12. Regarding, however, the poor man who has no wealth to call his own, nor any hopes to entertain, and as such has emancipated himself, neither fire, nor foe, nor death, nor thieves, can override him.

13. The very gods praise such a man who wanders about according to his will, who lies down on the naked Earth with his arm for a pillow, and who possesses a tranquil soul.

14. The man of wealth, affected by anger and lust, stains himself with his sinful heart. He casts sidelong glances and makes dry speeches. He becomes sinful and his countenance loses its luster with his wry face.

15. Biting his lips, and worked up with passion, he gives vent to harsh and cruel

words. If such a man desires to make even a gift of the whole world, who is there that would like to look at him even.

16. Continuous Prosperity stupefies a person of weak intellect. Like the wind driving off the autumnal clouds, it drives off his judgment. Association with Prosperity induces him to think,—I am beautiful. I am wealthy.

17. I am high-born! I am successful in my undertakings! I am no ordinary individual!—For these three reasons, his heart becomes intoxicated.

18. He makes a waste of the possessions left by his ancestors by following the bent of his heart eager for worldly enjoyments. And then when reduced to want he does not regard the appropriation of other's wealth as sinful.

19. At this stage when he outstrips all barriers and becomes reckless of conduct as regards his appropriation of other's possessions from every side the rulers of men checks and afflict him like sportsmen afflicting a deer with their sharp arrows which they espied in the woods.

20. Such a man is then overwhelmed with many other afflictions of a like nature that originate in fire and weapons.

21. Therefore, becoming indifferent to all worldly attachments *i.e.*, for children and wives) together with all fleeting phantoms (as the physical body, etc.,) one should, helped by his intelligence, treat himself with proper medicine for the cure of those painful afflictions.

22. Without Renunciation one can never be happiness. Without Renunciation one can never be successful in gaining what is his highest good. Without Renunciation one can never be at his ease even in sleep. Therefore, renouncing every thing, make happiness your own.

23. A Brahmana, told me all this, at Hastinapore, in times gone by, about what Campaka had sung. I hold Renunciation, therefore, as the foremost of things.'

CHAPTER CLXXVII.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhisthira said:—

1. "If any person, desirous of accomplishing acts of charity and sacrifices, fails to find (the necessary) wealth, and thirst of wealth gets the better of him; what course should he pursue to obtain happiness?"

Bhishma said:—

2. 'He who makes no difference between two opposite agents, *viz.*, pleasure and pain, honor and insult, etc., who never troubles himself for the gratification of his desire for worldly possessions, who observes veracity of speech, who has freed himself from all kinds of attachment, and who has renounced his desire for action, is, O Bharata, a happy man.

3. The ancients say these are the five means by which perfect tranquillity or emancipation could be obtained. These are called Heaven. These are Religion. These form the highest happiness.

4. Regarding it is cited the old story of what Manki had sung, when freed from attachments. Hear it, O Yudhishthira.

5. Manki, desirous of wealth, found that he was doomed to an unending series of disappointments. With a little remnant of his property he purchased at last a couple of young bulls with a yoke for training them (to pastoral labour).

6—7. One day the two bulls, properly yoked, were taken out for training (in the fields). Shying at the sight of a camel which was lying down on the road, the animals suddenly ran towards the camel, and fell upon its neck. Enraged at finding the bulls fall upon its neck, the camel, possessed of great speed, got up and ran with full speed, bearing away the two helpless creatures dangling on either side of its neck.

8—9. Beholding his two bulls thus carried away by that strong camel, and seeing that they were on the point of death, Manki began to say,—If it is not ordained by destiny, wealth can never be obtained even by a clever man strenuously and confidently striving and skillfully doing all that is neccessary towards the accomplishment of his object.

10. I had, all along, tried by all manner and means, and with great devotion, to acquire riches. But all this misfortune to my property is due to Destiny.

11. My bulls are carried away, rising and falling, as the camel is running in an uneven course. This event seems to be an accident like the one brought about by the crow to a ripe fruit while perching on a palmyra tree.

12. Alas, those dear bulls of mine are dangling on the camel's neck like a couple of gems! This is the result of Destiny alone. Exertion is of no avail in what is due to Chance.

13. Or, if the existence of anything like Exertion (as a resulting factor) be admitted, a little more scrutiny would find that Destiny is at the bottom.

14. Therefore, he who is desirous of happiness, should renounce all attachment. He who is indifferent to worldly surroundings, has renounced all desires for acquireing wealth, can sleep happily.

15. Ho, it was well-said by Shuka while going to the great forest from his father's house, renouncing everything.

16. Amongst these two, *viz.*, one who obtains the fruition of all his desires, and one who renounces all desires, the latter, who casts off everything, is superior to the first who obtains the fruition of all his desires.

17. No one could ever attain to the end of desire. Only he who is destitute of knowledge and judgment feels an avidity for protecting his body and life.

18. Renounce all desire for action. O my Soul which has become a prey of cupidity, adopt tranquillity by freeling yourself from all worldly attachments. Repeatedly have you been cheated (by phantomis of hope). How is it that you do not still free yourself from attachments?

19. If I am not one who deserves to be crushed by you, if I am one with whom you should play in delight, then, O my wealth-coveting Soul, do not induce me towards cupidity.

20. You have now and again lost your hoarded wealth! O my wealth-coveting and foolish Soul, when will you succeed in getting rid of your desire for wealth?

21. Shame on my foolishness. I have become a toy of yours. It is thus that one becomes a slave of others.

22. No one born on Earth did ever attain to the end of desire, and no one who will be born hereafter will succeed in attaining to it. Renouncing all acts, I have at last been roused from sleep. I am now awake.

23. Without doubt, O Desire, your heart is hard like that of an adamant, since though affected by a hundred reverses, you do not break into as many fragments.

24. I know you, O Desire, and all those things that are dear to you. Seeking what is dear to you, I shall feel happiness in my own Self.

25. O desire, I know your origin. You originate from Will. I shall, therefore, avoid Will. You will then be rooted out.

26. The desire for wealth can never yield happiness. If acquired, the acquirer feels great anxiety. If lost after acquisition it is felt like death. Again acquisition itself, is very uncertain.

27. Wealth cannot be secured by even the surrender of one's person. What can be more painful than this? When acquired, one is never gratifid with its quantity, but one continues to hanker after it.

28. Like the sweet water of the Ganges, riches only enhances one's hankering. It is my destruction. I am now awakened. Do you, O desire, leave me.

29. May that desire which resides in this my body,—this compound of (five) elements,—go wherever it likes and live happily wherever it likes.

30. I do not like you all who are not of the Soul, for you bring on Desire and Cupidity! Forsaking all of you I shall seek refuge with the quality of Goodness.

31—32. Seeing all creatures in my own body and my own mind, and devoting my reason to Yoga, my life to the instructions of the wise, and soul to Brahma, I shall happily rove through the world, without attachment and without calamities of any kind, so that you may not be able to plunge me again into such sorrows.

33. If I continue to be unruffled by you, O desire, I shall necessarily be without a path (by which to effect my salvation). You O desire, are always the parent of thirst, of sorrow, and of fatigue and toil.

34. I consider the sorrow that one feels at the loss of wealth is proportionately greater than what one feels under any other adverse circumstance. Relatives and friends forsake him who has lost his wealth.

35. With all sorts of humiliation numbering by thousands, there are many other faults in property which are even much more painful. On the other hand, the very small happiness that resides in wealth is mingled with pain and sorrow.

36. Robbers kill, in the sight of all, the person who has riches, or torment him with all sorts of severity, or put him into fright now and again.

37. At last, after a long time, I have realised that the desire for wealth is attended with sorrow. Whatever the object, O desire, upon which you set your heart, you force me to follow it! You are without judgment. You are a fool. You are difficult of being satisfied. You can never be contented. You burn like fire.

38. You do not enquire when following the object you pursue, whether it is easy or difficult of attainment. Like the nether

region you cannot be filled to the brim. You wish to cast me into grief. From this day, O desire, I am incapable of living with you.

39. I who was disappointed, at first, at the loss of my property, have now attained to the high state of perfect freedom from attachments. At this moment I no longer think of you and your train.

40. I had, before this, felt great misery on your account. I do not (now) regard myself as devoid of intelligence. Having taken to Renunciation on account of the loss of my property, I now can rest, being freed from every kind of fever.

41. I cast you off, O Desire, with all the passions of my heart. You shall not, again, find any place in me nor shall you sport with me.

42. I shall forgive them who will slander or speak ill of me. I shall not harm even when I am injured. If anybody from aversion speaks disparagingly of me, without caring for those disagreeable words I shall greet him courtecusly. With a contented heart and with an easy mind, I shall always live upon what I may obtain for myself.

43. I shall not gratify those wishes of yours which are inimical to me. Indifference to worldly concerns, renunciation, contentment, tranquillity, veracity, self-control, forgiveness, and universal mercy, have now come to be my qualifications.

44. Therefore, let Desire, Cupidity, Thirst, and Miserliness, bid me adieu. I have now taken to the path of Goodness.

45. Having renounced Desire and Cupidity, my happiness has now been great. I shall no longer surrender myself to the influence of Cupidity, nor shall I undergo the pangs of misery like a person of impure soul.

46. Inasmuch as one renounces his desires so sure is he to reap his deserts. Truly he who surrenders himself to Desire always undergoes the pangs of misery.

47. Whatever passions arising from Desire are cast off by a person, all come under the category of Passion. Sorrow and shamelessness, as also discontent, all owe their origin to Desire and Wealth.

48. As in the hot summery a person plunges himself into a cool lake, I have now merged myself into Brahma. I have renounced work. I have extricated myself from grief. Unalloyed happines has now come to my share.

46. The happiness which results from the fruition of Desire, or the serene happiness which one enjoys in heaven, is not equal to a sixteenth part of that which springs from renunciation of all kinds of thirst.

50. Laying axe at the root of desire, which with the body makes an aggregate of seven, and which is a bitter foe, I have made my way to the immortal city of Brahma and there shall I pass my days in happiness like a king.

51. Putting his faith upon such intelligence, Manki succeeded in freeing himself from attachments, by his self-renunciation and obtained the blissful region of Brahma.

52. Forsooth, on account of the loss of his two bulls, Manki attained to immortality. In fact, because he laid the axe at the very roots of desire, he succeeded, through that means to obtain for himself supreme happiness.

CHAPTER CLXXVIII.

(MOKSHADHARMA PARVA).—*Continued.*

Bhishma said :—

1. "Regarding it is also cited the old story of the verses sung by Janaka, the king of the Videhas, who had so qualified himself as to obtain tranquillity of the soul.

2. What the monarch said was,—My wealth is unlimited. At the same time I have nothing. If the whole of (my kingdom) Mithila be reduced to ashes in a conflagration, I shall lose nothing.

4. Once on a time the royal son of Nahusa (Yayati) asked the Rishi Vodhya who had, on account of Renunciation, attained to tranquillity of soul and who had a thorough knowledge of the scriptures.

The king said :—

5. O you of great wisdom, vouchafe me those instructions which lead to tranquillity. What is that understanding which has enabled you to wander over the world in tranquillity of soul and free yourself from all acts?

Vodhya said :—

6. I follow the principles of others and never thurst myself as an instructor. I shall, however, give you the outlines of those principles. Reflection will enable you to catch their spirit.

7. Pingla, the osprey, the snake, the bee in the forest, the maker of shafts (in the

story), and the maiden (in the story),—these six are my preceptors.

8. Hope is the one powerful agent to agitate human breast, O king. Freedom from hope is supreme bliss. Reducing hope to a nullity, Pingala sleeps in peace.

9. Seeing an osprey with a piece of meat in his beaks, those that have been unable to find any meat for themselves, pounce upon him and finally make him a sprey, while a certain other osprey, by abstaining from meat altogether, became happy.

10. To build a house for one's ownself conduces not to his happiness but becomes the source of his annoyance. The snake residing in another creature's place of abode, lives in happiness.

11. Adopting the life of mendicancy, the ascetics live in happiness, without having any object of fear from any creature, like the bees in the forest.

12. A certain shaft-maker busy with his work, was so deeply engrossed with it that he did not notice the king who was passing by him.

13. When many herd together, it foments dispute. Even when two reside together, they are sure to talk with each other. I, however, like the anklet made of sea-shells in the wrist of the maiden in the story wander alone.'

CHAPTER CLXXIX.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhishthira said:—

1. "O you who are an adept in the mystery a human conduct, tell me what course of person should pursue to succeed in this world, freed from grief. And how should he behave himself to gain his end?"

Bhishma said:—

2. 'Regarding it is cited the old story of the discourse between Prahrada and the sage Ajagara.

3. Once on a time king Prahrada endued with great intelligence, enquired of a wandering Brahmana of great intelligence and of a purified and tranquil soul.

Prahrada said:—

4. Shorn of desire, with a purified soul, of humane disposition, and given to the practices of self-restraint, without desire of action, free from malice, agreeable in speech, endued with dignity and intelligence and wisdom, you live (in simplicity) like a child.

5. You never covet for any kind of gain, nor are you overpowered with any kind of loss. You are always cheerful, O Brahmana, and do not seem to have any liking for anything in the world.

6. While all other creatures are being carried away in the stream of desire and passion, you are perfectly indifferent to all works of Religion, Profit and Pleasure. You seem to be in a state of quietude, having nothing to disturb the perfect equanimity of your soul.

7. Regardless of all sensuous enjoyments, you move like an emancipated self, only witnessing everything, (but never taking part in anything).

8. O sage, what is your wisdom, what your learning, and what your behaviour (through which all this has become possible)? Tell me this without delay, if, O Brahmana, you think it will conduce to my well-being.

Bhishma continued:—

9. Thus questioned by Prahrada, that intelligent Brahmana who was well-conversant with the duties of the world, answered him in words of melodious sounds and of great significance.

10. Behold, O Prahrada, the origin of creatures, their growth, decay, and death, cannot be ascribed to any intelligible cause. It is for this reason that I do not give way to either joy or sorrow.

11. All the propensities (for action) in the universe may be seen to come from the innate nature of the creatures. All thing (in the universe are dependent on their respective nature. Hence I am not delighted with anything.

12. Behold, O Prahrada, all kinds of union are subject to severance. All acquisitions are certain to end in destruction. Hence I never set my heart upon the acquisition of any object.

13. All things possessed of attributes are sure to come to an end. What remains there for a person then to do who (like me) is familiar with both the origin and the end of things.

14. The end is noticeable of all aquatic things, large or small.

15. I see also the death, which is manifest, O chief of Asuras, of all things, mobile and immobile, belonging to the earth.

16. O best of Danavas, death comes in season even to the strongest of winged creatures which float in the air.

17. I see again that the luminous bodies, large and small, which range the firmament, fall down when their time comes.

18. Seeing all created things to be thus subject to death, endued with knowledge, and thinking all things to be possessed of the same nature, I sleep in comfort with no thought to disturb me.

19. If I get without trouble a heavy meal I waver not to enjoy it. On the other hand, I am used to pass many days together without tasting anything.

20. Sometimes people feed me with luxurious edibles in profusion, sometimes with a small quantity, sometimes even with less, and sometimes I get no food at all.

21. I sometimes eat only a portion of a grain; sometimes the dry sesame cakes from which the oil has been expressed. I sometimes eat rice and meat and other food of the richest kind.

22. Sometimes I sleep on an elevated bedstead of the best kind; sometimes I sleep on the naked Earth; sometimes I lay myself down on a comfortable bed made within a fine palace or a beautiful mansion.

23. Sometimes I am clad in rags, sometimes in sackcloth, sometimes in raiments of fine texture, sometimes in deer-skins, sometimes in richest robes.

24. I never reject such enjoyments as are not inconsistent with virtue and as can be secured without effort. I do not at the same time, stir myself for gaining objects difficult of acquisition.

25. The rigid vow I have betaken to, is called Ajagara. That vow can secure immortality. It is auspicious and griefless. It is peerless and pure. It is in harmony with the advices of the sages. It is disregarded by persons of weak intellect who never practise it. With pure heart I conduct myself in accordance with to it.

26. My mind never swerves from this vow. I have not swerved from the practices af my order. I am abstemious in everything. I know the past and the present. Shorn of fear and anger and cupidity and errors of judgment, I practise this vow with a pure heart.

27. There are no interdictions in respect of food and drink and other objects of enjoyment for one practising this vow. As everything is dependent on destiny, there is no observance of the considerations of time and place for one like us. The vow I practise contributes to true happiness of the heart. It is never followed by those that are wicked. I observe it with a pure heart.

28. Led by cupidity, men pursue different kinds of wealth. If foiled in the attempt, broken-hearted and dispirited they become. Thinking properly upon all this by the help of my intelligence which has penetrated the truths of things, I practise this vow with a pure heart.

29. I have seen persons in distress seeking, for the acquisition of wealth, the shelter of both good and bad men. Devoted to tranquillity and with my passions under control, I observe this vow with a pure heart.

30. Seeing by the help of truth, that happiness and misery, profit and loss, attachment and renunciation, life and death, are all ordained by destiny, I observe this vow with a pure heart.

31. Shorn of fear and attachment and errors of judgment and pride, and possessed of wisdom, intelligence, and understanding, and devoted to tranquillity, and hearing that large snakes, without stirring out enjoy the fruit that comes to them of itself, I follow their practice with a pure heart.

32. Without restrictions of any kind in respect of bed and food, endued by my nature with Self-restraint, abstemiousness, pure vows, truth and purity of conduct, and without any desire to store (for future use) the rewards of action, I observe, this vow with a delighted and pure heart.

33. All causes of grief have fled from me on account of my having ridden over desire. Having received an accession of light, I observe this vow with a pure heart, for controlling my soul which is thirsty and uncontrolled but which is capable of depending upon itself.

34. Without paying any attention to the matters, towards which my heart, mind, and words would like to lead me, and knowing that the happiness which these afford is both hard of being acquired and transitory, in duration, I follow this vow with a pure heart.

35. Learned and highly intelligent men, desirous of giving a publicity to their own feats, have while supporting their own theories and censuring those of others, indulged in vague expressions in delivering themselves on this topic which is beyond the scope of argumentation.

36. Foolish men cannot properly understand this vow. I, however, see that it kills Ignorance. To safeguard against this immortality and various sorts of evil,

I travel among men, having controlled all shortcomings and having freed myself from thirst after material enjoyments.

Bhishma said:—

37. That great person who, having freed himself from attachments and got rid of fear, cupidity, foolishness, and anger, follows this Ajagara vow, or indulges in this sport, as it may be called, surely spends his time in great happiness.

CHAPTER CLXXX.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhisthira said:—

1. "Which of these, O grandfather, *viz.*, relatives, or acts or riches, or wisdom, should be the refuge of a person? Accosted by me, answer me this!"

Bhisma said:—

2. 'Wisdom' is the refuge of creatures. Wisdom is considered as the greatest of acquisitions. Wisdom is the greatest happiness in the world. Wisdom is regarded by the good and virtuous as heaven.

3. It was through wisdom that Vali, Prahrada, Namuchi, and Manki, when they lost their prosperity, succeeded in gaining happiness. What is there that is superior to wisdom.

4. Regarding it is cited the old story of the conversation between Indra and Kashyapa. Listen to it, O Yudhisthira!

5. Once on a time a rich Vaishya, enjoying the highest state of prosperity and elated with his affluence, threw down, by rashly driving his car, a Rishi's son of rigid vows, named Kashyapa, given to penances.

6—8. Laid low on the ground, the young man, in great pain, yielded to his anger; and in despair resolved, saying, I shall renounce my life. A poor man has no necessity of life in this world!—While the Brahmana was lying in that condition, silent and agitated, shorn of energy and on the verge of death, Indra appeared there in the shape of a jackal and addressing him, said,—All (inferior) creatures seek to be born as men. Among men, again, the dignity of a Brahmana is much coveted.

9. You, O Kashyapa, are a human being! Amongst men, you are again a Brahmana. Among Brahmanas, you are again well-read in the Vedas. Having acquired that which it is difficult to get, you should not give up life from folly.

10. All sorts of (earthly) acquisitions are fraught with pride. What the Shrutis hold about it is perfectly true. You appear as the embodiment. In forming such a resolution about renouncing your life, you act from cupidity.

11. Those who have hands become successful. I eagerly wish to be like those creatures who have hands.

12. We seek hands as eagerly as you seek riches. There is no acquisition more valuable than that of hands.

13. See, O Brahmana, I cannot get out this thorn that has entered my body, or crush these insects and worms that are biting and paining me greatly.

14. Those who have got two hands with ten fingers, can throw away or crush the worms that bite their limbs.

15. They can make shelters for themselves against rain, cold and heat. They can also enjoy excellent clothes for themselves, good food, comfortable beds, and excellent houses.

16. Living on this Earth, those who have hands enjoy kine and other animals and cause them to carry loads or draw their cars, and by the help of various means make those animals obey them.

17. Those living creatures that are without tongues, that are helpless, that have little strength, and that have no hands, suffer all kinds of misery. By good luck, O ascetic, you are not like them.

18. By good luck, you are not a jackal, nor a worm, nor a mouse, nor a snake, nor a frog, nor any other wretched animal.

19. With this gain, you should, O Kashyapa, be contented. How happy, again, should you feel yourself, as you think that amongst living creatures you are a superior Brahmana.

20. These worms are biting me. For want of hands I cannot drive them off. Look at this my miserable condition.

21. I do not renounce life because it is a very sinful act, and lest, indeed, I may have a more miserable birth.

22. This birth, to which I now belong, is rather tolerable. Miserable as it is, there are many more orders below it which are more miserable.

23. By birth certain classes of creatures become happier than others who suffer

great miseries. But I never see that there is any order of being which can enjoy consummate happiness.

24. Having acquired riches men next wish for sovereignty. Having acquired riches men next wish for sovereignty. Having acquired sovereignty they next wish to be gods. Having acquired that status they then wish to be the king of the gods.

25. If you become affluent, you will never become a king, nor a god. If by any means you become a god, you will then wish for the kingship of the gods. In no state you will be contented.

26. Contentment does not come from acquisition of objects of desire. Thirst is never satiated although there is sufficient water. The thirst for acquisition is only increased by each fresh acquisition like a fire with new fuels thrown into it.

27. You have grief for your associate. But joy, at the same time, lives in you. Both happiness and misery live in you. Why should you then yield to grief?

28. One should shut up, like birds in a cage, the very springs, *viz.*, the understanding and the senses, of his desires and acts.

29. A second head, or a third hand, can never be cut. That which does not exist produces no fear.

30. One who has not experienced the enjoyment of a certain object, never feels a desire for that object. Desires originate from the actual experience of the pleasures that touch, or sight, or hearing gives.

31. You have no idea of the taste of the wine called Varuni or of the meat of the birds called Ladwaka. There is no drink and no so food sweeter than these.

32. You have no idea also, O Kashyapa, of every other superior kind of drink and edible that exists among men, for you have never tasted it.

33. Forsooth, therefore, a man to acquire happiness should vow not to taste, not to touch, and to see.

34—35. Creatures that have hands, forsooth, become strong and acquire riches. Men are forced by men to become servants, and are repeatedly afflicted with death, imprisonment, and other punishments. Although such is their condition yet even they laugh and sport and become merry.

36. Althogh gifted with strength of arms, knowledge and great energy of mind, others again, follow censurable, sinful, and miserable callings.

37. They try to change such professions or better ones but then they are fettered by their pristine deeds and by the force of Destiny,

38. The vilest man of the Pukkasa or the Chandala orders never wishes to renounce his life. He is quiet satisfied with his birth. Mark the illusion in it.

39. Seeing those amongst your order that have no arms, or are struck with palsy, or suffering from other diseases, you can consider yourself as very happy and possessed of valuable properties amongst the members of your own order.

40. If this your regenerated body remains all right, and free from disease, and all your limbs remain perfect, you will incur reproach amongst men.

41. You should not, O Brahmana, renounce your life, even if any blame affects you which can be proved and which can lead to your excommunication. Rise, and practise virtue. You should not throw away your life.

42. If, O twice-born one, you listen to me and confide in my words, you will acquire the highest reward of the religion laid down in the Vedas.

43. Engage, in Vedic studies, and properly maintain your consecrated hearth, and observe truth, and self-control, and charity. Never compare yourself boastfully with another.

44. They who, by studying the Vedas, become competent for celebrating sacrifices for themselves and others, need not regret or fear any sort of evil.

45. They who are born under an auspicious constellation on an auspicious lunation and at an auspicious hour, try their best for performing sacrifices, practising charity, and procreating children, and wishing to pass their time cheerfully in those acts, at last acquire very great happiness.

46. They, on the other hand, who are born under evil slaves, inauspicious lunations and at evil hours, cannot perform sacrifices and get progeny and at last fall into the Asura order.

47. In my previous birth I had much useless learning. I always tried to find out reasons and had very little faith. I used to censure the Vedas. I was unacquainted with the fourfold objects of life, and was devoted to the science of reaping which is based upon ocular or tangible proofs.

48. I used to speak of reasons only. Indeed, in assemblies, I always spoke of reasons. I used to speak irreverently of the injunctions of the Shrutis and address Brahmanas haughtily.

49. I was an atheist a sceptic, and though really ignorant, proud of my learing. This birth of a jackal that I have got in this life is the outcome, O twice-born one, of those sins of mine.

50—51. If even after hundreds of days and nights, a jackal that I am now, I can once again secure the birth of humanity, I shall then pass my life in contentment, caring for the true objects of existence, and engaged in sacrifices and gifts. I shall then know what should be known, and shun what should be shunned.

52. Thus addressed, the ascetic Kashyapa, rising up, said,—O, you are surely endued with great knowledge and intelligence! I really wonder at all this.

53. With eye whose vision was extended by knowledge, the Brahmana then saw that being who had addressed him as Indra the king of the gods and the lord of Shachi.

54. Kashyana then adored that god having the best of horses to carry him. Receiving afterwards with the god's permission, the Brahmana returned to his house.

CHAPTER CLXXXI.

(MOKSHADHARMA PARVA).—
Continued.

Yudhishthira said:—

1. "Tell me, O grand-father, if gifts, sacrifices, penances and dutiful services offered to preceptors, yield wisdom and supreme bliss."

Bhishma said:—

2. 'If the mind is stricken with desire, anger and other evil passions, it then inclines towards sin. If one's acts are sullied by sin, he is obliged to dwell in painful regions.

3. Sinful men are born as poor men and suffer again and again the pangs of famine, woe, fear, and death.

4. The virtuous, the faithful, and the self-restrained, become born as affluent men and continually enjoy festivities and heaven and happiness.

5. Unbelievers, with their hands bound, are sent to regions rendered inaccesible by carnivorous beasts and elephants, and dreadful, with snakes and robbers. What more should I say of them.

6. They, on the other hand, who respects gods and guests, who are liberal, who love good and honest men, enjoy for their acts of charity, that happy way which belongs to persons of purified souls.

7. They who have no respect for virtue are as vile among men as seedless grains among corn or the gnat among birds.

8. The pre-ordained act follows the doer even if the latter tries his best for leaving it behind. It sleeps when he sleeps and does whatever else he does.

9. Like his shadow it takes rest when he rests, goes on when he goes on, and acts when he acts.

10. Whatever acts a man does he certainly enjoys the fruits thereof.

11. Death is dragging all creatures who are destined to take birth according to their deserts and are liable to enjoy or suffer that which has been ordained as the fruit of their acts.

12. Pristine acts develop their consequences in their own proper time even as flowers and fruits, without any outward efforts, never fail to appear when the proper season sets in.

13. After the ordained consequences of pristine acts have been dissipated (by enjoyment or sufference), honor and disagrace, profit and loss, development and decay no longer come. This takes place again and again.

14. While still in the mother's womb, a creature enjoys or suffers the happiness or the misery that has been ordained for him by his own acts;

15. In childhood or youth or old age, whenever a man does a good or bad act, the consequences thereof surely visit him in his next life at precisely the same period.

16. As a calf recognises and comes to it mother in the midst of even a thousand kine, so the pristine acts recognise and visit the doer in his new life.

17. Washed in water a piece of cloth becomes clean. Likewise, men, repenting (for their past misdeeds), get eternal happiness by proper penances.

18. By living in the woods and by practising austerities for a long period, one can wash themselves of their sins, and get the objects of their hearts.

19. As no one can mark the track of birds in the sky or of fishes in the water, so the track of persons whose souls have been purified by knowledge cannot be seen by any.

20. There is no need of speaking more of sinful acts. Suffice it to say that one should, with proper judgment and as best as he can, do what is for his well-being. This is the means by which wisdom and great happiness may be acquired.'

CHAPTER CLXXXII.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhisthira said:—

1. "Whence has this universe, consisting of moible and immobile creatures, originated? Whom does it go to when it is destroyed? Tell me this, O grandfather.

2. Indeed, by whom has this universe with its oceans, its sky, its mountains, its clouds, its lands, its fire, and its wind, been created.

2. How were all objects created? Whence has this division of creatures originated? Whence are their purity and impurity, and the laws about virtue and vice?

4. Of what nature is the life of living creatures? Where also do they go who die? Tell us everything about this and the next world."

Bhishma said:—

5. 'Regarding it is cited the old discourse of the sacred words that Bhrigu said in reply to the questions of Bharadwaja.

6. Seeing the great Rishi Bhrigu shining with energy and splendour, seated on the summit of the Kailasa mountain, Bharadwaja addressed him thus:—

Bharadwaja said:—

7. By whom was this world with its ocean, its sky, its mountains, its clouds, its lands, its fire, and its wind, created?

8. How were all creatures first created? Whence originated this distinction of castes? Whence the purity and the impurity of conduct, and whence the laws about virtue and vice, for living creatures?

9. What is the nature of the life of living creatures? Where do they go who die? You should tell me everything about this and the other world.

10. Thus accosted about his doubts by Bharadwaja, the illustrious and twice-born Rishi Bhrigu who took after Brahma itself, replied to him thus:—

Bhrigu said:—

11. There is a Primeval Being, known to the great Rishis, by the name of Manasa. He is without beginning and without end. That Divine Being cannot be cut by weapons. He is without decay and is Immortal.

12. He is Unmanifest. He is Eternal, Undecaying, and Unchangeable. By Him are creatures born and through Him they die.

13. He first created a Divine Being known by the name of Mahat (Great).

14. Mahat created Consciousness, who created Space. That powerful Being holds all created objects.

15. From Space was born Water, and from Water were born Fire and Wind. Through the union of Fire and Wind was born the Earth.

16. Self-born Manasa then created a divine Lotus of Energy. From that Lotus originated Brahman, that Ocean of Veda.

17. The Shrutis say that as soon as born, that divine Being uttered the words—I am He. For this He passed by the name of Consciousness. All created things are his body and He is their Creator. These five elements that we see are the Brahman of great euergy.

18. The Mountains form nis bones. The Earth forms his fat and flesh. The Oceans constitute his blood. Space is his stomach.

19. The Wind forms his breath. Fire is his energy. The rivers forms his arteries and veins. Agni and Soma, otherwise called the Sun and the Moon, are his eyes.

20 The sky is above his head. The Earth is his two feet. The cardinal and minor points of compass are his arms, Forsooth, He is incapable of being known and His Soul cannot be conceived even by successful ascetics.

21. That Divine Being, who pervades the entire universe, passes also by the name of Ananta (Infinite). He lives in Consciousness, and persons of impure souls cannot know him.

22. Asked by you I have now told you of Him who created Consciousness for bringing into being all created objects, and from whom this universe has originated.

Bharadwaja said:—

23. What is the extent of the sky, of the points of the horizon, of the surface of this

Earth, and of the Wind? By telling me the truth, remove my doubts.

24. The sky you see above is Infinite. It is the abode of successful ascetics and of celestial beings. It is lovely and consists of various regions. Its limits cannot be determined.

25. The Sun and the Moon cannot see, above or below, beyond the range of their own rays. There where the rays of the Sun and the Moon cannot go are luminaries which are self-effulgent and shining like the Sun or the fire.

26. Know this, O giver of honors, that even these luminaries which have great effulgence, do not see the limits of the sky for the inaccessibility and infinity of those limits.

27. This Space which even the very celestials cannot measure contains many shining and self-luminous worlds each above the other.

28. Beyond the limits of land are oceans. Beyond water is darkness. Beyond darkness is water again, and beyond water is fire.

29. Uuderneath, beyond the nether regions is water. Beyond water is the region of the great serpents. Beyond that is sky once more, and beyond the sky is water again.

30. Thus exist water and sky alternately without end. Such are the limits of the god of water. The very gods cannot determine the limits of fire and wind and water.

31. The nature of fire, wind, water, and land, is like that of space. It is the absence of true knowledge that draws distinction between them.

32. Sages read in various scriptures the limits of the three worlds and the ocean.

33. Who is there, however, who can set limits to what cannot be seen and what is inaccessible?

34. If even it becomes possible to learn the limits of the sky which is the region of the gods and succesful ascetics, it is not possible to set limits to that which is limitless and passes by the name of the Infinite, to that which answers its name, *viz.*, the high-souled Manasa?

35. When again His form is sometimes contracted and sometimes expanded, how can any one else save one who is equal to him, perceive his limits?

36. From the Lotus sprang first the Omniscient lord Brahman, endued with form, of the essence of Righteousness, and the Creator of all mobile and immobile things.

Bharadwaja said:—

37. If Brahman originated from the Lotus, then it is the Lotus that should be considered as the first-born and not Brahman. Why, however, is Brahman said to be the first? Do you dispell this doubt of mine.

Bhrigu said:—

38. The Earth is called that Lotus. It was created for giving a seat to that form of Manasa which became Brahman.

39. Extending up to heaven itself, the Sumeru became the pericarp of that Lotus. Remaining within it, the powerful Lord of the Universe created all the worlds.

CHAPTER CLXXXIII.

(MOKSHADHARMA PARVA).—*Continued.*

Bharadwaja said:—

1. Tell me, O best of Brahmanas, how the powerful Brahman, living within Meru, created these various kinds of objects.

Bhrigu said:—

2. The great Manasa (in his form of Brahman) created the various objects by his Will. For the protection of all creatures, he first created water.

3. Water is the life of life of all creatures, and it helps their growth. If there be no water, all creatures would die. The entire universe is pervaded by water.

4. Earth, mountains, clouds, and all things which have form, are all as transformations of water. They have all been produced by water being solidified.

Bharadwaja said:—

5. How did water originate? How Fire and Wind? How also was the Earth created? I have great doubts about it.

Bhrigu said:—

6. O twice-born one, in very ancient times called the Brahma-kalpa, great Rishis, when they assembled together, felt this very doubt about the creation of the universe.

7. Governing speech, they remained immovable, engaged in contemplation,

Having abstained from food, they lived upon air alone, and remained thus for a thousand divine years.

8. At the end of that time, certain words as sacred as those of the Vedas simultaneously reached the ears of all. Indeed, this celestial voice was heard in the sky to say:—

9. Formerly there was only infinite Space, motionless and immovable. Without sun, moon, stars, and wind, it seemed to be asleep.

10. Then water originated like something darker within darkness. Then from the pressure of water sprang wind.

11—12. As an empty vessel having no hole appears at first to have no sound, but when filled with water, air appears and makes a great noise, so when infinite Space was filled with water, the wind arose with a great noise, passing through the water.

13. Generated by the pressure of the ocean of water, that wind still passes on. Occupying empty space, its motion is never stopped.

14. Then on account of the friction of wind and water, fire endued with great power and burning energy, came into being, with flames directed upwards. That fire dissipated the darkness that had covered Space.

15. Helped by the wind, fire combined Space and Water. In fact, combining with the wind, fire became solidified.

16. While dropping from the sky, the liquid portion of fire being solidified again became what is known as the Earth.

17. The Earth or land, in which everything is born, is the root of all sorts of taste, of all sorts of scent, of all sorts of liquids, and of all kinds of animals.

CHAPTER CLXXXIV.

(MOKSHADHARMA PARVA).—*Continued.*

Bharadwaja said:—

1—2. When the great Brahman has created thousands of creatures why is it that only these five elements which he created first, which permeate the entire universe and which are great creatures, are truly known by the name of creatures.

Bhrigu said:—

3. All things which belong to the Infinite or the Vast are known by the name of Great. Therefore these five elements are called Great creatures.

4. Activity is wind. The sound is space. The heat that lives within it is fire. The liquid juices contained in it are water. The solidified matter, *viz.*, flesh and bones form the Earth. The bodies are thus made of the five elements.

5. All mobile and immobile objects are formed of these five elements. The five senses also made of the five elements. The ear is formed of the properties of space. The nose of earth; the tongue of water; touch of wind; and the eyes of fire.

Bharadwaja said:—

6. If all mobile and immobile objects be made of these five elements, why is it that in all immobile objects those elements are not seen.

7. Trees do not appear to have possessed any heat. They appear to have no motion. They are again formed of thick particles. The five elements are not seen in them.

8. Trees do not hear; they do not see; they cannot smell or taste. They cannot touch. How then can they be regarded as formed of the five elements.

9. It appears to me that for the absence of any liquid matter in them, of any heat, of any earth, of any wind, and of any empty space, trees cannot be considered as compounds of the five primary elements.

Bhrigu said:—

10. Forsooth, though possessed of density, trees have space within them. They always bear flowers and fruits.

11. They have heat within them for which leaf, bark, fruit, and flower are seen to fall off. They sicken and dry up. This indicates that they have perception of touch.

12. By sound of wind and fire and thunder, their fruits and flowers fall down. Sound is perceived through the ear. Trees have, therefore, ears and do hear.

13. A creeper entwines a tree all around. A blind thing cannot see its way. Therefore it is evident that trees have vision.

14. Again trees regain vigor and put forth flowers for good and bad smell, of the sacred incense of all sorts. It is evident that trees have scent.

15. They draw water by their roots. They catch all sorts of diseases. Those diseases again are cured by various

operations. From this it is clear that trees have perception of taste.

16. As one can draw water through the hole of a lotus-stalk, trees also, with the help of the wind, drink through their roots.

17. They are subject to pleasure and pain, and grow when cut or lopped off. These facts clearly prove that trees have life. They are not inanimate.

18. Fire and wind cause the water thus drawn up to be digested. The tree grows and becomes humid proportionate to the quantity of the water taken up.

19. In the bodies of all mobile things the five elements reside. The proportions are different in each. Mobile objects can move for these five elements.

20. Skin, flesh, bones, marrow, and arteries and veins, that exist together in the body are formed of earth.

21. Energy, anger, eyes, internal heat, and the heat which digests the food taken, these five, form the fire that exists in all embodied creatures.

22. The ears, nostrils, mouth, heart, and stomach, these five, form the element of space that exists in the bodies of living creatures.

23. Phlegm, bile, sweat, fat, blood are the five kinds of water that exist in mobile bodies.

24. Through the vital breath called Prana, a living creature is capable of moving about. Through that called Vyana they act. That called Apana goes downward. That called Samana lives within the heart.

25. Through that called Udana one passes exertion and is enabled to speak by virtue of its going through (the lungs, the throat, and the mouth). These are the five sorts of vital airs that cause an embodied creature to live and move.

26. Through the earth-element an embodied creature perceives the properties of scent. From the water-element he perceives taste. From the fire-element as represented by the eyes, he perceives forms, and from the wind-element he perceives touch.

27. Scent, touch, taste, vision and sound, are considered as the common properties of all mobile and immobile objects. I shall first describe the several sorts of scent.

28. They are pleasant, unpleasant, sweet, pungent, far-reaching, varied, dry, indifferent.

29. Scent which is formed of the earth-element, consists of these nine sorts. Light is seen by the eyes, and touch through the wind-element.

30. Sound, touch, vision and taste are the properties of water. I shall describe fully that now the preception of taste. Listen to me.

31. Great Rishis have mentioned various sorts of taste. They are sweet, saltish, bitter, astrigent, sour, and pungent.

32. These are the six sorts of taste belonging to the water-element.

33. Through light one perceives forms. Form is of various kinds. Short, tall, thick square, round, white, black, red, blue, yellow, reddish, hard, bright, smooth, oily, soft and terrible.

34—35. These are the sixteen sorts of form which forms the property of light or vision. The property of the wind-element is touch. Touch is of various sorts: warm, cold, agreeable and disagreeable, indifferent, burning, mild, soft, light and heavy.

37. Both sound and touch form the two properties of the wind-element. These are the eleven properties which belong to the wind.

38. Space has only one property, namely sound. I shall now describe to you the different sorts of sound.

39. They are the seven original notes called Shadaja, Rishabha, Gandhara, Maddhyama, Dhaivata, Panchama, and Nishada.

40. These are the seven sorts of the property which belongs to space. Sound pervades like the Supreme Being the entire space though attached especially to drums and other instruments.

41. Whatever sound is heard from small and large drums and conch-shells, and clouds, and cars, and animate and inanimate creatures, are all contained in these seven sorts of sound already mentioned.

42. Thus sound, which is the property of space, is of various sorts. The learned have described sound to be born of space. When created by the various kinds of touch, which is the property of the wind, it may be heard. It cannot, however, be heard, when the different kinds of touch are not used. Mixed with their counterparts in the body, the elements increase and grow.

44. Water, fire, wind, always live in the bodies of living creatures. They form the

roots of the body. Pervading the five vital airs they live in the body.

CHAPTER CLXXXV.

(MOKSHADHARMA PARVA).—*Continued.*

Bharadwaja said :—

1. How does bodily fire or heat, entering the body, live there? How also does the wind, getting space for itself, cause the body to move and work?

Bhrigu said :—

2. I shall, O twice-born one, describe to you the course in which the wind moves, and how, O sinless one, that powerful element makes the bodies of living creatures move and work.

3. Heat lives within the head (brain) and protects the body. The vital air called Prana, living within the head and the heat that is there, create all sorts of exertion.

4. That Prana is the living creature, the universal self, the eternal Being, and the Mind, Intellect, and Consciousness of all living creatures, as also all the objects of the senses.

5. Thus Prana makes the living creature move about and exert. Then by virtue of the other vital air called Samana, every one of the senses performs its own work.

6. The vital air called Apana, by the help of the heat that is in the urethra, abdomen and intestines, moves, carrying out urine and excreta.

7. That single vital air which works in these three, is called Udana by those who are well-read in this science.

8. That vital air which works, living in all the joints, is called Vyana.

9. Heat is circulated all over the bodies of living creatures by the vital air Samana. Living thus in the body, that vital air works upon the various sorts of watery and other elementary substances and all bad humours.

10. The heat, living between Apana and Prana, in the navel, works, with the help of those two vital airs, in digesting all food that is taken by a living creature.

11. There is a canal beginning from the mouth down to the anus. Its extremity is called the anus. From this main canal various minor ones branch out in the bodies of all living creatures.

12. The various vital airs passing through these canals mix with each other. The heat which lives in Prana is called Ushman. This heat causes digestion in embodied creatures.

13. The vital air called Prana, carrying a current of heat, goes (from the head) downwards to the extremity of the anal canal and thence goes up once more. Returning to the head again, it once more sends down the heat it carries.

14. Below the navel is the quarter of digested matter. Above it is that for the food which is taken. In the navel reside all the forces of life that keep up the body.

15. Urged by the ten sorts of vital airs having Prana for their first, the canals, branching out from the heart, carry the liquid juices of food, upwards, downwards, and in contrary directions.

16. The main channel leading from the mouth to the anus is the path by which Yogins, knowing no fatigue, calm in happiness and misery, and highly patient, succeed in attaining to Brahma by drawing the soul within the brain.

17. Thus is heat placed in the vital airs called Prana and Apana and others, of all embodied creatures. That heat is always burning there like a fire placed in vessel which can be seen.

CHAPTER CLXXXVI.

(MOKSHADHARMA PARVA).—*Continued.*

Bharadwaja said :—

1. If it is the air that keeps us alive, if it is the air that makes us move and act, if it is the air that makes us breathe and speak, then it appears that life is not worth much.

2. If the animal heat be of the nature of fire, and if it is that fire which helps digestion by dissolving the food we take, then life is not worth much.

3. When an animal dies, that which is called its life is never seen to depart. Only the vital air relinquishes it, and the internal heat is put out.

4. If life were nothing else than air, or if life depended only on the air, then it could have been seen like the outward sea of air, and when passing out it would have been mixed with that air.

5. If life depended upon air, and if it ended with the passing of that air from the body, it would then mingle with the eternal air like a portion of water passing into the great sea and thereby only changing the place of its residence.

6. If a quantity of water be thrown into a well, or if the flame of a lamp be thrown into a burning fire, either of them, entering the original element, loses its independent existence. If life were air, it also, when the animal died, would merge in the great sea of air outside.

7. How we can say that there is life in this animal body which is composed of the five elements? If one of those elements disappear, the dissolution of the other four is brought about.

8. The element of water dries up if food is not taken. The element of air disappears if the breath is controlled. The element of space disappears if the excretions cease. So also the element of fire disappears if food does not go in.

9. The element of earth is shattered to pieces by disease, wounds and other sufferings. If only one of the five is spoiled, the union is dissolved and the five go away into five different directions.

10. When the five ingredients of the body which is a compound of the five elements, are separated, where does life go? What does it then know. What does it then hear? What does it then say?

11. This cow, it is said, will save me in the next world. The animal, however, which is given away, itself dies. Whom then will this cow save?

12. The taker of the cow and the giver are both equally subject to death. Both of them meet with destruction in this world. How then will they meet again?

13. How will the man that has been eaten up by birds, or that has been shattered to pieces by a fall from a mountain summit, or that has been consumed by fire, regain life?

14. The root of a tree that has been cut down does not revive. Only the seeds put forth sprouts. Where is the person who having died regains life?

15. Only seeds were originally created. All this universe is the creation of seeds in succession. They that die, die for ever. Seeds come from seeds.

CHAPTER CLXXXVII.

MOKHADHARMA PARVA).—*Continued.*

Bhrigu said:—

1. The living creature, or what is given, or our other acts, are never destroyed. The death of a creature is only a change of form. The body alone is dissolved.

2. The living creature, though it depends upon the body, is not destroyed when the body is destroyed. It is not seen after the destruction of the physical body just as fire is not visible after the consumption of the fuel with which it was lighted.

Bharadwaja said:—

3. If there is no destruction of the living creature like that of fire, I say, fire itself is not visible after consumption of the fuel (that ignited it).

4. When the supply of a fuel is stopped, the fire is put out, and as far as I know, is destroyed. What has no longer any action should be considered as destroyed, for it proves its non-existence and which no longer occupies any space.

Bhrigu said:—

5. It is true that after the consumption of fuel fire is no longer visible. It mixes with space because there is no longer any visible object wherein it can abide, and hence it cannot be perceived by us.

6. Likewise, upon renouncing the body, the creature lives in space, and cannot be seen for its extreme subtility as is the case with fire.

7. It is fire or heat that keeps us the vital airs called Prana and the others. Know this heat is called life or the living agent. The heat which keeps up vital airs, is extinguished for the suppression of breath.

8. With the extinction of heat, the body itself loses animation. Falling down, it is metamorphosed into earth, its ultimate destination.

8. The breath that exists in all mobile and immobile objects mingles with space, and the heat which is in them follows that breath.

10. These three (*viz.*, space, air, and fire), mingle together. The other two (*viz.*, water and earth), exist together in the shape of earth.

11. There is wind where space is, and there is fire where wind is. They have in

reality no forms, and become endued with form only in embodied creatures.

Bharadwaja said:—

12. If in the bodies of all living creatures there are heat, wind, earth, space, and water, what then are the signs of the living agent? Tell me these, O sinless one.

13. I wish to know the nature of the life that exists in the bodies of living beings,—composed of the five principal elements, engaged in the five acts, endued with the five senses and animation.

14. After the dissolution of the body which is a compound of flesh and blood, a mass of fat, sinews and bones, that which is the living agent is not seen.

15. If this body, composed of the five elements, has no life, who or what then is that which feels misery on account of either physical or mental pain?

16. The living agent hears what is said, through the ears. It is, again, the fact, O great Rishi, that the same agent hears not when the mind is elsewhere engaged. It appears, therefore, that what is called the living agent serves no purpose.

17. What the living agent sees with eyes acting in unison with the mind, the eye sees not, even when lying before it, if the mind is elsewhere engaged.

18. Then again, when it is asleep, that agent neither sees nor smells, nor hears, nor speaks, nor feels the perceptions of touch and taste.

19. Who or what then is that which feels joy, becomes angry, or sorry and suffers tribulation? What is that which wishes, thinks, feels hatred and utters words.

Bhrigu said:—

20. The mind, like the body also, is made of the five elements. Therefore it is useless regarding the acts mentioned by you. Only the soul sustains the body. It is he that perceives smell, taste, sound, touch, form and other properties.

21. Permeating all the limbs, that Soul witnesses the acts of the mind possessing five attributes and living within the body composed of the five elements. It is he who feels pleasure and pain, and when separated from him the body does not feel them.

22. When one has no preception of form or of touch, when there is no heat in the fire of the body,—when that animal heat is gone,—the body, being renounced by the Soul, meets with destruction.

23. This whole universe is made of water. Water is the form of all embodied creatures. In that water lives the Soul which is seen in the mind. That Soul is the Creator Brahman who exists in all things.

24. When the Soul is endued with ordinary attributes, it is called Kshetrajna. When freed from those attributes, it is designated Paramatman or Supreme Self.

25. Know that Soul. He is full of universal benevolence. He lives in the body like a drop of water in a lotus.

26. Know well what is called Kshetrajna and which has universal benevolence. Goodness, darkness, and ignorance are the three attributes of the living agent.

27. The learned hold that the Soul has Consciousness and has the attributes of life. The Soul works and makes everything to work. Persons cognizant of the Soul say that the Soul is different from life. It is the Supreme Soul that has created the seven worlds and makes them work.

28. There is no destruction of the living agent even when the body is dissolved. Men shorn of intelligence say that is dies. That is in fact false. All that the living agent does is that it goes from one body to another. What is called death is merely the dissoultion of the body.

29. It is thus that the Soul, covered with various forms, goes from form to form, unseen and unnoticed by others. Persons endued with true Knwledge witness the Soul by their keen and subtile intelligence.

30. Living on restricted diet, and with heart purged of all sins, devoting himself to meditation, a wise man succeeds every night, before sleep and after sleep, in seeing Soul by the help of his Soul.

31. Possessing a contented heart, and by renouncing all acts, good or bad, one can get infinite happiness by depending upon one's Soul.

32. The king, effulgent, like fire living within the mind is called the living agent. It is from that Lord of everything that this creation has originated. This is the conclusion of the enquiry into the origin of creatures and the soul.

—

CHAPTER CLXXXVIII.

(MOKSHADHARMA PARVA).—*Continued.*

Bhrigu said:—

1. Brahman first created a few Brahmanas who passed by the name of Prajapatis (lord of creation). Effulgent like the fire or the Sun, they were created out of the energy of that First-born Being.

2. The powerful Lord then created Truth, Duty, Penance, the eternal Vedas, all sorts of pious deeds, and Purity, for enabling creatures to acquire heaven (by practising them).

3—4. After this, the gods and the Danavas, the Gandharvas, the Daityas, the Asuras, the great snakes, the Yakshas, the Rakshasas, the Serpents, the Pishachas, and mankind with their four divisions, *viz.*, Brahmanas, Kshatriyas, Vaishyas, and Shudras, O foremost of twice-born ones, and all the other orders of creatures, were created.

5. The complexion of the Brahmanas was white; that of the Kshatriyas was red; that of the Vaishyas yellow; and that of the Shudras was black.

Bharadwaja said:—

6. If the distinction between the four castes be made by means only of color, then it seems that all the four orders have been intermixed.

7. Lust, anger, fear, cupidity, grief, anxiety, hunger, exhaustion, possess and prevail over all men. How can men be distinguished by the attributes?

8. The bodies of all men sweat and puss urine, fæces, phlegm, bile and blood. How then can men be divided into classes?

9. Mobile objects are endless in number; the immobile objects are also innumerable. How then can so many different objects be divided into classes?

Bhrigu said:—

10. There is in fact no distinction between the different castes. The whole world at first consisted of Brahmanas. Created equally by Brahman, men have, on account of their acts, been divided into various castes.

11. They who found excessive pleasure in enjoyment, become possessed of the attributes of harshess and anger, endued with courage, and were unmindful of the works of piety and worship,—those Brahmanas possesing the quality of Darkness, became Kshatriyas.

12. Those Brahmanas again who, unmindful of the duties laid down for them, became endued with both the qualities of Goodness and Darkness, and follow the professions of cattle-tending and agriculture, became Vaishyas.

13. Those Brahmans again who were given to untruth and injuring other creatures possessed of cupidity,—performed all sorts of works for their maintenance and had no purity of behaviour, and thus possessed of the quality of Darkness, became Shudras.

14. Divided by these occupations, Brahmanas, falling away from their own order became members of the other three castes. All the four castes, therefore, have always the right to perform all pious rites and sacrifices.

15. Thus were the four castes at first created equally by Brahman who ordained for all of them the observances described (in the Vedas). Cupidity alone brought about the fall of many, who were possessed by ignorance.

16. The Brahmanas are always devoted to the Brahma-scriptures and practising vows and restraints, are capable of understanding Brahma. Their penances, therefore, never prove fruitless.

17. They amongst them are not Brahmanas who cannot understand that every created thing is Supreme Brahma. These, falling away, became members of various (inferior) castes.

18. Destitute of the light of knowledge, living a loose life of dissolution they are born as Pishas and Rakshasas and Ghosts, and as Mleccha tribes.

19. The great Rishis who at the beginning were created (by Brahman's Will) afterwards themselves created, through their penances, men devoted to the duties laid down for them and rites laid down in the Eternal Vedas.

20. That other Creation, however, which is eternal and undecaying, which depends upon Brahma and has originated from the Primeval God, and which has Yoga for its support, is a mental one.

CHAPTER CLXXXIX.

(MOKSHADHARMA PARVA.)—*Continued.*

Bharadwaja said:—

1. By what deeds, does one become a Brahmana? By what, a Kshatriya? O

foremost of twice-born ones, by what deeds again does one become a Vaishya or a Shudra? Tell me this, O foremost of orators.

Bhrigu said:—

2—3. That person is called a Brahmana who has been sanctified by birth and other rites; who is pure in conduct; who is devoted to the study of the Vedas; who is constant in his practices of the six well-known purificatory rites; who is steady in all works of pity; who is not given to take his food without having offered it duly to gods and guests; who is attached to his preceptor; and who is always mindful vows and truth.

4. He, with whom truth, gifts, abstention from injury to others, mercy, shame, benevolence, and penance are associated, is called a Brahmana.

15. He, who follows the profession of war, who studies the Vedas, who makes gifts and takes wealth, is called a Kshatriya.

6. He, who acquires fame by tending cattle, who is engaged in agriculture and the means of acquiring riches, who is pure in conduct and attends to the study of the Vedas, is called a Vaishya.

7. He, who takes every sort of food, who is engaged in doing every sort of work, who is impure in behaviour, who does not study the Vedas, and whose conduct is unrighteous, is said to be a Shudra.

8. If these marks are not seen in a Shudra, and if they are not seen in a Brahmana, then such a Shudra is no Shudra, and such a Brahmana is no Brahmana.

9. One should conquer cupidity and anger by every means. This, together with self-control, is the grandest results of Knowledge.

10. One should control those two passions with his whole heart. They appear for killing one's greatest good.

11. One should always protect his prosperity against his anger; his penances from pride; his knowledge from honor and disgrace; and his soul from mistakes.

12. That intelligent man, O twice-born one, who does all acts without seeking for fruits, whose entire riches exist for purposes of charity, and who performs the daily Homa, is a real Renouncer. One should be like a friend to all creatures, standing aloof from all acts of injury.

13. One should, without taking any gifts, by the help of his own intelligence, completely control his passions. One should live in his self where there is no grief. One would then have no fear in this world and attain to a fearless region in the next world.

14. One should live always practising penances, and with all passions completely controlled; observing the vow of silence, and with soul concentrated on itself; desirous of conquering the senses, and unattached.

15. All things that can be perceived by the senses are designated Manifest. One should seek to know all, howevever, that is Unmanifest, that is beyond the perception of the senses, that can be ascertained only by the subtile senses.

16. If there is no faith, one will never attain to that subtile sense. One should, therefore, cherish faith. The mind should be associated with Prana, and Prana should then be held within Brahma.

17. One may secure immersion in Brahma, by withdrawing oneself from all attachments. There is no necessity of minding any other thing. A Brahmana can easily attain to Brahma by the road of Renunciation. The marks of a Brahmana are purity, good conduct and universal benevolence.

CHAPTER CXC.

(MOKSHADHARMA PARVA).—*Continued.*

Bhrigu said:—

1. Truth is Brahma; truth is Penance; it is Truth which Creates all creatures. Truth sustains the entire universe and it is with the help of Truth that one goes to Heaven.

2. Untruth is only another shape of Darkness. It is Darkness that leads downwards. Those who are possessed by Darkness, cannot see the bright regions of Heaven.

3. It has been said that Heaven is Light and that Hell is Darkness. The creatures living in this world may obtain both Heaven and Hell.

4. In this world also, Truth and Untruth bring on contray action and contrary indications, such as Righteousness and Unrighteousness, Light and Darkness, Pleasure and Pain.

5. Amongst these, Truth is Righteousness; Righteousness is Light; and Light is

Happiness. Likewise, Untruth is Unrighteousness; Unrighteousness is Darkness; and darkness is Sorrow or Misery.

6. Seeing that the world is stricken with physical and mental pain and with pleasures are that sure to end in misery, the wise never suffer themselves to be stupefied.

7. A wiseman will try to rescue himself from sorrow. The happiness of living creatures is fragile both here and hereafter.

8. The happiness of creatures that are possessed by Darkness disappears like the effulgent of the Moon when possessed by Rahu.

9. Happiness is of two sorts, *viz*, phisical and mental. The visible and invisible fruits of action, both this and the other world, are described for the sake of happiness. There is nothing more important than happiness among the fruits of the threefold objects of life. Happiness is desirable. It is an attribute of the Soul. Both Virtue and Profit are sought for it. Virtue is its origin. This, indeed, is its origin. The end of all acts is the attainment of happiess.

Bharadawajas said:—

10. You have said that happiness is the greatest object. I do not undestand this. This attribute of the soul which you desoribe as so desirable, is not sought by the Rishis who are engaged in something promising a greater reward. We have heard that the Creator of the three worlds, *viz.*, the powerful Brahman, lives alone, observing the vow of celibacy. He never seeks happiness which is obtained from the gratification of desire. Also, the divine Master of the universe, the lord of Uma, reduced Kama (god of love) to ashes. Therefore, we say that happiness is not sought by great people. Nor does it seem to be a high attribute of the Soul. I cannot believe what your divine self has said, *viz*, that there is nothing superior to happiness. It is merely a commonplace cant of the world that, there are two sorts of consequences of our acts, *viz.*, the origin of happiness from good acts and of sorrow from sinful deeds.

Bhrigu said:—

11. The following is said on this topic: from Untruth originates Darkness. Those who are possessed by Darkness pursue only Unrighteousness and not Righteousness, being influenced by anger, cupidity, malice, falsehood, and similar evils. They never enjoy happiness either in this world or in the next. On the other hand, they are assailed by various sorts of disease and pain and trouble. They are also tortuted by Death, imprisonment, and various other punishments, and by the sorrows originating from hunger, thirst and toil. They also suffer from endless physical troubles that originate from rain and wind and burning heat and excessive cold. They also suffer from numerous mental grief caused by loss of wealth and separation from friends, as also by griefs caused by decrepitude and death.

12. Those who are free from all these sorts of physical and mental sufferings, know what happiness is.

13. These evils do not exist in heaven. There sweet breezes blow. In heaven there is also external fragrance. In heaven there exists no hunger, no thirst, no decrepitude, no sin.

14. In heaven there is perpetual happiness. Both happiness and misery exist in this world. In hell there is only misery. Happiness is, therefore, the greatest object of acquisition.

15. The Earth gives birth to all creatures. Females partake of her nature. The male animal is like Prajapati himself. The seminal fluid, it should be known, is the creative energy.

16. In days of yore thus did Brahman ordain that the creation should go on. Each, by his own deeds, obtain happiness and misery.

CHAPTER CXCI.

(MOKSHADHARMA PARVA).—*Continued.*

Bharadwaja said:—

1. What is the fruit of gift? What of Righteousness? What of conduct? What Penances duly performed? What of the study and recitation of the Vedas? And what of pouring libations upon the fire.

Bhrigu said:—

2. Sin is dissipated by pouring libations on the sacred fire. One comes by blessed peace of mind, by study of the Vedas. One acquires pleasures and objects of enjoyment, by gift. One winesblissful heaven, by Penances.

3. Gift is said to be of two sorts: gifts for the other world, and those for this. Whatever is given to the good yields fruits to the giver in the other world.

4. Whatever is given to those that are not good yields fruits in this world. The fruits of gifts are proportionate to the gifts offered.

Bharadwaja said:—

5. What duties should be performed by whom? What also are the charateristic marks of duty? How many kinds of duty are there? You should tell me these.

Bhrigu said:—

6. The wise men who are engaged in performing the duties laid down for them, acquires heaven as their reward. By doing otherwise people are sullied with the sin of folly.

Bharadwaja said:—

7. You should tell me about the four modes of life that were formerly laid down by Brahman, also the practices enjoined for each of them.

Bhrigu said:—

8. In days of yore, the divine Brahman, for the behoof of the world, and for the protection of righteousness, laid down four modes of life. Of them, to live in the house of the preceptor is the first (in order of time). In this mode of life one should have his soul cleansed by purity of conduct, by Vedic rites and by restraints and vows and humility. He should adore the morning and evening twilights the Sun, his own consecrated hearth, and the gods. He should shake off procrastination and idleness. He should purify his soul by saluting his preceptor, by studying the Vedas, and by attending to his preceptor's instructions. He should perform his ablutions thrice.

9. He should lead a life of celibacy; attend to his consecrated hearth serve his preceptor dutifully; daily go out for alms and give ungrudgingly to his preceptor the whole of what is got in alms. Carrying out willingly the behests of his preceptor, he should be ready to receive such Vedic instruction as his preceptor may give him as a favour. There is a verse on this subject: That Brahmana who receives his Veda by attending reverentially upon his preceptor, attains to heaven and acquires the fruition of all his desires.

10. Next comes the life of a householder. We shall explain to you all the pious acts and characteristic marks of that mode. This mode of life is ordained for those who, having lived the full term in the preceptor's house, return home, who are of pious conduct, who wish the fruits of a virtuous life with their wives. In it exist Virtue, Profit and pleasure. It is (thus) suited to the cultivation of the three-fold objects of life. Acquiring riches by irreproachable acts, or with wealth of great efficacy which is got from recitation of the Vedas, or living upon means followed by the regenerate Rishis, or with the produce of mountains and mines, or with the wealth of offerings made in sacrifices and on the finish of vows and other observances, and those made to gods, the householder should lead this mode of life. That mode of life is considered as the root of all the others. Those who live in the houses of preceptors, those who lead lives of mendicancy, and others who observe vows and restraints, derive from this mode the means they live upon, the offerings they make to the departed manes and the gods, and, in short, their entire support.

11. The third mode of life is called the Vanaprastha or life in forest. Those that lead it, need not keep in store wealth and articles. Living upon good food, and engaged in the study of the Vedas, generally those pious and god men walk over the Earth for visiting the sacred shrines and various other kingdoms. Standing up, advancing forward, sweet and sincere speeches, gifts according to the means of the giver, offer of seats and beds of the best sort, and presents of excellent viands, are some of the means for showing them regard.

12. There is a verse on this subject. If a guest goes away from a house with expectations not fulfilled, he is supposed to take away the merits of the householder and transfer to the latter all his sins.

13. Then again in the domestic mode of life the gods are propitiated by sacrifices and other religious rites: the departed manes by the performances of obsequial rites; the Rishis by the study of the Vedas, by listening to the instructions of preceptors, and by getting by heart the scriptures; and lastly the Creator by begetting children.

14. There are two verses on this subject. One following this mode of life, should address all creatures with words of affection, and pleasant to the ears. To give pain, to inflict tortures, and use harsh words, are all censurable.

15. Insult, pride, and, deceit, also should be avoided. Abstention from injury, truth, and absence of anger, yield the merit of penances in all the modes of life.

16. These are allowed in a house-holder's life, *viz.*, the use and enjoyment of

garlands, ornaments, dresses, perfumed oils and scents, enjoyment of pleasures accruing from dancing and music both vocal and instrumental, and all pleasant sights and scenes; the enjoyment of various kinds of foods and drinks belonging to best kinds of edibles, *viz.*, those that are swallowed, those that are lapped, those that are drunk, and those that are sucked; and the enjoyment of pleasures derivable from sports and all sorts of amusement and the gratification of desires.

17. That man who following this mode of life seeks to acquire the three-fold objects of life (*viz.*, Religion, Profit, and Pleasure) as well as Emancipation,—the great end of the three qualities of Goodness, Darkness and Ignorance, enjoys great happiness in this world and at last attains to the end reserved for virtuous and good persons.

18. Even that householder who satisfies the duties of his life by following the practice of picking up fallen grains of corn from the lines of fields and who gives up sensual pleasure and attachment to action, does not find it difficult to acquire heaven.

CHAPTER CXCII.

(MOKSHADHARMA PARVA).—*Continued.*

Bhrigu said:—

1. Hermits in order to acquire virtue, sojourn to sacred waters and rivers and springs, and practises penances in solitary and secluded forests abounding with deer, buffaloes, boars, tigers and wild elephants. They forsake all sorts of raiments and food and enjoyments which people in society like. They live abstemiously upon wild herbs, fruits, roots and leaves of various kinds. The naked Earth is their seat. They lie down on the bare earth or rocks or pebbles or gravel or sand or ashes. They are clad in grass and animal skins and barks of trees. They never shave their heads and beards or pare their nails. They perform their ablutions at regular times. They pour unfailingly libations on the ground, and on the sacred fire at the proper time. They enjoy no rest till they finish their daily collection of the sacred fuel and sacred grass and flowers and till they have swept and cleansed (their sacrificial altars). They bear without any concern cold and heat and rain and wind, and, therefore, the skin of their bodies is cracked all over; and for performing various kinds of rites vows and acts, their flesh, blood, skin and bones become greatly reduced. Gifted with great patience and calmness, they live, always practising the quality of Goodness.

2. That person who, with controlled soul, follows such duties originally laid down by regenerate Rishis, consumes all his sins like fire and acquires blissful regions for themselves which are so difficult of attaining.

3. I shall now describe the conduct of the Parivrajakas, which is as follows: alienating themselves from attachment to the sacred fire, wealth, wife and children, and robes, seats, beds, and such other objects of enjoyment, and snapping the fetters of affection, they walk about, regarding with an equal eye a clump of earth or rock and gold. They never think of acquiring or enjoying the three-fold objects of life. They regard impartially foes and friends and neutrals or strangers. They never injure, in thought, word, or deed, immobile objects, or creatures that are viviparous, or oviparous, or born of filth, or called vegetables. They have no homes. They roam over hills and mountains, upon shores of rivers or oceans, under shades of trees, and among temples of gods. They may go to towns or villages for living. In one town, however, they should not live for more than five nights, while in the same village they should not live for more than one night. Entering a town or a village, they should, for maintaining their life, go to the houses of liberal Brahmanas only. They should never ask for any alms but accept what is put into the bowls they carry. They should free themselves from lust, anger, pride, cupidity, delusion, miserliness, deceit, slander, vanity, and injury to creatures.

4. There are some verses on this subject:—that person who, observing the vow of silence roams without giving any creature cause of fear, is never filled with any fear himself by any creature.

5. That learned person who performs the Agnihotra with the help of the fire that is in his own body, who pours libations into his own mouth and upon the fire that is in his own body,—acquires endless blissful regions on account of that fire having been fed with such libations acquired by a life of mendicancy.

6. That twice-born person who observes in the aforesaid way this mode of life having Liberation for its end, with a pure heart and understanding, attains to Brahma after the manner of a tranquil ray of light that is not fed by any burning fuel.

Bharadwaja said :—

7. Beyond this region there is a region of which we have heard but never seen. I wish to know all about it. You should describe it to me.

Bhrigu said :—

8. Towards the north on the other a side of Himavat, which is sacred and full of merit, there is a sacred, blessed, and highly desirable region. That is called the other world.

9. The men who dwell in that region are righteous in act, pious, of pure hearts, freed from cupidity and errors of judgment, and not subject to miseries of any sort.

10. That region is, equal to heaven, possessed of excellent attributes. Death comes there at the proper time. Diseases never attack the inhabitants.

11. Nobody looks for the wives of other people. Every one is devoted to his own wife. These people do not assail or kill one another, or covet one another's things. There is no sin or doubt.

12. There the fruits of all sacred rites are visible. There some enjoy seats and best sorts of drinks and food, and live within palaces and mansions.

13. There some, bedecked with ornaments of gold, surround themselves with every article of enjoyment. There are again, some that eat very sparingly for only keeping body and soul together.

14. There some, with great exertion, try to suppress the vital airs. Here some men are devoted to righteousness, and some addicted to deceit. Some are happy and some, wretched; some are poor and some, rich.

15. Here are to be found exhaustion, and fear, and delusion and painful hunger. Here cupidity for wealth is also seen, a passion that stupefies even the learned,

16. Here various opinions are advanced by those who do virtuous or sinful deeds. That wise man who knows all those opinions which may be divided into two sorts, is never sullied by sin.

17—18. Deceit with fraud, theft, slander malice, oppression, injury, treachery, and untruth, are vices which destroy the merit of one's penances. A learned man however, who avoids them, find the merit of his penances multiplied.

19. Here there is much thought about fair and sinful acts. This region where we live is the field of action. one reaps the fruits of his actions, according to the life he has led.

20. Here, in days of yore, the very Creator and all the gods having performed proper penances, with the Rishis became cleansed and attained to Brahma.

21—22. The northern part of the Earth is highly auspicious and sacred. People of our region (who perform fair deeds or show regard for Yoga, are born in that region. Others are born in the intermediate species. Some again, when their lease of life run out, become lost on Earth.

23. Engaged in feeding upon one another and sullied by cupidity and delusion, these men return to this very region without being able to go to that northern region.

24. Those wise men who with vows and observing Brahmacharyya listen with reverence to the instructions of preceptors, can learn the ends reserved for all classes of men.

25. I have now described to you briefly the duties laid down by Brahman. He, indeed, is an intelligent man who knows what is righteousness and its opposite in this world.

Bhishma said :—

26. Thus, O king, did Bhrigu speak the highly energetic Bharadwaja. Of highly virtuous soul the latter became filled with wonder and adored the great sage with veneration.

27. Thus, O king, the origin of the universe has been described fully to you. What, O you of great wisdom, do you wish to hear after this.'

CHAPTER CXCIII.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhisthira said:—

1. "I think, O grandfather, that you know everything. O you, who are conversant with duties, I wish to hear you describe to me, O sinless one, the ordinances about conduct."

Bhishma said :—

2. Those are called wicked men who are of bad conduct, of bad acts, of wicked understanding, and great rashness, or wicked men. The good are distinguished by purity of conduct and habits.

3. They are good men who never answer calls of nature on the high roads, in cowpens, or in fields filled with paddy.

4. One should, having finished the necessary rites, perform his ablutions in river-water and gratify the gods with oblations of water. This is the duty of all men.

5. The Sun-god should be always adored. One should not sleep after sun-rise. Morning and evening the prayers should be said, sitting with face turned towards the East and towards the West respectively.

6. One should, washing the five limbs, eat silently with face turned towards the East. One should never speak of the food which he is to eat. One should eat food which is good to the taste.

7. One should, after eating, wash his hands and rise. One should never go to sleep at night with wet feet. The divine Rishi Narada said that are these marks of good conduct.

8. One should every day go round a sacred place, a bull; a sacred image, a cowpen, the crossing point of four roads, a pious Brahmana, and a sacred tree.

9. One should make no distinctions between his guests and servants and kinsmen in matters of food. To treat servants equally in this matter is highly spoken of.

10. Eating morning and evening is an ordinance of the gods. It is not sanctioned that one should eat at any intermediate period. He who eats according to this rule gains the merit of a fast.

11. One should pour libations, at the hours fixed for Homa, on the sacred fire. Without wishing to know other people's wives, the wise man who seeks his own wife in her season, acquires the merit of Brahmacharyya.

12. The remnants of a Brahmana's food are like nectar. They are like the mother's milk. People highly value those remnants. The good, by eating them, attain to Brahma.

13. He who pounds turf to clay or he who cuts grass, or he who uses his nails only for taking food, or he who always lives on the residue of Brahmana's dishes, or he who acts, actuated by desire for reward, has not to live long in the world.

14. One who has abstained from meat, should not take meat even if it be sanctified with Mantras from the Yajurveda. One should also avoid the flesh of the vertebral column and the flesh of animals not killed in sacrifices.

15. One should never make his guest to fast, whether at his own house or in a strange land. One should, having obtained alms, offer them to his elders.

16. One should offer seats to his elders and respectfully bow to them. One obtains long life, fame, and prosperity, by adoing his elders.

16. One should never see the Sun at the moment of rising, nor should one gaze at a naked woman who is another man's wife. Living with one's wife (in her season) is not sinful, but it is an act that should always be done secretly.

17. The heart of all sacred places and shrines is the Preceptor. The heart of all pure and cleansing things is Fire. All acts done by a good and pious person are good and praiseworthy, including even the touching of the hair of a cow's tail.

19. One should make polite enquiries every time he meets with another. One should salute Brahmanas every morning and evening.

20. In temples of gods, amid cows, in performing the rites of religion sanctioned for Brahmanas, in studying, the Vedas, and in eating, the right hand should be raised.

21. The adoration of Brahmanas, morning and evening, according to due rites, yields great merit. Through such worship the stock of the merchant, and the produce of the agriculturist, become profuse. The produce of all sorts of corn and the supply of all articles of enjoyment also become profuse.

22. One should say, while giving food to another,—'Is it sufficient?' One should ask, when presenting drink,—Will it please?—One should ask, when giving sweetened milk and rice, or sugared gruel of barley, or milk with sesame or pease, —Has it fallen?—People should repectfully adore Brahmanas, after shaving, after spitting, after bathing, and after eating. Such adoration is sure to grant longlife to sickly men.

24. One should not pass urine with face turned towards the Sun, nor should one see his own excreta. One should not lie on the same bed with a woman, nor eat with her.

25. One should never Thou-Thee their elders, while addressing them, nor take their names. Thou-,thee-,ing, or taking of names, is only allowable in addressing inferiors or one's compeers.

26. The hearts of sinful men betray the sins committed by them. Those sinful

men who conceal their conscious sins from good men meet with destruction.

27. Only ignorant fools try to conceal the sins which they commit knowingly. It is true that men do not see those sins, but the gods see them.

28. A sin concealed by another sin begets fresh sins. Again, an act of merit increases the merit, if concealed by an act of merit. The acts of a virtuous man always follow Virtue.

29. A man shorn of understanding never thinks of the sins committed by him. Those sins, however, overtake the doer who has disregarded the scriptures. As Rahu comes to Chandra, those sinful acts come to the foolish man.

30. The objects that are set apart with expectation are hardly enjoyed. Such storing is never spoken highly of by the wise, for death waits for no one.

31. The wise hold that the righteousness of all creatures is a quality of the mind. One should, therefore, in his mind, do good to all.

32. One should practise virtue alone. In the practice of virtue one need not seek the help of others. If one follows only the ordinances of the scriptures, what can a companion do.

33. Righteousness is the origin of mankind. Righteousness is the nectar of the gods. After death, men enjoy, through Righteousness, eternal felicity.'

CHAPTER CXCIV.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhishthira said:—

1. "Tell me, O grandfather, what and of what nature is that which passes by the name of Adhyatma (spiritual) and which is laid down for every person.

2. O you who are acquainted with Brahma, whence has this universe, consisting of mobile and immobile objects, been created? When universal dissolution sets in, to whom does it go? You should describe this subject to me."

Bhishma said:—

3. 'This Adhyatma, O son of Pritha, that you ask me about, I will presently describe. It is, O son, highly agreeable and productive of great happiness.

4. Great teachers have (before this) described the Creation and the Destruction (of the universe). Knowing those truths, a person may acquire, even in this world, great satisfaction and happiness. Such knowledge also bring on the acquisition of great fruits, and it is highly beneficial to all creatures.

5. Earth, air, space, water, and light as the fifth, are considered as Great Creatures. These form both the origin and the destruction of all created objects.

6. To Him from whom these great primal elements spring, they return again and again, severing themselves from all creatures like the waves of the ocean.

7. As the tortoise extends its limbs and withdraws them again, so the Supreme Soul creates all objects and again withdraws them into Himself.

8. The Creator places the five primary elements in all created objects in different proportions. The living creature, however, does not mark it.

9. Sound, the organ of hearing, and all holes,—these three,—originate from Space. Touch, action, and skin are the three-fold attributes of the Wind.

10. Form, eye, and digestion are the three-fold attributes of Fire or Energy. Taste, all liquid secretions, and the tongue are the three attributes of Water.

11. Smell, the nose, and the body are the three properties of Earth. The great elements are five. The mind is the sixth.

12. The senses and the mind, O Bharata, are the organs through which the cognition of a living creature is made. The seventh is the understanding; and the eight his the Soul.

13. The senses are for perceiving; the mind creates uncertainty. The understanding brings all knowledge to cerainty. The Soul exists as a witness.

14. All that is above the two feet, all that is behind, and all that is above, are witnessed by the Soul. Know that the Soul permeates the entire being without left vacant.

15. All men should know fully the senses, the mind and the understanding. The three universal tendencies or qualities called Goodness, Darkness and Ignorance, exist, dependent on the senses, the mind, and the understanding.

16. Man, by understanding with the help of his intelligence, the manner in which creatures come and leave the world, is sure to attain by and by to steadfast peace.

17. The three qualities lead the understanding to worldly attachments. In this matter, the Understanding is identical with the Senses and the Mind. The Understanding, therefore, is identical with the six (the five senses and the mind), and also with the objects cognised by it. When, however, the Understanding is destroyed, the three qualities cannot produce action.

18. This universe of mobile and immobile objects consists of that Intelligence. It is from that Intelligence that everything originates and it is into it that everything subsides. The scriptures point out, therefore, that everything is a manifestation of Intelligence.

19. That by which one hears is the ear. That by which one smells is called the organ of smell, and that by which one distinguishes the tastes is called the tongue.

20. One acquires perception of touch by the skin that covers the body. That which is called the Intelligence undergoes changes. When the intelligence desires anything it is called Mind.

21. The foundations of the Intelligence are five in number, each serving a different purpose. They are called the senses. The invisible principle, *viz.*, Intelligence, Depends on them.

22. The Intelligence that exists in a living creature embraces the three qualities. Sometimes it obtains happiness and sometimes misery.

23. Sometimes it becomes shorn of both joy and misery. Thus the Intelligence exists on the minds of all men.

24. Sometimes the Intelligence, which is made up of the three qualities, transcends them (by Yoga), like the Ocean, with his surges, transgressing his high continents.

25. That Intelligence which transcends the three qualities exists in the mind in a pure state, of (unmodified) existence alone. The quality of Darkness, however, that leads to action, soon pursues it.

26. At that time the Intelligence sets all the senses to action. The properties of the three are these: happiness dwells in Goodness; sorrow in Darkness; delusion in Ignorance.

27. All the states of the mind are included in the three qualities. I have now, O Bharata, described to you the course of the understanding.

28. An intelligent man should control all his senses. The three qualities of Goodness, Darkness and Ignorance are always attached to living creatures.

29. Three kinds of intelligence also are seen in every creature, *viz.*, that which depends upon Goodness, that upon darkness, and that upon Ignorance, O Bharata.

30. The quality of Goodness brings happiness; the quality of Darkness produces sorrow; and if these two combine with the quallty of Ignorance then neither happiness nor sorrow is produced.

31. Every state of happiness that appears in the body or the mind is due to the quality of Goodness.

32. A disagreeable state of sorrow to oneself, is due to nothing but the quality of Darkness. One should never think of it in fear.

33. That state, which is full of delusion and error, and for which one knows not what to do, which is unascertainable and unknown, should be regarded as belonging to the quality of Ignorance.

34. Joy, satisfaction, delight, happiness, tranquillity of heart, these are the properties of the state of Goodness. Man sometimes acquires a portion of them.

35. Discontent, heart-burning, grief, cupidity, vindictiveness, are all marks of darkness. They are seen with or without sufficient causes for producing them.

36. Disgrace, delusion, error, sleep and stupefaction, that befall one through excess of ill-luck, are various properties of the state of Ignorance.

37. That person whose mind is far-reaching, capable of going on all directions, not confident about acquiring the objects it desires, and well-controlled, is happy both here and hereafter.

38. Mark the differencece between those two subtile things, *viz.*, Intelligence and the Soul. One of these *viz.*, Intelligence) displays the qualities. The other *viz.*, the Soul) does nothing of the kind.

39. A gnat and a fig may be seen to be united with each other. Though united, each, however, is separate from the other.

40. Likewise, Intelligence and Soul, though different from each other, by their respective natures, yet they may always be seen to exist in a state of union. A fish and water exist together. But each, however, is different from the other. The same is the case with Intelligence and Soul.

41. The qualities do not know the Soul, but the Soul knows them all. The Soul is the spectator of the qualities and consider them all as emanating from itself.

42. Acting through the senses, the mind, and the understanding which is the seventh, all of which are inactive and have no self-consciousness, the Soul discovers the objects like a lamp showing all objects around it by shedding its rays through an opening in the covering.

43. The understanding or Intelligence creates all the qualities. The Soul only sees them. Such is certainly the connection between the Intelligence and the Soul.

44. There is no resort of either Intelligence or Soul. The understanding creates the mind, but never the qualities.

45. When the Soul, by means of the mind, sufficiently controls the rays that proved from the senses, it is then that it becomes visible (to the Understanding) like a lamp burning within a cover.

46. That person who renounces all ordinary acts, practises penances, devotes himself to study the Soul, taking a delight in it, and regards himself as the Soul of all creatures, acquires a supreme end.

47. As an acquatic bird while moving over the waters, is never wetted, so does a wise person move among creatures.

48. One should act in the world, by the help of his intelligence, in this way, without grief, without joy, without distinction of personality, for all, and shorn of malice and envy.

49. One living in this way creates the qualities (*i. e.*, transcends them), like a spider creating threads. The qualities should, indeed, be considered as the threads of the spider.

50—51. Some say that the qualities of such men are not lost. Some say that they are all lost. Those who say that they are not lost rely upon the *Shrutis*, which do not contain any declaration to the contrary. They, however, who say, that the qualities are all lost rely on the *Smritis*. One should taking into consideration both these opinions, judge as to which of them is right.

52. One should thus solve the knotty question which is capable of shaking the understanding by doubt, and thereby acquire happiness. When that doubt will be removed, one will no longer have to grieve.

53. Men of impure hearts may by knowledge acquire success like persons plunging in a full river purifying themselves of all dirts.

54. One who has to get over large river, does not feel happy at only seeing the other shore. If the case were otherwise, (*i.e.*, if by merely seeing the other shore he could reach it) then might one become happy. It is quite different with one acquainted with ruth. The Tmere knowledge of Truth will give him happiness. As soon as such knowledge begins to fructify, the person may be considered to have reached the other shore. They who thus know the Soul as freed from all worldly objects and is but the One, are said to acquire high and excellent knowledge.

55. By knowing the origin and the end of all creatures, a person which is such, and by thinking upon the subject, a person by and by obtains infinite felicity.

56. He who has understood the threefold objects and reflecting upon it, casts it away, succeeds by Yoga to see the Truth and secure perfect happiness.

57. The Soul cannot be seen unless the senses, which are set on various objects and are difficult of being controlled, be all duly restrained.

58. He who knows this, is really wise. What other mark is there of a wise man? Acquiring this knowledge, intelligent men considered themselves to be crowned with success.

59. That which strikes the Ignorant with fear can never create fear in persons of Knowledge. There is no higher end for anybody than Liberation. The sages say that on account of the excess or otherwise of good qualities, differences are seen regarding the degree of Liberation.

60. A person succeeds, by acting without expecting fruits, (by those acts) in destroying his pristine sinful acts. To a wise man, the acts of a former life and those of this life also, do not yield any disagreeable result. But how can acts, if he continues to be engaged in them, bring about what is agreeable (*viz.*, Liberation.)

61. People blame a person who is possessed of lust, envy, and other evil passions). Those vices draw the person down in his next life into various sorts of inferior births.

62. Mark attentively the vicious in this world who grieve exceedingly for the loss of their possessions. See also those who are gifted with judgment and who never grieve when placed in similar circumstances! Those who are conversant with both, deserve to be called truly wise.'

CHAPTER CXCV.

(MOKSHADHARMA PARVA.)—*Continued.*

Bhishma said:—

1—2. 'I shall now, O son of Pritha, describe to you the four kinds of Yoga meditation. Obtaining a knowledge of the same, the great Rishis, attain to eternal success even in this world. Pleased with knowledge, with hearts engaged in Liberation, and conversant with Yoga, great Rishis, act in such a way that their Yoga meditation may get on properly.

3. O son of Pritha, being freed from the faults of the world, these are not born again. Freed from liability to re-birth, they live in their sate of original purity.

4. Freed from the influence of all pairs of opposites (such as heat and cold, joy and sorrow, etc.), ever existing in their own (pure) state, freed (from attachments), never accepting anything (in gift), they live in places separated from their wives and children, without others with whom disputes may arise, and favorable to perfect tranquillity of heart.

5. There restraining speech, such a person sits like a piece of wood, killing all the senses, and with mind immersed in the Supreme Self by the help of meditation.

6. He has no preception of sound through the ear; no perception of touch through the skin no perception of form through the eye; no perception of taste through the tongue.

7. He has no perception also of scents through the organ of smell. He would, immersed in Yoga and meditation, renounce all things.

8. Possessed of great energy of mind, he has no desire for anything that works up the five senses. The wise man, then should, withdrawing his five senses into the mind, fix the unstable mind with the five senses (into the Intellect).

9. The Yogin should, possessed of patience, fix his mind which always wanders, so that his five gates may be made firm regarding things that are themselves unstable. He should, in this sky of the heart, fix his mind into the path of meditation, making it independent of the body or any other refuge.

10. I have spoken of the path of meditation as the first, since the Yogin has first to destroy his senses and the mind.

11. The mind, which constitutes the sixth, when thus controlled, tries to flash out like the capricious and fickle lightning playing among the clouds.

12. As a drop of water on a leaf is unstable and moves about on all sides, so becomes the Yogin's mind when first fix on the path of meditation.

13. When fixed, for some time the mind stays in that path. When, however, it goes astray again into the path of the wind, it becomes as fleet as the wind.

14. The person who has mastered the science of Yoga,—without losing his heart by this, never regarding the loss of the toil undergone, shaking off idleness and malice,—should, again, direct his mind to meditation.

15. When one oberving the vow of silence, begins to set his mind on Yoga, then discrimination, knowledge, and power to avoid evil follow him in the trail.

16. He should, though disturbed by the fickleness of his mind, fix it in meditation. The Yogin should never despair, but seek own his well-being.

17—19. As when drenched with water, a mass of dust or ashes or of a burnt cow-dung, does not seem to be soaked, as it remains dry if drenched partially, and requires continued drenching before it becomes thoroughly soaked, so should the Yogin gradually control all his senses. He should gradually withdraw them (from all objects). The man who acts thus succeeds in controlling them.

20. One succeeds, O Bharata, by directing one's mind and senses to the path of meditation, in controlling them perfectly by steadfast Yoga.

21. The happiness that he feels who has succeeded in controlling his mind and senses is such that its like can never be experienced through Exertion or Destiny.

22. Enjoying such felicity, he continues to find pleasure in the act of meditation. Yogins, attain, in this way, to the highly blessed state of Nirvana.'

CHAPTER CXCVI.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhisthira said:—

1. "You have described the four modes of life and their duties. You have also

spoken of the duties of kings. You have recounted many histories of various kinds and on various subjects.

2. I have also heard from you, O you of great intelligence, many discourses about morality. I have, however, one doubt. You should remove it.

3. I wish, O Bharata, to hear of the fruits which silent Reciters of sacred Mantras acquire. What are the fruits that have been shorn for such men? What is that region to which they repair after death?

4. You should, also, O sinless one, tell me all the rules that have been laid down regarding such silent recitation? When the word Reciter is uttered, what shall I understand by it? Is such a man to be considered as following the ordinances of Vedanta or Yoga or Work.

5. Or, is such a man to be considered as following the oridnances of (mental) sacrifices? How is the path of the Reciters to be called? You possess universal knowledge. Tell me all this."

Bhishma said:—

6. 'Regarding it is cited the old history of Yama, Time and a certain Brahmana.

7. Sages who knows the means of attaining to Liberation have spoken of two methods, *viz.*, the Vedanta and the Yoga. Amongst these, in the Vedanta System Renunciation has been described as the result of silent recitation. The declarations of the Vedas hold that absent of rites, yields tranquillity, and secures Brahma.

8. Indeed, the two paths pointed out by sages bent on acquiring what is for their well-being *viz.*, Vedanta and Yoga, are such that they are both concerned and again unconcerned (with silent recitations.)

9—11. I shall now explain the manner in which silent recitation is connected (with each of the two paths) and the cause. In both, as in the case of silent recitation, it is necessary to subdue the senses and fix the mind (after withdrwal from external objects; as also to have truth, keeping up of the (sacred) fire, residence in solitude, meditation, penance, self control, forgiveness, benevolence, self-restriction of food, withdrawal from worldly attachments, the absence of garulousness, and tranquillity. These form a Sacrifice in acts. Listen now to the course which consists of abstention (from acts).

12. I will presently describe the manner in which the acts of the reciter observing the vow of Brahmacharyya may cease. Such a person should behave in every way according to what has been (already) said by me.

13. Follow the path of abstention, he should try to do away with his dependence on both the External and the Internal.

14. Sitting on Kusha grass, with Kusha in hand, and binding his hairs with Kusha, he should surround himself with Kusha and have Kusha for robes.

15. He should, bowing to all earthly matters, take leave of them and never think of them. He should, acquiring equanimity of mind, fix his mind on the mind itself.

16. He should, reciting the highly beneficial verse (*viz.*, the Gayatri), meditate with the help of his intellect on Brahma alone. Afterwards he should even leave off that, being then absolutely immersed in contemplation.

17. His dependence on the efficacy of the Gayatri which he recites, will give him this concentered contemplation. He attains by penances to purity of soul, and self-control, and cessation of hatred and desire.

18. Freed from attachment and delusion, being above the influence of all pairs of opposites, he never grieves and never suffers himself to be attracted towards worldly objects. He does not consider himself as the actor nor as the enjoyer or sufferer of the fruits of his acts.

19. He never, out of selfishness, fixes his mind on anything. Without being engaged in the acquisition of wealth, he abstains also from disregarding or insulting others, but not from work.

20. The work in which he is engaged is that of meditation; he is devoted to meditation, and seeks meditation. By meditation he acquires concentered contemplation, and then gradually leaves off meditation itself.

21. He enjoys, in that state, the happiness which follows Renunciation. Having thoroughly controlled his desires, he casts off his life-breaths and merges into the Brahmic body.

22. Or, if he does not desire to merge into the Brahmic body, he at once goes upwards into the region of Brahma and is never born again.

23. Having become tranquillity's self, and being freed from all sorts of calamity, such a person, by depending upon his own intelligence, attains to that Soul which is pure and immortal and which is without a stain.'

CHAPTER CXCVII.

(MOKSHADHARMA PARVA).—
Continued.

Yudhisthira said :—

1. "You have described the very high end to which the Reciters attain. I beg to enquire whether this is their only end or there is any other to which they attain."

Bhisma said :—

2. 'Listen with rapt attention, O powerful king, to the end that silent Reciters attain, and to the various kinds of hell into which they sink, O foremost of men.

3. That Reciter who does not at first act according to the rules which have been laid down, and who cannot complete the ritual or course of discipline laid down, has to go to hell.

4. That Reciter who work without faith, who is not contented with his work, and who takes no pleasure in it, forsooth, goes to hell.

5. They who follow the ritual with pride in their hearts, all go to hell. That Reciter who insults and disregards others has to go to hell.

6. That man who makes silent recitation under the influence of stupefaction and from desire of fruit, acquires all those things which he seeks at heart.

7. That Reciter who seeks at heart the supreme power of Yoga, has to go to hell and never becomes freed from it.

8. That Reciter who makes recitation under the influence of attachments, obtain those objects which he seeks for.

9. That Reciter of wicked understanding and uncleansed soul who engages in work with an unstable mind, obtains an unstable end or goes into hell.

10. That Reciter who is not gifted with wisdom and who is foolish, becomes stupefied or deluded ; and for such delusion has to go to hell where he is obliged to grieve.

11. If a person even of fixed heart, determining in to complete the discipline, makes recitation, but fails to come to the end, for his having freed himself from attachments by a violent stretch without genuine conviction of their worthlesssness of harmful character, he also has to go to hell.'

Yudhishthira said :—

12. "When the Reciter attains to the essence of that which exists in its own nature, which is Supreme, which is beyond description and comprehension, and which dwells in the syllable OM forming the subject of both recitation and meditation, why is it that they have a gain to take birth in embodied forms ?"

Bhishma said :—

13. 'Reciters, for want of true knowledge and wisdom, go to various descriptions of hell. The discipline followed by Reciters is surely very superior. These, however, that I have spoken of are their weak points.'

CHAPTER CXCVIII.

(MOKSHADHARMA PARVA).—
Continued.

Yudhishthira said :—

1. "Tell me what sort of hell is obtained by a Reciter ? I am curious, O king, to know this. You should describe this subject to me."

Bhishma said :—

2. 'You have originated from a portion of the god of righteousness. You are by nature observant of righteousness. Listen, O sinless one, with undivided attention, to these words having righteousness for their root.

3—6. Those regions that are owned by the great gods, that are of various aspects and colours, of various descriptions and productive of various fruits, and that are of great excellence, those cars again that move at the desire of the riders, those beautiful palaces and hells, those various pleasure-gardens decorated with golden lotuses, those regions that belong to the four Regents and Shukra and Vrihaspati and the Maruts and Vishwedevas and Saddhyas and the Ashwins, and the Rudras and the Adityas and the Vasus, and other dwellers of heaven, are, O sire, spoken of as hells, when compared with the region of the Supreme Self.

7—8. The region last spoken of is shorn of fear, increate, without pain of any sort, without any agreeable or disagreeable element, beyond the reach of the three qualities, freed from the eight things (*viz.*, the five primal elements, the senses, the mind, and the intellect), without the three (distinctions between the knower, the known, and act of knowing); freed also from the four attributes (seeing, hearing, thinking,

and knowing,) without the fourfold causes (of knowledge) without joy and delight and sorrow and disease.

9. Time makes it appearance there for use. Time is not the ruler there. That supreme region is the ruler of Time as also of Heaven.

10. That Reciter who becomes identified with his Soul (by withdrawing everything into it) goes there. He has, after this, never to experience any sorrow. This region is called Supreme. The other regions are hell.

11. I have not told you of all those regions that are called hell. Indeed, as compared with that foremost of regions all the others are called hell.'

CHAPTER CXCIX.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhisthira said :—

1. "You had mentioned the dispute between Time, Mrityu, Yama, Ikshaku, and a Brahmana. You should describe the story in full."

Bhishma said :—

2—3. "Regarding this subject that I am describing, is cited the old story of what took place between Surya's son Ishaku and a certain Brahmana, and Time and Mirtyu. Listen to me as to what happened, and what was the conversation that took place between them, and the place where it happened.

4. There was a certain and highly famous and pious Brahmana. He was a Reciter. Greatly wise, he was conversant with the six branches (of the Vedas). He was of the Kushika race and son of Pippalada.

5. He acquired (by his austerities) spiritual insight into the various branches of the Vedas. Residing at the the foot of Himavat, he was devoted to the Vedas.

6. He practised, silently reciting the Gayatri, severe austerities for attiaining to Brahma. A thousand years passed away while he was engaged in the observance of vows and fasts.

7. The goddess (of Gayatri or Savitri) appeared before him and said,—I am pleased with you.—Continuing to recite the sacred Mantra, the Brahmana remained silent and spoke not a word to the goddess.

8. The goddess felt mercy for him and became highly pleased. Then that mother of the Vedas spoke highly of that recitation in which the Brahmana had been engaged.

9—10. After finishing his recitation the Brahmana stood up and, lowering his head, laid himself down before the goddess's feet. The pious Reciter, addressing the goddess, said,—By good luck, O goddess, you have been pleased with me and shown yourself to me. If, indeed, you are pleased with me, the boon I ask is that my heart may find pleasure in the act of recitation.

Savitri said :—

11. What do you ask, O twice-born Rishi? What wish of yours shall I make good? Tell me, O foremost of Reciters, everything will be as you wish.

12. Thus addressed by the goddess, the Brahmana, conversant with duties, replied, saying,—Let me wish about continuing my recitations go on increasing every day.

13. Let also, O auspicious goddess, my Samadhi be more complete!—The goddess sweetly said,—Let it be as you wish.

14. Desiring to do good to the Brahmana, the goddess once again said to him, —You shall not have to go to hell, *i. e.*, there where great Brahmanas go.

15. You shall go to the region of Brahma which is increate and free from every fault. I go hence, but that which you have asked me shall take place.

16. Go on reciting with controlled soul and rapt attention. The god Dharma will in person come you. Time, Mrityu, and Yama also will come to you. There will be a dispute of morality,'

Bhishma said :—

17. The goddess, having said these words returned to her own house. The Brahmana continued in recitation for a thousand divine years. Restraining anger, and always controlling self, he passed his time, firmly devoting himself to truth and shorn of malice.

18. Upon the completion of his observance by the intelligent Brahmana, Dharma, plaesed with him, appeared before that twice-born one.

Dharma said :—

19. O twice-born one, see me who am Dharma. I have come here for seeing you. You have acquired the meed of this recitation in which you had been engaged. Listen to me as to what that reward is.

20. You have acquired all the regions of felecity which belong to either gods

or men. O good man, you shall ascend above all the abodes of the gods.

21. O ascetic, cast off your vital breaths then, and go to whatever regions you please. By casting off your body you will acquire many regions of felicity.

The Brahmana said :—

22. What have I to do with those regions of felicity of which you speak. O Dharma, go wherever you like. I will not, O powerful lord, cast off this body which is subject to much happiness and misery.

Dharma said :—

23. Your body, O foremost of ascetics, should certainly be cast off. Do you ascend to heaven, O Brahmana. Or, tell us what else would please you, O sinless one.

The Brahmana said :—

24. I do not, O powerful lord, wish to live in heaven itself without this body of mine. Leave me, O Dharma. I have no desire to go to heaven itself without my own body.

Dharma said :—

25. Without setting your heart on your body, cast it off and be happy. Go into regions that are free from the quality of Ignorance. Indeed, going there, you shall never have to experience any misery.

The Brahmana said :—

26. O highly-blessed one, I take great pleasure in recitation. What necesity have I for those eternal regions of which you speak? Indeed, O powerful lord, I do not wish to go to heaven even with this body of mine.

Dharma said :—

27. If you do not wish to cast off your body, behold, O twice-born one, there is Time, and there is Mrityu, and there is Yama, who are all approaching you.

Bhishma said :—

28. After Dharma has said this, the three Vivaswat's son (Yama), Time and Mrityu,—approached that Brahmana, O blessed king, and addressed him thus,

Yama said :—

29. I am Yama. I say to you that a high reward awaits you for these well-performed penances of yours and for this your pious conduct.

Time said :—

30. You have acquired a high reward which is, indeed, commensurate with the recitation that you have finished. The time is come for you to ascend to heaven. I am Time and I have come to you.

Mrityu said :—

31. You who are conversant with righteousness, know me for Mrityu herself in her own proper form! I have come to you in person, urged by Time, for taking you hence, O Brahmana.

The Brahmana said :—

32. Welcome to Surya's son, to great time, to Mrityu, and to Dharma. What shall I do for you all.

Bhishma said :—

33. In that meeting, the Brahmana gave them water to wash their feet, and the usual articles of the Arghya. Highly pleased, he then addressed them, saying,—What shall I do for you all to the best of my power.

34. Just at that time, O monarch, (king) Ikshaku, who had started on a pilgrimage to holy waters and shrines, came there where those gods had been assembled together.

35. The royal sage Ikshaku bowed his head and adored them all. That best of king then enquired after the welfare of all of them.

36. The Brahmana offered the king a seat, as also water to wash his feet, and the usual Arghya. Having next made the usual enquiries of courtesy, he said,—

37. You are welcome, O great king. Communicate to me all your wishes. Let your noble self tell me what I shall have to do for you by putting forth my might.

The king said :—

38. I am a king: You are a Brahmana observing the six well-known duties. I will give you some wealth. That is well-known. Tell me how much I shall give you.

The Brahmana said :—

39. There are two kinds of Brahmanas, O king. Morality or righteousness also is of two sorts: devotion to work, and abstention from work. As regards myself, I do not accept gifts.

40. Give presents to them, O king, who are given to the duty of work and acceptance. I shall not, therefore, accept any

gift. On the other hand, I ask you, what is for your well-being. What, indeed, shall I give you? Tell me, O foremest of kings, and I shall do it with the help of my penances.

The king said :—

41. I am a Kshatriya. I do not know how to say the word—Give. The only thing, O best of twice-born ones, that we can say is—Give (us) battle.—

The Brahmana said :—

42. You are content with the observance of the duties of your order. Likewise, I am content with the duties of mine, O king. There is, *therefore*, little difference between us. Do what you please.

The king said :—

43. You gave vent to these words first, *viz.*,—I shall give you according to my might.—I, therefore, pray, O twice-born one,—Give me the fruits of this your recitation.

The Brahmana said :—

44. You boasted that your words always pray for battle. Why then do you not pray for a battle with me.

The king said :—

45. It is said that Brahmanas are armed with the thunder of speech, and that Kshatriyas have might of arms. Hence, O learned Brahmana, this wordy warfare has taken place between you and me.

The Brahmana said :—

46. As regards myself, this is my resolution to-day. What shall I give you according to my might? Tell me, O king of kings, and I shall give you. Do not delay.

The king said :—

47. If, indeed, you wish to give me anything, then give me the fruits you have acquired by practising recitation for these thousand years.

The Brahmana said :—

48. Take the greatest fruit of the recitations I have practised. Indeed, take half, without any hesitation the entire fruits of that recitation.

49. Or, O king, if you desire, take without any hesitation the entire fruits of my recitations.

The king said :—

50. Blessed be you, I have no necessity for the fruits of your recitations which I have begged. Blessings on your head. I am about to leave you. Tell me, however, what those fruits are.

The Brahmana said :—

51. I have no knowledge of the fruits I have acquired. I have, however, given you those fruits that I have acquired by recitation. These, *viz.*, Dharma and time and Yama, and Mrityu, are witnesses.

The king said :—

52. What will the fruits, which are not known, of these your observances, do for me? If you do not tell me what are the fruits of your recitations, let those fruits be yours, for, forsooth, I do not wish for them.

The Brahmana said :—

53. I will not accept any any other word (from you). I have given you the fruits of my recitations. Let, O royal sage, both your words and mine prove true.

54. As regards my recitations, I never entertained any particular desire to do. How then, O foremost of kings, should I have any knowledge of what are the fruits of those recitations?

55. You said,—Give!—I said,—I give!—I shall not falsify these words. Keep the truth. Be calm.

56. If you refuge to keep my word, O king, great sin of untruth will visit you.

57. O chastiser of foes, you should not utter what is untrue. Likewise, I dare not falsify what I have said.

58. I have, before this, unhesitatingly said,—I give!—If, therefore, you are firm in truth, accept my gift.

59. Coming here, O king, you begged of me the fruits of my recitations. Therefore, take what I have given away, if, indeed, you are truthful.

60. He who is given to falsehood has neither this world nor the next. Such a person cannot rescue his departed manes. How again shall he succeed in doing good to progeny?

61. The rewards of sacrifices and gifts, as also of fasts and religious observances, are not so powerful in rescuing as truth, O foremost of men, in both this and the next world.

62. All the penances that have been practised by you and all those that you

will practised in the future for hundreds and thousands of years are more efficacious than truth.

63. Truth is the one undecaying Brahma. Truth is the one undecaying Penance. Truth is the one undecaying Sacrifice. Truth is the one undecaying Veda.

64. Truth is awake in the Vedas. The fruits attached to truth have been described as the highest. From truth originate Righteousness and Self-control. Everything depends on truth.

65. Truth is the Vedas and their branches. Truth is Knowledge. Truth is the Ordinance. Truth is the observance of vows and fasts. Truth is the Prime Syllable OM.

66. Truth is the origion of creatures. Truth is their progeny. It is by truth that the Wind moves. It is by truth that the Sun gives heat.

67. It is by truth that Fire burns. It is on truth that Heaven rests. Truth is Sacrifice, Penance, Vedas, the verses of Samans, Mantras, and Saraswati.

68. We have heard that once on a time truth and all religious observances were weighed in a scale. When both were weighed, that scale on which truth was, proved heavier.

69. There is truth where Righteousness is. Everything multiplies through truth. Why, O king, do you wish to do false act.

70. Be firm in truth. Do not tact falsely, O king. Why do you falsify the words—Give (me)!—which you have said?

71. If you refuse, O king, to accept the fruits that I have given you of my recitations, you shall then have to wander over the world, fallen away from Righteousness.

72. That person who does not give after having promised, and he also that does not accept after having begged, are both stained with falsehood. You should not, therefore, falsify your own words.

The king said:—

73. To fight and to protect from the duties of Kshatriyas. It is said that Kshatriyas are givers. How then shall I take anything from you.

The Brahmana said:—

74. I never pressed you, O king. I did not seek your house. Yourself, coming here, you yourself begged of me. Why then do you not take?

Dharma said:—

75. Know you both that I am Dharma himself. Let there be no dispute between you. Let the Brahmana possess the reward of gift, and let the king also obtain the merit of truth.

Heaven said:—

76. Know, O great king, that I am Heaven's self-incarnate, come here in person. Let this dispute between you cease. You are both equal in respect of the merit or rewards that you have acquired.

The king said:—

77. I have no use with Heaven. Go, O Heaven, to the place you have come from. If this learned Brahmana wishes to go to you, let him take the rewards that I have acquired.

The Brahmana said:—

78. In my boyhoood I had, through Ignorance, stretched my hand for accepting gifts. Now, however, I recite the Gayatri, observing the duty of abstention.

79. Why do you, O king, tempt me thus, me who have for a long time followed the duty of abstention? I shall myself do what my duty is. I do not wish to participate in the rewards acquired by you, O king. I am given to penances and to the study of the Vedas, and I have abstained from acceptance.

The king said:—

80. If, O Brahmana, you are really prepared to give me the excellent reward of your recitation, then let half that reward be mine, you also take at the same time half the reward that I myself have gained by my acts.

81. Brahmanas follow the duty of acceptance. Persons born in the royal order follow the duty of giving. If you are not unaware of the duties, let our fruits be equal.

82. Or, if you do not wish to be my equal regarding our rewards, take then the whole of the rewards that I may have gained. Do take the merit I have gained if you wish to show me favour.'

Bhishma continued:—

83. 'At this time two very ugly persons came there. Each had his arm upon the other's shoulder; both were ill-dressed. They said these words:—

84. You owe me nothing!—I really owe you!—If we dispute in this way, here is the king, who governs men,

85. I say truly, you owe me nothing!—You speak falsely. I owe you a debt!

86. Both of them, greatly exercises in dispute, then addressed the king, saying,—See, O king, that none of us may be visited by sin!

Virupa said:—

87. I owe my companion Vikrita, O king, the merits of the gift of a cow. I am willing to satisfy that debt. This Vikrita, however, refuses to accept repayment.

Vikrita said:—

88. This Virupa, O king, owes me nothing. He speaks an untruth under the appearance of truth, O king.

The king said:—

89. Tell me, O Virupa, what is that which you owe your friend here. I wish to first hear you and then do what is proper.

Virupa said:—

90. Hear attentively, O king, all the circumstances fully about how I owe my companion, *viz.*, this Vrikita, O king.

91. This Vrikita had, in days gone by, for the sake of acquiring merit, O sinless one, given away an auspicious cow, O royal sage, to a Brahmana given to penances and the study of the Vedas.

92. Going to him, O king, I begged of him the reward of that act. With a pure heart, Vikrita made a gift to me of that reward.

93. I then, for my purification, did some good acts. I also bought two kapila cows with calves, both of which used to give large quantities of milk.

93. I then presented according to due rites and with proper devotion, those two cows to a poor Brahmana living by picking solitary grains. Having formerly accepted the gift from my companion, I wish, O lord, even here, to give him in return twice the reward. The circumstances being such, O foremost of men, who amongst us two shall be innocent and who guilty?

96. Disputing with each other about this, we have both come to you, O king. Whether you judge rightly or wrongly, settle our dispute and put us in peace.

97. If this my companion does not wish to take from me in return a gift equal to what he gave me, you shall have to judge patiently and put us both on the right road.

The king said:—

98. Why do you not accept payment that is sought to be made for the debt that he owes to you? Do not delay, but accept payment of what you know, to be your due!

Vikrita said:—

99. This one says that he owes me. I tell him that what I gave I give away. He does not, therefore, owe me anything. Let him go wherever he likes.

The king said:—

100. He is ready to give you. You are, however, reluctant to take. It does not appear proper to me! I think you should be punished for this. There is little doubt in this.

Vikrita said:—

101. I made a gift to him, O royal sage! How can I take it back? If I am guilty in this, do you declare the punishment, O powerful one.

Virupa said:—

102. If you refuse to take when I am ready to give, this king will, forsooth, punish you, for he is an upholder of justice.

Vikrita said:—

103. Begged by him I gave him what was my own. How shall I now take it back? You may go away. I permit you.

The Brahmana said:—

104. You have heard, O king, the words of these two. Do you take unhesitatingly what I have promised to give you.

The king said:—

105. This subject is, indeed, as deep as an unfathomable pit. How will the tenaciousness of this Reciter end.

106. If I do not take what has been given by this Brahmana, how shall I avoid being polluted with a great sin?

107. The royal sage then said to the two disputants,—having acquired your respective objects, go you both. I should see that kingly duties, which are in me, may not become useless.

108. It is settled that kings should follow the duties sanctioned for them. To my misfortune, however, the course of duties laid down for Brahmanas has affected my wretched self.

The Brahmana said:—

109. Accept, O king! I owe you. You

begged it of me, and I also have promised! If, however, you refuse to take, O king, I shall forsooth curse you.

The king said :—

110. Fie on royal duties, the fixed action of which is even such! I should, however, take what you give only for making the two sorts of duty exactly equal.

111. This my hand, that was never before expanded, is now stretched forth. Give me what you owe me.

The Brahmana said :—

112. If I have acquired any fruits by reciting the Gayatri, accept them all.

The king said :—

113. These drops of water, see, O foremost of Brahmanas, have fallen upon my hand. I also wish to give you. Accept my gift. Let us both stand equal.

Virupa said :—

114. Know, O king, that we two are Desire and Anger. We have induced you to act thus! You have made a gift in return to the Brahmana. Let there be equality between you and this twice-born one regarding blessed regions in the next world.

115—116. This Vikrita really does not owe me anything. We appealed to you for your own sake. Time, Dharma, Mrityu, and we two, have examined everything about you, here in your very presence, by creating this quarrell between you and that Brahmana. Go now, as you like, to those regions of happiness which you have acquired by means of your deeds.

Bhishma said :—

117. I have now told you how Reciters win the fruits (of their recitation) and what, indeed, is their object, what the place, and what the regions, that a Reciter may acquire.

118. A Reciter of Gayatri goes to the supreme god Brahman, or to Agni or enters the region of Surya.

119. If he plays there in his new form, then stupefied by such attachment, he is affected by the attributes of those particular regions.

120. He is equally affected if he goes to Soma, or Vayu, or Earth, or Space. The fact is, he lives in all these, with attachment, and shows the attributes peculiar to those regions.

121. If, however, after having freed himself from attachments, he goes to those regions and does not trust the happiness he enjoys) and wishes for That Which is Supreme and Immutable, he then enters even That.

122. In that case he acquires the ambrosia of ambrosia, to a state free from desire and individual consciousness. He becomes Brahma's self, freed from the influence of the pairs of opposites, happy, tranquil, and without pain.

123. Indeed, he acquires that state which is free from pain, which is tranquil, which is called Brahma, whence there is no return, and which is called the One and Jummutable.

124. He becomes freed from the four means of peception, *viz.*, Direct knowledge (through the senses), Revelation, Inference, and Intution, the six conditions, (Hunger, Thirst, Grief, Delusion, Disease, and Death), and also the other six and ten attributes, *viz.*, five breaths, the ten senses, and the mind. Transcending the Creator (Brahman), he becomes at one with the One Supreme Soul.

125. Or, if moved by attachments, he does not wish for such absorption, but wishes to have a separate existence depending on that Supreme Cause of everything, then he gets the fruition of all his desires.

126. Or, if he hates all regions of happiness, which have been called hells, he then, driving off desire and freed from everything, enjoys supreme happiness even in those very regions.

127. Thus, O king, I have described to you about the end acquired by Reciters. I have told you everything. What else do you wish to hear from me?'

CHAPTER CC.

(MOKHADHARMA PARVA).—
Continued.

Yudhisthira said :—

1. "Tell me, O grandfather, what reply was given by either the Brahmana or the king to Virupa after he had finished his speech.

2. What kind of end was it, amongst those described by you, that they acquired? What, indeed, was the conversation that took place between them, and what did they do there?"

Bhishma said :—

3. Saying,—Let it be as you have said,

the Brahmana, adored Dharma and Yama and Time and Mirtyu and Heaven, all of whom deserved adorations.

4—5. He also adored all those foremost of Brahmanas that had come there by bending his head to them. Addressing the king then, he said,—Gifted with the reward of my recitations, O royal sage, acquire an eminent position. With your permission I shall set myself to my recitations again.

6. O you of great power, the goddess Savitri gave me a boon, saying,—Let your devotion to recitation be continuous.

The King said :—

7. If your success has become futile, and if your heart is bent upon practising again, go, O learned Brahmana, half and half with me, and you alone enjoy the reward of your recitations.

The Brahmana said :—

8. You have exerted your best before all these men. Let us then become equal regarding our rewards, and let us go to receive our end.

9. Apprised of these determination, the king of the celestials came there, accompanied by the gods and the Regents of the world.

10. The Saddyas, the Vishwas, the Mantras, various sorts of loud and sweet music, the Rivers, the Mountains, the Seas, the Sacred Waters, the Penances, the Ordinances about Yoga, the Vedas, the Sounds accompanying the singing of the Samans, Saraswati, Narada, Parvata, Vishwavasu, the Hahas, the Huhus, the Gandharva Chitrasena with all the members of his family, the Nagas, the Siddhas, the Munis, the god of gods, *viz.*, Prajapati, and the inconceivable and thousand-headed Vishnu himself, came there. Drums and trumpets were beat and blown in the sky.

14. Celestial flowers were poured upon those great beings. Bevies of Apsaras danced all around.

15. Heaven, in his embodied form, came there. Addressing the Brahmana, he said,—You have acquired success. You are highly blessed.—Then addressing the king, he said,—You have also, O king acquired success.

16. O king having done good to each other, the king and the Brahmana, withdrew their senses from the objects of the world.

17. Fixing the vital airs Prana, Apana, Samana, Udana, and Vyana in the heart, they fixed the mind in Prana and Apana united together.

18. They then placed the two united airs in the abdomen, and fixed their eyes on the tip of the nose and then immediately below the two eye-brows. They next saw the two airs, with the help of the mind, in the interstice between the two eye-brows, bringing them there by and by.

19. With bodies perfectly motionless, they were absorbed with fixed gaze. Having controlled their souls, they then placed the soul within the brain.

20. Then passing the crown of the great Brahmana a fiery flame of great effulgence went up to heaven.

21. Loud exclamations of sorrow, uttered by all creatures, were then heard on all sides. Lauded by all, that splendour then entered Brahmana's self.

22. Coming forward, the great grandfather addressed that splendour which had become like a span in size saying,—Welcome.

23. And again he uttered these sweet words :—Verily, Reciters acquire the same end with the Yogins.

24. When the Yogins attains his end he gets a direct vision unto all these (here assembled). Regarding Reciters, however, there is this distinction, that they are honored by Brahman's advancing forward to receive them.

25. Live you in me.—Thus spoke Brahman and once more gave consciousness to that splendour. Indeed, then, freed from all anxieties, the Brahmana entered the mouth of the Creator.

26. The king Ikshaku, too, in the same way, entered the divine Grandfather like that best of Brahmanas.

27. The deities saluted the self-create and said,—A very superior end is, indeed, laid down for Reciters.

28. This your exertion is for Reciters. We only came here for seeing it. You have made these two equal, honored them equally, and granted them an equal end.

29. We have seen to-day the high end that is reserved for both Yogins and Reciters. Transcending all happy regions, these two are capable of going wherever they like.

Brahman said :—

30. He also who would read the great Smriti (*viz.*, the Vedas) and he too who would read the other sacred Smritis that follow the former, (*viz.*, Manu's and the

rest), would, similarly attain to the same region with me.

31. He also, who is devoted to Yoga, will, forsooth, acquire likewise, after death, my own regions.

32. I go hence. Go ye all to your respective abodes for the accomplishment of your ends.

Bhishma said :—

33. Having said so that foremost of gods disappeared there and then. Having obtained a leave from him beforehand the gods returned to their respective quarters.

34. Having honored Dharma, all those great beings proceeded with well-pleased hearts, O king, walking behind that great god.

35. These are the rewards of reciters and this their end. I have described them to you as I myself had heard of them. What else, O king, do you wish to hear of?'

CHAPTER CCI.

MOKSHADHARMA PARVA.—

(*Continued.*)

Yudhisthira said :—

1. "What are the fruits of the Jnana Yoga, of all the Vedas, and of the (various) observances and vows? How also may the individual soul be known? Tell me this, O grand father."

Bhishma said :—

2. 'Regarding it is cited the old narrative of the conversation between that lord of creatures, *viz.*, Manu, and the great Rishi Vrihaspati.

3—4. In days of yore, the foremost of celestial Rishis, *viz.*, Vrihaspati, who was a disciple of Manu, bowed to his preceptor and addressing that king and first of all creatures, said,—What is the origin of the universe? Whence have the ordinances originated? What are those fruits attributed by the learned to Knowledge? Tell me also truly, O illustrious one, what is that which the very Vedas have not been able to show?

5. What are those fruits which are respected by eminent sages conversant with the science of Artha, with the Vedas, and with the Mantras, through sacrifices and profuse gifts of kine? Whence do those fruits originate? Where are they to be found?

6. Tell me also this old history, *viz.*, whence have the Earth, all earthly objects, wind, sky, aquatic animals, water, heaven, and the dwellers of heaven, all originated.

7. Man is inclined towards that object which he seeks to know. I have no knowledge of that Ancient and Supreme Being. How shall I free myself from a false display of my leaning towards Him?

8. I have read the Riks, all the Samans, all the Yajuses, the Chhandas, Astronomy, Nirukta, Grammar, Sankalpa, and Shiksha. But I have no knowledge of the nature of (the five principal elements which form everything.

9. Describe to me all I have asked you, by making only simple statements and using qualifying adjectives or attributes. Tell me what the fruits are of Knowledge, sacrifices and other religious rites. Explain to me how also an embodied being leaves his body and acquires a new one.

Manu said :—

10. What is agreeable to one constitutes his happiness. Likewise what is disagreeable to one forms his misery, feeling—"By this I shall acquire happiness and prevent misery"—men perform all religious acts.

11. The efforts for the acqusition of Knowledge, however, originate from a desire for avoiding both happiness and misery.

12. The ordinances about sacrifices and other observances, which are in the Vedas, all originate from desire. He, however, who frees himself from desire, attains to Brahma. That man who, from desire of acquiring happiness, perfoms various acts is constrained to go to hell.

Vrihaspati said :—

13. Men aspire to acquire the agreeable which ends in happiness, to avoid the disagreeable which begets misery. Such acquisition and such advoidance again are brought about by acts.

Manu said :—

14. By freeing oneself from acts that a man succeeds in entering into Brahma. The injunctions of Karma or acts are laid down for that very end. The ordinances of Karma tempt only those whose hearts are not shorn of desire. By freeing oneself from acts one wins the highest state.

15. By performing religious rites, one who wishes liberation becomes purified (from attachments, for these acts have for their object the purification of the soul,

and at last acquires great splendour. By freeing oneself from acts, one acquires the highest end, *viz*, Brahma, which reigns supreme over the reward which acts give.

16. Creatures have all been engendered by Mind and Act. These are the two best paths adored of all. External acts yield fruits that are both transitory as also eternal. For acquiring the latter there is no other means than relinquishing the desire for fruits by the mind.

17. As the eye, when night passes away and the veil of darkness is gone, leads its possessor by its own power, so the Understanding, when it becomes endued with Knowledge, sees all evils which should be shunned.

18. Men avoid snakes, sharp blades, of Kusha and pits, when they find them on their way. If some tread upon or fall into them, they do so by ignorance. Mark the superiority of the fruits of knowledge.

19. Duly administered Mantras, sacrifices, the presents called Dakshina, gift of food and concentration of the mind are the five acts which yield fruits, there being none else.

20. Acts have the three Gunas (of Satwa Rajas, and Tamas) for their soul. The Vedas say this. The Mantras, therefore, have the same three qualities, since it is with Mantras that acts are performed. The ritual also is possessed by the same three qualities. The fruits of action depend upon the mind. It is the embodied creature who enjoys those fruits.

21. All excellent sorts of sound, form, tastes, touch, and scent, are the fruits of acts, being acquired in the region of acts. As for, however, the fruits of knowledge, man acquires them even here before death.

22. Whatever acts are performed by means of the body, one enjoys the fruits thereof in this body. The body is, indeed, the structure to which adhere both happiness and misery.

23. Whatever acts are performed by means of words, their fruits are enjoyed in a state in which words can be spoken. Likewise, whatever acts are performed by the mind, their fruits are enjoyed in a state in which one is not freed from the mind.

24. Seeking the fruits of acts, whatever acts (Satwika or Rajasika or Tamasika) a person performs, the fruits, good or bad, that he actually enjoys are permeated by their nature.

25. Like fishes going against a current of water, pristine acts visit the actor. The embodied creature enjoys happiness for his good acts, and suffers misery for his evil ones.

26. I will now describe Him from whom this universe has originated, Him by knowing whom persons of purified souls cross this world, Him who has not been expressed by Vedic Mantras and Words. Listen to me as I speak of that greatest of the great.

27. Himself freed from the several sorts of taste and scent, and sound and touch and form, He is incapable of being comprehended by the senses, unmanifest, without color, the One, and He has created the five kinds of objects for His creatures.

28. He is neither female, nor male, nor of the neuter sex. He is neither existent, nor non-existent, nor existent-nonexistent. Only those that are acquainted with Brahma see Him. He knows no detioration.

CHAPTER CCII.

(MOKSHADHARMA PARVA).—*Continued.*

Manu said:—

1. From that eternal and undecaying One first originated Space; from space came Wind; from wind came Light; from light came Water. From water originated the Universe; and from the universe, all things that exist in it.

2. The bodies of all (earthly) objects, (after dissolution), first enter into water, thence to light or heat, thence to the wind, and thence to space. They who seek liberation have not to return from space. On the other hand, they attain to Brahma.

3. The refuge of liberation, *viz.*, Brahma, is neither hot, nor cold, neither mild nor fierce, neither sour nor astringent, neither sweet nor bitter. He is not endued with sound, or scent, or form. He transcends all these and everything, and is without size.

4. The skin perceives touch; the tongue, taste; the nose, scent; the ears, sounds; and the eye, forms. Men not conversant with Adhyatma succeed not in seeing what is above these.

5. Having withdrawn the tongue from tastes, the nose from scents, the ears from sounds, and the eye from forms, one sees his ownself.

6. It has been said that that which is the Cause of the actor, the act, the material with which the act is done, the place and the time of the act, and the inclinations and propensities about happiness and misery, is called the Self (or Soul).

7. That which permeates everything which does everything, that which exists in the universe even as the Mantras say, that which is the cause of all, that which is the highest of the high, and that which is One without a second and does all things, is the Cause. Every thing else is effect.

8. It is seen that a person, on account of the acts performed by him, reaps fruits both good and evil, which exist harmoniously. Indeed, as the good and evil fruits begotten by their own acts live together in the bodies of creatures which are their refuge, so Knowledge lives in the body.

9. As a lighted lamp, while burning, sees other objects before it, so the five senses which are like lamps fixed on high trees, find out their respective objects when lighted by Knowledge.

10. As the various ministers of a king, in a body, give him advice so the five senses which exist in the body all obey Knowledge. The latter is superior to all of them.

11. As the flames of fire, the current of the wind, the rays of the sun, and the waters of rivers, go and come, again and again, so the bodies of embodied creatures are going and coming repeatedly.

12. As a person by taking up an axe cannot, by cutting open a piece of wood, see either smoke or fire in it, so one cannot, by cutting open the arms, feet and stomach of a person, cannot see the principle of knowledge, which, does not partake of the nature of stomach, the arms, and the feet.

13. As again one sees both smoke and fire in wood by rubbing it against another piece, so a person endued with true intelligence and wisdom, by uniting the senses and the soul, may see the Supreme Soul which, of course, exists in its own nature.

14. As in the midst of a dream one sees his own body lying on the ground as something distinct from one's own self, so a person, having the five senses, the mind, and the understanding, sees (after death) his own body and then goes from one into another form.

15. The Soul does not undergo birth, growth, decay, and destruction. Acts of life being followed by effects, the Soul, clothed in body, passes from this body into another, unseen by others.

16. oN one can see with the eye the form of the Soul. The Soul again, is not touched by another. With the senses, the Soul performs no act. The senses do not approach the Soul. The Soul, however, apprehends them all.

17. As anything, placed in a burning fire before a spectator, assumes a certain color on account of the light and heat that acts upon it, without taking any other color or attribute, even so the Soul's form is seen to take its color from the body.

18. Likewise, man, renouncing one body, enters another, unseen by all. Indeed, casting off his body to the five great principal elements, he assumes a form that is likewise made of the same elements.

19. Upon the destruction of his body the embodied creature enters space, wind, fire, water, and earth in such a way that each particular element in his body mingles with the particular element (out of his body) partaking of its nature. The senses also, which are engaged in various occupations and depend on the five elements enter their five elements what call forth their functions.

20. The ear derives its power from space; and the smell from the earth. Form, which is the property of the eye, is the outcome of light or fire. Fire or heat depends on water. The tongue which has for its property taste, is merged in water. The skin which has touch for its property, is lost in the wind whose nature it partakes.

21. The fivefold attributes, (*viz.*, sound, etc.,) dwell in the five principal elements. Those fivefold objects of the senses (*viz*, space, etc.,) live in the (five) senses. All these again follow the mind. The mind follows the Understanding, and the Understanding follows That which exists in its true and pure nature, *viz.*, the Supreme Self.

22. The actor in his new body receives all the good and bad acts done by him here, as also all acts done by him in his pristine existence. All these acts done in this life and the next ones follow the mind even as acquatic animals pass along a current.

23. As a quickly-moving and restless object comes in view, as a minute object appears huge (when seen through spectacles), as a mirror shows a person his own face, so the soul becomes an object of the Understanding's apprehension.

CHAPTER CCIII.

(MOKSHADHARMA PARVA).—*Continued.*

Manu said :—

1. The mind united with the senses, remembers after a long time the impressions of objects received in the past. When the action of the senses is suspended, the Supreme Soul in the form of the Understanding, exists in its own true nature.

2. When the Soul does not in the least regard all those objects for their simultaniety or otherwise in point of time but collecting them from all directions holds them before it together, it necessarily happens that he wanders among all incongruous things. He is, therefore, the Witness. Hence the Soul put in body is something having a distinct and indepeadent existence.

3. There is Rajas, there is Tamas, and there is Satwa the third. There are again three conditions of the understanding, *viz.*, waking, dreaming, and sound sleep. The Soul perceives the pleasures and pains, which are all contradictory, of those states, and which partake of the nature of the three-fold qualities first mentioned. The Soul enters the senses like the wind entering the fire in piece of wood.

4. One cannot see the form of the Soul by his eye, nor can the sense of touch, amongst the senses, apprehend it. The Soul, is not, again, perceived by the ear. It may, however, be seen by the help of the Srutis and the instructions of the wise. As for senses, that particular senses which apprehends it, loses upon such apprehension its existence as a sense.

5. The senses cannot themselves apprehend their respective forms. The Soul is omniscient. It sees all things. Being omniscient, it is the Soul that sees the senses.

6. Nobody has seen the other side of the Himavat mountains, nor the reverse of the moon's disc. Yet it cannot be said that they do not exist.

7. Likewise though never apprehended by the senses, yet nobody can say that the Soul, which dwells in all creatures, which is subtile, and which has knowledge for its essence, does not exist.

8. People see the world reflected on the moon's disc in the shape of spots. Though seeing, they do not know that it is the world that is so reflected there. Such is the knowledge of the Soul. That knowledge must come of itself. The Soul depends upon the Soul itself.

9. Reflecting on the formlessness of visible objects before birth and after destruction, wise men behold by the help of intelligence, the formlessness of objects that have visible forms. Similarly although the Sun's motion cannot be seen, yet persons, by watching its rising and setting, conclude that the sun has motion.

10. Likewise learned and wise men see the Soul by the help of the lamp of intelligence, though it is at a great distance from them, and seek to merge the fivefold elements, which are near, into Brahma.

11. Verily, an object cannot be performed without the application of means. Fishermen catch fish by means of nets made of strings.

12. Animals are caught by employing animals as the agents. Birds are caught by employing birds as the agents. Elephants are taken by employing elephants. In this way the Soul may be apprehended by the principle of Knowledge.

13. It is heard that only a snake can see a snake's legs. Likewise one sees, through Knowledge, the Soul encased in subtile form and living within the gross body.

14. People cannot, through their senses, know the senses. Likewise mere Intelligence at its highest cannot see the Soul which is supreme.

15. The moon, on the fifteenth day of the dark fortnight, cannot be seen on account of its form being hidden. It cannot be said, however, that destruction overtakes it. Such is the case with the Soul living in the body.

16. On the fifteenth day of the dark fortnight, the gross body of the moon is seen. Similarly the Soul, when freed from the body, cannot be apprehended.

17. As gaining another point in the sky, the moon begins to shine once more, similarly the Soul, acquiring a new body, begins to manifest itself once more.

18. The birth, growth, and disappearance of the moon can all be directly perceived by the eye. These phenomena, however, belong to the gross form of that luminary. The like are not the attributes of the Soul.

19. The moon, when it appears after its disappearance on the fifteenth day of the dark fortnight, is considered as the same luminary that had become invisible. Similarly despite the changes represented by birth, growth, and age, a person is

considered as the same individual without any doubt of his identity.

20. It is not distinctly seen how Rahu approaches and leaves the moon. Likewise the Soul cannot be seen how it leaves one body and enters another.

21. Rahu becomes visible only when it exists with the sun or the moon. Likewise the Soul is apprehended only when it exists with the body.

22. When freed from the sun or the moon, Rahu is no longer seen. Likewise the Soul, freed from the body, can no longer be seen.

23. Then again, as the moon, even when it disappears on the fifteenth day of the dark fortnight, is not left by the constellations and the stars, the Soul also, even though separated from the body, is not deserted by the fruits of the acts it has won in that body.

CHAPTER CCIV.

(MOKSHADHARMA PARVA).—

Continued.

Manu said:—

1. As in a dream this body (inactive) and the enlivening spirit in its subtile form, separating itself from the former, walks forth, so, in the state called deep sleep (or death), the subtile form with all the senses becomes inactive, and the Understanding, separated from it, remains awake. The same is the case with Existence and Non-Existence.

2. As when a sheet of water is clear, images reflected in it can be seen by the eye, similarly, if the senses be undisturbed, the Soul is capable of being seen by the understanding.

3. If, however, the piece of water is agitated, the person standing by it can no longer see those images. Likewise, if the senses become disturbed, the Soul can no longer be seen by the understanding.

4. Ignorance produces Delusion. Delusion possesses the mind. When the mind becomes impure, the five senses which have the mind for their refuge become corrupted also.

5. Overfilled with Ignorance, and sunk in their mire of worldy objects, one cannot enjoy the sweets of contentment or tranquillity. The Soul with its good and evil acts, returns again and again to the objects of the world.

6. On account of sin one's thirst is never satisfied. One's thirst is then satisfied when one's sin is dissipated.

7. On account of attachment to earthly objects, which has a tendency, to multiply itself, one wishes for things other than those for which one should wish, and accordingly fails to attain to the Supreme.

8. From the destruction of all sinful acts, knowledge originates in men. When Knowledge arises a person sees his Soul in his understanding even as one sees his own image in a polished mirror.

9. One reaps misery for his senses being not controlled. One acquires happiness on account of his senses being restrained. Therefore, a person should control his mind by self-exertion from objects apprenended by the senses.

10. Above the senses is the mind; above the mind is the understanding; above the understanding is the Soul; above the Soul is the Supreme.

11. From the Unmanifest originates the Soul; from the Soul has originated the understanding; from the understanding has originated the mind. When the mind is united with the senses, than it apprehends sound and the other objects of the senses.

12. He who renounces those objects as well as all those that are manifest, he who liberates himself from all things that arise from primordial matter, enjoys immortality.

13. The Sun rising spreads his rays. When he sets, he withdraws to himself those very rays that were spread by him.

14. Similarly, the Soul, entering the body, obtains the fivefold objects of the senses by spreading over them his rays represented by the senses. When, however, he turns back, he is said to set by withdrawing those rays to himself.

15. Continually driven along the path that is created by acts, he reaps the fruit of his acts for his having followed the practice of acts.

16. Desire for the object of the senses does not affect a person who has no such desire. Desire, leaves him who has seen his soul, which, of course, is entirely free from desire.

17. When the Understanding, shorn of the attachment to the objects of the senses, is concentrated in the mind, then does one succeed in attaining to Brahma, for it is there that the mind with the understanding withdrawn into it can possibly be destroyed.

18. Brahma is not an object of touch or of hearing, or of taste, or of sight, or of smell, or of any other inference. Only the Understanding can get it.

19. All objects that the mind apprehends through the senses can be withdrawn into the mind; the mind can be withdrawn into the understanding; the Understanding can be withdrawn into the Soul, and the Soul into the Supreme.

20. The senses cannot lead to the success of the mind. The mind cannot apprehend the Understanding. The Understanding cannot apprehend the manifested Soul. The Soul, however, which is subtile, sees these all.

CHAPTER CCV.

(MOKSHADHARMA PARVA).—*Continued.*

Manu said:—

1. When physical and mental sorrow, appear one cannot practise Yoga. Therefore, one should not brood over such sorrow.

2. The medicine for sorrow is abstention from brooding over it. When sorrow is brooded over, it becomes multiplied.

3. One should remove mental sorrow by wisdom, and physical sorrow should be cured by medicines. Wisdom teaches this. One should not, while under sorrow, act like a child.

4. A wise man should never hanker after youth, beauty, longevity, accumulation of riches, health, and the companionship of those that are dear, all of which are transitory.

5. One should not only grieve for a sorrow that affects a whole community. Without grieving, one should, if he finds an opportunity, seek to use a remedy.

6. Forsooth, sorrow is much greater than happiness in life. Death which is disagreeable comes for his stupefaction to one who is content with the objects of the senses.

7. That man who avoids both sorrow and happiness attain to Brahma. Such wise persons have never to grieve.

8. Worldly belongings beget sorrow. In protecting them one can enjoy no happiness. They are again acquired with misery. One should not, therefore, mind their loss.

9. Pure Knowledge, exists in the various objects of knowledge. Know that mind is only an attribute of Knowledge. When the mind is united with the faculties of knowledge, then the understanding sets in.

10. When freed from the attributes of action, the understanding is directed towards the mind; then does it succeed in knowing Brahma by meditation or Yoga ending in complete absorption (Samadhi).

11. The Understanding, originating from Ignorance, and endued with the senses and attributes, runs towards external objects, like a river originating from a mountain summit and flowing towards other quarters.

12. When the understanding, withdrawn into the mind, succeeds in absorbing itself into contemplation that is shorn of attributes, it acquires a knowledge of Brahma like the touch of gold on a touchstone.

13. The mind apprehends the objects of the senses. It must first be extinguished. Depend upon the attributes of objects that are before it, the mind can never show that which is without attributes.

14. Closing all the doors formed by the senses, the Understanding should be withdrawn into the mind. In this condition when absorbed in contemplation, it acquires the knowledge of Brahma.

15. As upon the destruction of the attributes by which they are known, the fivefold great creatures are contracted into their subtile forms, so the Understanding may dwell in the mind alone, with the senses all withdrawn from their objects.

16. When the Understanding, though endued with the quality of certainty, lives in the mind, busied with the internal, even then it is nothing but the mind.

17. When the mind or consciousness, which attains to perfection through contemplation, succeeds in identifying qualities with their possessors, then can it cast off all attributes and attain to Brahma which is without qualities.

18. There is no indication that which can give a knowledge of the Unseen. That which cannot be described in language, cannot be acquired by any one.

19. With purified soul, one should try to approach the Supreme Brahma, through the help afforded by penances, by inferences, by self-control, by the practices and observances sanctioned for one's own order, and by the Vedas.

20. Persons of clear vision seek him in even external forms by freeing themselves from qualities. The Supreme, which is

called by the name of what should be known, on account of the absence of all qualities or of its own nature, can never be apprehended by argument.

21. When the Understanding becomes freed from qualities, then only can it attain to Brahma. When it is endued with qualities, it falls back from the Supreme. Indeed, such is the nature of the understanding that it rushes towards qualities and moves among them like fire among fuel.

22. As in the state of deep and dreamless sleep the five senses exist freed from their respective works, similarly the Supreme Brahma exists high above Prakriti, freed from all its qualities.

23. Embodied creatures perform various actions on account of attributes. When they abstain therefrom, they acquire liberation. Some again go to heaven.

24. The living creature, primordial nature, the understanding, the objects of the senses, the senses, consciousness, consciousness of Ego, are called creatures.

25. The original creation of all these proceeded from the Supreme. Their second creation is due to the union of couples or pairs and is confined to all things except the principal five, and is governed by laws for which the same species produce the same species.

26. From righteousness creatures obtain a great end, and from sinfulness they earn a low end. He who is not freed from attachments, goes through rebirth; while he who is freed therefrom, attains to Knowledge (or Brahma).

CHAPTER CCVI.

(MOKSHADHARMA PARVA).—*Continued.*

Manu said:—

1. When the five attributes are united with the five senses and the mind, then is Brahma seen by the individual like a thread passing through a gem.

2—3. As a thread may lie within gold or a pearl or a coral or any earthen object, so one's soul, for his own acts, may live within a cow, a horse, a man, an elephant, or any other animal, or within a worm or an insect.

4. The good deeds which a person performs in a particular body yield rewards that the individual enjoys in that particular body.

5. A soil, seemingly drenched with one particular kind of liquid, supplies to each different sort of herb or plant that grows on it the sort of juice it requires for itself. Similarly, the Understanding, whose course is witnessed by the Soul, is obliged to follow the path marked out by pristine deeds.

6. From knowledge originates desire. From desire originates resolution. From resolution proceeds action. From action proceed fruits.

7. Fruits, therefore, have actions as their cause. Actions have the understanding for their root. The understanding has knowledge for its root, and knowledge has the Soul for its cause.

8. That excellent outcome which is gained by the destruction of knowledge, of fruits, of the understanding, and of acts is called knowledge of Brahma.

9. High indeed is that self-existent Essence which Yogins witness. They who are devoid of wisdom,—and whose understandings are addicted to worldly objects never see that which exists in the soul itself.

10. Water is superior to the Earth; Light is superior to Water; Wind is superior to Light.

11. Space is superior to Wind; Mind is superior to Space; Understanding is superior to Mind; Time is superior to Understanding.

12. The Divine Vishnu, who is identical with this universe, is superior to Time. That god is without beginning, middle, and end.

13. For his being without beginning, middle, and end, he is Unchangeable. He is above all sorrow, for sorrow has limits.

14. That Vishnu is called the Supreme Brahma. He is the refuge or object of what is called the Highest. Knowing Him, they who are wise, freed from every thing which is under the influence of Time, acquire liberation.

15. What we perceive is displayed in attributes. That which is called Brahma, being without attributes, is superior to these. Abstention from acts constitutes the greatest religion. That religion is sure to bring on deathlessness.

16. The Ricks, the Yajuses and the Samans depend on the body. They flow from the end of the tongue. They cannot be acquired without exertion and are subject to destruction.

17. Brahma, however, cannot be acquired in this way, for it depends upon that (Soul) which has the body for its refuge. Without beginning, middle, or end, Brahma cannot be acquired by effort.

18. The Richs, the Samanas, the Vajuses, have each a beginning. Those that have a beginning have also an end. But Brahma is said to be without beginning.

19. And because Brahma has neither beginning nor end, it is said to be infinite and unchangeable. On account of unchangeableness, Brahma transcends all sorrow as also pairs of opposites.

20. Through unfavorable destiny, through inability to find out the proper expedient, and through the obstacles put in by acts, men cannot see the path by which Brahma may be reached.

21. On account of attachment to wordly objects, in view of the joys of the highest heaven, and for seeking something other than Brahma, men do not attain to the Supreme.

22. Others seeing worldly objects seek their possession. When they hanker after such objects, they do not see Brahma inasmuch as it is shorn of all attributes.

23. How can one who is endued with inferior qualities, acquire a knowledge of Him who is possessed of superior qualities? It is by inference that one can arrive at a knowledge of Him who transcends all things in attributes and form.

24. We can know him only. By subtile intelligence, we cannot describe Him in words. The mind is caught by the mind, the eye by the eye.

25. By knowledge the understanding can be purged off of its impurities. The understanding may be engaged for purifying the mind. The senses should be restrained by the mind. Performing all this, one may attain to the Unchangeable.

26. One who has, by contemplation, become freed from attachments, and who has the wealth of a discerning mind, succeeds in attaining to Brahma which is without desire and above all attributes. As the wind does not touch the fire that lies within a piece of wood, so persons who are moved (by desire for worldly objects) stand aloof from that which is Supreme.

27. When all earthly objects are destroyed, the mind always attains to That which is higher than the Understanding; while upon their separation the mind always acquires that which is below the Understanding. Therefore, a person, who, according to the method already described, becomes engaged in destroying earthly objects, becomes immersed in Brahma.

28. Though the Soul is unmanifest, yet when endued with qualities, its acts become manifest. When dissolution sets in it once more becomes unmanifest. The Soul is really inactive. Its exists, endued with the senses which create either happiness or misery.

29. United with all the senses and body, it takes refuge in the five primal elements. It cannot, however, act through want of power, however, when it is deprived of force by the Supreme and Unchangeable.

30. No man sees the end of this earth, but know this, viz., that the Earth's end will surely come. Man moved here (by attachments) is surely led to his last resort like the wind leading a vessel, tossed on the sea to a safe harbour at last.

31. Diffusing his rays the sun becomes the possessor of an attribute, withdrawing his rays he once more becomes an object shorn of attributes. Similarly a person casting off all distinctions and practising penances, at last enters the indestructible Brahma which is shorn of all attributes.

32. By knowing Him who is without birth, who is the highest refuge of all pious men, who is self-create, from whom every thing originates and to whom every thing returns, who is unchangeable, who is without beginning, middle, and end, and who is self and supreme, a person attains to immortality.'

CHAPTER CCVII.

(MOKSHADHARMA PARVA.)—*Continued.*

Yudhisthira said :—

1—2. "O grandfather, O you of great wisdom, I wish to hear fully, O chief of the Bharatas, of that lotus-eyed and indestructible one, who is the Creator of all but who has been created by none, who is called Vishnu, who is the origin of all creatures and to whom all creatures return, who is known by the names of Narayana and Hrishikesha and Govinda and Keshava, and who is incapable of being defeated by any one."

Bhishma said :

3. 'I have heard of this subject from Jamadagni's son Rama while he described it from the celestial saint Narada and from Krishna-Dwaipanya,

4. Asita-Devala, O son, Valmiki of austere penances and Markandeya, describe Govinda as the Most Wonderful and the Supreme.

5. Keshava, O chief of Bharata's race, is the divine and powerful Lord of all. He is called Purusha, and is present in everything, having multiplied himself.

6. Listen now, O Yudhisthira of powerful arms, to those attributes which great Brahmanas say are to be seen in the great wielder of Sharnga.

7. I shall also, O king, recite to you those acts which persons well-read in old histories attribute to Govinda.

8. He is the soul of all creatures, the great one, and the foremost of all beings. He created (by his will) the five elements *viz.*, Wind, Light, Water, Space and Earth.

9. Having created the Earth that powerful Lord of all things, that great one, that foremost of all beings, lay on the surface of the waters.

10. While thus floating upon the waters, that foremost of all beings, that resort of every sort of energy and splendour, created consciousness, the first-born of all beings in the universe.

11. We have heard that He created consciousness with the mind,—Consciousness which is the resort of all created things. That Consciousness maintains all creatures and both the past and the future.

12. After that great Being, O mighty-armed one, *viz.*, Consciousness originated a highly beautiful lotus, effulgent like the Sun out of the navel of the Supreme Being.

13. Then, O son, the illustrious and divine Brahman, the Grandfather of all creatures, came into being from that lotus, lighting all the points of the horizon with his effulgence.

14. After the high-souled Grandfather had, O mighty-armed one, thus originated from the primeval lotus, a great Asura of the name of Madhu, having no beginning, came into being from the quality of ignorance, (Tamas).

15. The foremost of all Beings for helping Brahman, killed that dreadful Asura of terrific deeds, engaged even then in the fearful act of killing the Grandfather.

16. For slaying this demon, O son, all the gods and the Danavas and men called that foremost of all righteous persons by the name of Madhusudana (slayer of Madhu).

17. After this, Brahman, created, by his will, seven sons with Daksha at their head. They were Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu.

18. The eldest born, *viz.*, Marichi, begat, by his will, a son named Kashyapa, highly energetic and the foremost of all persons conversant with Brahma.

19. From his toe, Brahman had, even before the birth of Marichi, created a son. That son, O Bharata's chief, was Daksha, the progenitor of creatures.

20. Daksha begat thirteen daughters, O Bharata, the eldest of whom was called Diti.

21. Marichi's son Kashyapa, O son, who was a master of duties and their distinctions, whowas of righteous deeds and great fame, espoused them.

22. The highly blessed Daksha next begat ten other daughters. That progenitor of creatures, viz., the righteous Daksha, conferred these upon Dharma.

23. Dharma became father of the Vasus, the highly energetic Rudras the Vishwedevas, the Saddhyas, and the Maruts, O Bharata.

24. Daksha next begat twenty-seven other younger daughters. The highly blessed Soma espoused them all.

25. The other wives of Kashyapa gave birth to Gandharvas, horses, birds, kine, Kimpurushas, fishes, and trees and plants.

26. Aditi gave birth to the Adityas, the foremost ones among the gods, and highly powerful. Amongst them Vishnu was born in the form of a dwarf. Otherwise called Govinda, he became the foremost of them all.

27. By his power the prosperity of the gods increased. The Danavas were defeated. The children of Diti were the Asuras.

28. Danu gave birth to the Danavas having Viprachitti as their head. Diti gave birth to all the powerful Asuras.

29. The destroyer of Madhu also created the Day and the Night, and the Seasons in their order, and the Morning and the Evening.

30. After meditation he also created the clouds, and all the immobile and mobile objects. Highly energetic he also created the Vishwas and the Earth with all things upon her.

31. Then the highly blessed and powerful Krishna, O Yudhishthira, once again created from his mouth one hundred foremost Brahmans.

32. From his two arms, he created one hundred Kshatriyas, and from his thighs one hundred Vaishyas. Then, O foremost of Bharata's race, Keshava created from his two feet one hundred Shudras.

33. Endued with great ascetic merit, the destroyer of Madhu, having thus created the four orders of men, made (Dhatri Brahman) the master and ruler of all created beings.

34. Of incomparable effulgence, Brahman became also the exponent of the Vedic lore. And Keshava made him called Virupaksha, the ruler of the spirits and ghosts and of those females called the Matrikas (mothers).

35. And he made Yama the ruler of the departed manes of all sinful men. The Supreme Soul of all creatures also made Kuvera the lord of all riches.

35. He then created Varuna the lord of waters and governor of all acquatic animals. The powerful Vishnu made Vasava the king of all celestials.

37. In those times, men lived as long as they chose to live, and had no fear of Yama.

38. Sexual intercourse, O chief of the Bharatas, was then not necessary for perpetuating the race. In those days, offspring were begotton by the will.

39. In the cycle that followed, *viz.*, Treta, children were begotten by touch alone. The people of that cycle even, O king, had no necessity of sexual intercourse.

40. It was in the next cycle, *viz.*, Dawpara, that the practice of sexual intercourse originated, O king, amongmen. In the Kali age, O monarch, men have come to marry and live in pairs.

41. I have now told you of the supreme Lord of all creatures. He is also called the Ruler of all and everything. I shall now, O son of Kunti, describe to you the sinful creatures of the Earth. Listen to me.

42. Those men, O king, are born in the southern region and are called Andhakas, Gubas, Pulindas, Shavaras, Chuchukas, Madrakas.

43. I shall also name those that are born in the northern region. They are Yaunas, Kamvojas, Ghandharas, Kiratas, and Barbbaras.

44. All of them, O son, are sinful, and live on this Earth, acting like Chandalas, ravens and vultures.

45. In the Kirta cycle, O son, they did not live on Earth. It is from the Treta that they sprang and began to multiply, O chief of Bharata's race.

46. When the terrible period of the junction of Treta and the Dwapara, set in the Kshatriyas, approaching one another, began to fight.

47. Thus, O chief of Kuru's race, this universe was created by the great Krishna. That observer of all the worlds, viz., the celestial saint Narada, has said that Krishna is the Supreme God.

48. Even Narada, O king, acknowledge the supremacy and eternity of Krishna, O mighty-armed chief of Bharata's race.

49. Thus, O mighty-armed one, is Keshava of unvanquishable prowess. That lotus-eyed one is not a man. He is inconceivable!'

CHAPTER CCVIII.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhisthira asked:—

1. "Who are the first Patriarch, O foremost of Bharata's race? What highly blessed Rishis are there, and on which quarters do each of them dwell?"

Bhishma said:—

2. 'Hear me, O chief of the Bharatas, about what you ask. I shall tell you who the Patriarchs were and what Rishis are mentioned as living on which points of the horizon.

3. There was at first one Eternal, Divine, and Self-create Brahman. The self-create Brahman begat seven illustrious sons.

4. They were Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, and the highly blessed Vashistha who was equal to the Self-create himself.

5. These seven sons have been described in the Puranas as seven Brahmanas. I shall now name the succeeding Patriarchs.

6. In Atri's family was born the eternal and divine Varhi the ancient, born of penances. From Varhi the ancient were born the ten Prachetasas.

7. The ten Prachetasas had one son between them, viz., the Prajapati called by the name of Daksha. This last has two names in the world, viz., Daksha and Ka.

8. Marichi had one son called Kashypa. This last also has two names. Some call him Arishtanemi, and some Kashyapa.

9. Atri had another son born of his loins, viz., the handsome and princely Soma of great power. He practised penances for a thousand divine cycles.

10. The divine Aryyaman and his sons, O king, have been described as those who issued injunctions, and as creators of all creatures.

11—12. Shashavindu had ten thousand wives. Upon each of them he begat a thousand sons, and thus they were ten hundred thousand in number. Those sons refused to call any body else save themselves as Patriarch.

13. The ancient Brahmanas bestowed a name on the creatures of the world, derived from Shashavindu. That extensive family of the Patriarch Shashavindu became in time the progenitor of the Vrishni race.

14. These that I have named are noted as the illustrious Patriarchs. After this, I shall name the celestials who are the lords of the three worlds.

15. Bhaga, Ansha, Aryyaman, Mitra, Varuna, Savitri, Dhatri, Vivaswat of great might.

16. Tashtri, Puhshan, Indra, and Vishnu known as the twelfth,—these are the twelve Adityas, all originated from Kashyapa.

17. Nasatya and Dashra are mentioned as the two Ashwins. These two are the sons of the illustrious Martanda, the eighth in the above list.

18—20. These were called first the gods and the two classes of departed manes. Tashtri had many sons. Amongst them were the beautiful and famous Visharupa. Ajaikapat, Ahi, Bradhna, Virupaksha, and Raivata. Then there were Hara and Vahtrupa, Tryamvaka the chief of the Deities, and Savitrya, Jayanta and Pinaki the invincible. The highly blessed eight Vasus have formerly been enumerated by me.

21. These were considered as gods at the time of the Prajapati Manu. These were at first called the gods and the Pitris.

22. The Siddhas and the Saddhyas were divided into two classes for their conduct and youth. The deities were formerly divided into two classes, viz., the Ribhus and the Maruts.

23. Thus have the Vishwas, the gods, and the Ashwins, been enumerated. Amongst them, the Adityas are Kshatriyas, and the Maruts are Vaishyas.

24. The two Ashwins, practising severe penances, have been said to be Shudras. The deities sprung from Angirasa's family have been said to be Brahmanas. This is certain.

25—34. Thus have I told you about the fourfold order among the gods. The person who, after rising from his bed in the morning, recites the names of these deities, becomes purged off of all his sins whether committed by himself intentionally or unintentionally, or whether born of his intercourse with others. Yavakrita, Raivya, Arvavasu, Paravasu, Ausija, Kakshivat, and Vala, are described as the sons of Angiras. These and Kanwa son of the Rishi Medhatithi, and Varhishada, and the well-known seven Rishis who are the progenitors of the three worlds, all live in the East. Unmucha, Vimucha, the highly energetic Sastyatreya, Pramucha, Idhmavaha, and the divine Dridavrata, and Mitravaruna's highly energetic son Agastya, these twice-born Rishis all live in the South. Ushanga, Karusha, Dhaumya, Parivyadha of great energy, and those great Rishis called Ekata, Dwita, and Trita, and Atri's son, viz., the illustrious and powerful Saraswat, these high-souled ones live in the West. Atreya, and Vashishtha, and the great Rishi Kashyapa, and Gautama, Bharadwaja, and Vishwamitra the son of Kushika, and the illustrious son of the high-souled Richika, viz., Jamadagni,—these seven live the North. Thus have I described to you the great Rishis of fiery energy who live in the different points of the world.

35. Those great ones are the witnesses of the universe, and are the creators of all the worlds. Thus do they live in their respective quarters.

30. By reciting their names one is purged off of all his sins. A person by sojourning to those quarters becomes freed of all his sins and succeeds in returning home safely.'

CHAPTER CCIX.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhishthira said:—

1. "O grandfather, O you of great wisdom and invincible prowess in battle, I wish to hear fully of Krishna who is immutable and omnipotent.

2. O foremost of men, tell me truly everything about his great energy and the great deeds performed by him in days of yore.

3. Why did that powerful one assume the form of an animal, and that for performing what particular act? Tell me all this, O mighty warrior."

Bhishma said:—

4. 'Formerly, on one occasion, while out on hunting, I arrived at the asylum of Markandeya. There I saw various classes of ascetics seated by thousands.

5. The Rishis honored me by offering honey and curds. Accepting their adoration, I reverentially saluted them in return.

6. What I shall recite was described there by the great Rishi Kashyapa. Listen with rapt attention to that excellent and charming throne.

7—8. Formerly the principal Danavas, possessed by anger and cupidity, and hundreds of powerful Asuras having Naraka for their first, elated with power, and numberless other Danavas invincible in battle, became highly jealous of the peerless prosperity of the gods.

9. Oppressed by the Danavas and finding no peace, the gods and the celestial Rishis, fled away in all directions.

10. The dwellers of heaven saw the Earth looking like one sunk in sore distress. Overspread with mighty Danavas of terrible countenance, the Earth seemed to be oppressed with a heavy load, Cheerless and grief-stricken, she seemed as if going down into the nether region.

11. The Adityas, stricken with fear, went to Brahman, and said,—How O Brahman, shall we continue to put up with these oppressions of the Danavas.

12. The self-create answered them, saying,—I have already ordained what is to be done in this matter.

13—15. Having obtained boons, and possessed of power, and elated with pride, those senseless wretches do not know that Vishnu of invisible form, that god incapable of being defeated by the very gods in a body, has assumed the form of a boar. That Supreme Deity, going to the spot where those wretched Danavas, of terrible mein, are living in thousands below the Earth, will kill them all!—Hearing these words of the Grandfather, those foremost one among the deities were overjoyed.

16. Sometime after, Vishnu of mighty energy, assuming the forth of a Boar, penetrating into the nether regions, rushed against those children of Diti.

17. Seeing that extraordinary creature, all the Daityas, in a body stupefied by Time, quickly proceeded against it for displaying their strength, and stood encircling it.

18. Soon after, they all rushed against that Boar and caught it simultaneously. Filled with anger they tried to drag the animal from every side.

19. Those foremost of Danavas, of huge bodies, endued with mighty energy, swelling with strength, O monarch, could do nothing to that Boar.

20. At this they were stricken with wonder and fear. Numbering in thousands, they thought that their last hour had come.

21. Then that Supreme God of all the gods, having Yoga for his soul and companion, became immersed in Yoga, O chief of the Bharatas, and began to roar terribly agitating those Daityas and Danavas.

22. All the worlds and the ten cardinal points resounded with those roars, which for this reason, agitated all creatures and struck them with fear.

23. The very gods headed by Indra became terror-stricken. The whole universe became calm in consequence of that sound. It was a dreadful time.

24—25. All mobile and immobile beings became stupefied by that sound. The Danavas, terrified by that sound, began to fall down dead, paralysed by the energy of Vishnu. The Boar, with its hoops, began to pierce those enemies of the gods, those dwellers of the nether regions, and tear their flesh, fat, and bones.

26. On account of those tremendous roars, Vishnu passed by the name of Sanatana.

27. He is also called Padmanabha. He is the foremost of Yogins. He is the Preceptor of all creatures, and their supreme Lord. All the sects of the gods then went to the Grandfather.

28. Going there, those illustrious ones addresed the Lord of the universe, saying,—What sort of noise is this, O powerful one? We do not understand it. Who is this one, or whose is this sound by which the universe has been stupefied.

29. With the power of this sound or of its maker, the gods and the Danavas have all been deprived of their senses.

30. Meanwhile, O mighty-armed one, Vishnu in his Boar form came before the

assembled gods, his praises lauded by the great Rishis.

The Grandfather said :—

31. That is the Supreme God, the Creator of all beings, the Soul of all creatures, the foremost of all Yogins. Of huge body and great strength, he comes here, having killed the leading Danavas.

32. He is the Lord of all beings, the master of Yoga, the great ascetic, the Soul of all living beings. Be silent, all of you? He is Krishna, the destroyer of all impediments.

33. That Supreme God of immeasurable sheen, that great refuge of all blessings, having performed a most difficult task that cannot be accomplished by others, has returned to his own pure nature.

34. It is He from whose navel the primeval lotus had sprung. He is the foremost of Yogins. Of supreme soul, He is the creator of all beings. There is no necessity for sorrow or fear or grief, ye foremost of celestials.

35. He is the Ordainer. He is the Creating Principle. He is all-destroying Time. It is He who maintains all the worlds. These roars that have alarmed you are being uttered by that great one.

36. Of mighty arms, He is the object of univesal adoration. Incapable of deterioration, that lotus-eyed one is the origin of all beings and their lord.'

CHAPTER CCX.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhishthira said :—

1. "Tell me, O sire, that high Yoga by which, O Bharata, I may obtain liberation. O foremost of speakers, I wish to know everything about that Yoga truly."

Bhishma said :—

2. 'Regarding it is cited the old narrative of the discourse between a preceptor and his disciple on the subject of liberation.

3. There was a twice-born preceptor who was the foremost of Rishis. He looked like a mass of effulgence. Endued with a high soul, he was firm in truth and a complete master of his senses.

4—5. Once upon a time, a highly intelligent and attentive disciple, desirous of obtaining what was for his highest good touched the preceptor's feet, and standing with joined palms before him, said,—If O illustrious one, you have been pleased with the adoration I have offered you, you should slove a great doubt of mine.

6—7. Whence am I am and whence are you? Tell me this fully. Tell me also what is the final cause. Why also, O best of twice-born ones, when the material cause in all beings is the same, their origin and destruction take place in such dissimilar ways? You should, O you of great learning, also explain the object of the saying in the Vedas, the meaning of the injunctions of the Smritis and of those injunctions which apply to all classes of men.

The preceptor said :—

8. Listen, O disciple, O you of great wisdom. This what you have asked me is not described even in the very Vedas and is the highest subject for thought or discourse. It is called Adhyatma and is the most precious of all branches of learning and of all sacred institutes.

9. Vasudeva is the Supreme (cause) of the universe. He is the origin of the Vedas (viz., Om). He is Truth, Knowledge, Sacrifice, Renunciation, Self-control, and Righteousness.

10. Persons well-read in the Vedas know Him as All pervading, Eternal, Omnipresent, the Creator and the Destroyer, the Unmanifest, Brahma, Immutable.

11—12. Hear now from me the story of Him who was born in the Vrishni family. A Brahmana should hear the greatness of that God of gods, called Vishnu of immeasurable energy, from the lips of Brahmanas. A Kshatriya should hear it from persons of that order. One who is a Vaishya, should hear it from Vaishyas, and a high-souled Shudra should hear it from Sudras.

13 You deserve to hear it. Listen now to the sacred accounts of Krishna, that theme which is foremost of all themes. Vasudeva is the Wheel of Time, without beginning and without end. Existence and Non-existence are the qualities by which His real nature is known.

14. The universe rolls like a wheel, depending upon that Lord of all beings. O best of men, Keshava, that foremost of all beings is said to be Indestructible, Unmanifest, Immortal Brahma, and Immutable.

15. The highest of the high, and without change or destruction himself, he created the departed manes, the gods, the Rishis, the Yakshas, the Rakshasas, the Nagas, the Asuras, and mankind.

16. He also created the Vedas and the eternal duties and customs of men. Having reduced everything into nothing, he once more, in the beginning of a (new) cycle, creates Prakriti.

17. As the various phenomena of the several seasons set in one after another according to the season that comes, so creatures come into being at the commencement of every cycle.

18. Corresponding with those creatures who came into being, rules and duties are laid for regulating the world's course.

19. At the end of every cycle the Vedas and all other scriptures disappear. Through the favour of the Self-create, the great Rishis, by means of their penances, first reacquire the lost Vedas and the scriptures.

20. The Self-create (Brahman) first acquired the Vedas. Their branches called the Angas were first acquired by Vrihaspati. Bhrigu's son (Shukra) first acquired the science of ethics which is so beneficial for the universe.

21. Narada acquired the science of music; Bharadwaja that of arms; Gargya, the history of the celestial Rishis; the dark son of Atri that of medicine.

22. Various other Rishis whose names are connected therewith, promulgated various other sciences such as Philosophy, Logic, etc. Let that Brahma which those Rishis have described by arguments drawn from reason, by means of the Vedas, and by inferences drawn from the direct evidence of the senses, be worshipped.

23. Neither the gods nor the Rishis were able to grasp Brahma who is without begginning and who is the highest of the high. Only the divine creator of all things, *viz.*, the powerful Narayana, had known of Brahma.

24. From Narayana, the Rishis the foremost of the deities, the Asuras, and the royal sages of old, acquired the knowledge of that highest panacea for the cure of sorrow.

25. When Prakriti creates through the action of Purusha, the universe with all its potencies begins to spring from it.

26. From one lighted lamp thousands of other lamps are capable of being lighted. Similarly, Prakriti produces thousands of existent things. On account of its infinity, primordial matter is never exhausted.

27. From the Unmanifest flows the Understanding determined by acts. The Understanding creates Consciousness. From Consciousness proceeds Space. From Space proceeds Wind.

28. From the Wind proceeds Heat. From Heat proceeds Water, and from Water is produced the Earth. These Eight form primordial Prakriti. The universe rests on them.

29. From those Eight have originated the five organs of knowledge, the five organs of action, the five objects of the (first five) organs, and the one, *viz.*, the Mind, forming the sixteenth, which is the outcome of their modification.

30. The ear, the skin, the two eyes, the tongue, and the nose are the five organs of knowledge. The two feet, the anus, the organ of generation, the two arms, and speech, are the five organs of action.

31. Sound, touch, form, taste, and smell are the five objects of the senses, covering all things. The Mind lives upon all the senses and their objects.

32. In the perception of taste, the Mind becomes the tongue, and in speech Mind becomes words. Covered with the different senses, Mind becomes all the objects which exist in its apprehension.

33. These sixteen, existing in their respective forms, should be known as gods. These adore Him who creates all knowledge and lives within the body.

34—35. Taste is the attribute of water; scent is the attribute of earth; hearing is the attribute of space; vision is the attribute of fire or light; and touch is the attribute of the wind. This is the case with all creatures at all times.

36. The Mind, is the attribute of existence. Existence springs from the Prakriti which exists in That which is the Soul of all existent beings.

37. These existences, resting upon the supreme Divinity that is above Prakriti and that is inactive, uphold the entire universe of mobile and immobile objects.

38. This sacred building of nine doors (body) is endued with all these existences. That which is high above them, *viz.*, the Soul, lives within it, pervading it all over. Therefore it is called Purusha.

39. The Soul is not subject to decay and death. It has knowledge of what is manifest and what is unmanifest. It is again all-pervading, endued with qualities, subtle, and the refuge of all existences and qualities.

40. As a lamp shows all objects great

or small, similarly the Soul dwells in all creatures as the principle of knowledge.

41. Making the ear to hear what it hears, it is the Soul that hears. Likewise, making the eye works, it is the Soul that sees. This body supplies the means by which the Soul derives knowledge. The bodily organs are not the doers, but it is the Soul that is the doer, of all acts.

42. There is fire in wood, but it is never seen by cutting open a piece of wood. Similarly, the Soul lives within the body, but it can never be seen by cutting the body.

43. The fire which exists in wood may be seen by proper means, viz., rubbing the wood with another piece of wood. Similarly, the Soul which lives within the body may be seen by employing proper means, viz., Yoga.

44. Water must exist in rivers. Rays of light are always attached to the sun. Similarly, the Soul has a body. This connection is not stopped because of the constant succession of bodies that the Soul has to pass through.

45. In a dream, the Soul, endued with the five senses, leaves the body and moves over wide areas. Similarly, when death takes place, the Soul passes out of one body for entering another.

46. The Soul is fettered by its pristine acts. Fettered by acts done by it in one state of existence, it attains to another state. Indeed, it is led from one into another body by its own acts which are of very powerful consequences.

47. I will now describe how the owner of a human body, casting off his body, enters another, and then again into another, and how, indeed, the whole range of beings is the result of their respective acts.'

CHAPTER CCXI.

(MOKSHADHARMA PARVA).—*Continued.*

Bhishma said:—

1. 'All immobile and mobile beings, divided into four classes, have been described to be of unmanifest birth and unmanifest death. Existing only in the unmanifest Soul, the Mind is said to possess the attributes of the unmanifest.

2 As a vast tree lies within a small unblown Ashwatha flower and is seen only when it comes out, so birth takes place from what is unmanifest.

3. A piece of iron, which is inanimate, runs towards a piece of loadstone. Likewise, inclinations and propensities due to natural instincts, and all else, run towards the Soul in a new life.

4. Indeed, as those propensities born of Darkness and Ignorance, and inactive in their nature, are united with the Soul when re-born, similarly, those other inclinations and aspirations of the Soul that have their look directed towards Brahma become united with it, coming to it directly from Brahma itself.

5. Neither earth, nor sky, nor heaven, nor things, nor the vital airs, nor virtue and vice, nor anything else, existed before, except the Intelligence-Soul. Nor have they any necessary connection with even the Intelligence-Soul corrupted by Darkness.

6. The Soul is eternal. It is indestructible. It is in every creature. It is the cause of the Mind. It is without qualities. This universe before us is due to Darkness or Ignorance. The Soul's apprehensions of form, etc., are due to past desires.

7. The Soul, when it becomes endued with desires, engages in acts. On account of that condition,—this vast wheel of existence revolves with beginning and without end.

8. The Understanding, is the nave of that wheel. The body with the senses, forms its spokes. The perceptions and acts are its circumference Urged by on the quality of Darkness, the Soul presides over it.

9. Like oilmen pressing oilseeds in their machine, the consequences born of Darkness, assailing the universe which is moistened by Darkness, press or grind it in that wheel.

10. In that succession of births, the individual Soul, seized by the idea of Ego in consequence of desire, performs acts. In the union of cause and effect, those acts again become fresh causes.

11. Effects do not enter into causes. Nor do causes enter into effects. Time is the instrumental in the production of effects.

12. The primordial essences, and their changes endued with causes, exist unitedly, on account of their being always presided over by the Soul.

13. Like dust following the wind that moves it, the individual Soul, shorn of body, but endued still with inclinations born of Darkness and Ignorance and with principles of causes formed by pristine deeds, moves on, following the direction of the Supreme Soul.

14. The Soul, however, is never affected

by those inclinations and propensities. Nor are these affected by the Soul that is superior to them. The wind, which is naturally pure, is never sullied by the dust it carries.

15. As the wind is separate from the dust it carries away, so, the wise man should know, is the connection between life and the Soul. No. one should think that the Soul, on account of its seeming union with the body and the senses and the other inclinations and beliefs and unbeliefs, is really endued therewith as its necessary and absolute qualities. On the other hand, the Soul should be considered as existing in its own nature.

96. Thus did the divine Rishi remove the doubt that had taken possession of his disciple's mind. Inspite of all this, people depend upon means consisting of acts and scriptural rites for removing misery and acquiring happiness.

17. Seeds that are burnt by fire do not put forth sprouts. Likewise, if everything that produces misery be consumed by the fire of true knowledge, the Soul is freed from the obligation of re-birth in the world.

CHAPTER CCXII.

(MOKSHADHARMA PARVA)—
Continued.

Bhishma said:—

1. Persons who perform acts consider the performance of acts highly. Likewise, those who are devoted to Knowledge do not regard anything other than Knowledge.

2. Rare are persons fully conversant with the Vedas and depending upon the injunctions contained therein. The more intelligent however consider the abstention from acts as the better of the two, viz., heaven and liberation.

3. Abstention of acts is observed by highly wise men. That conduct, therefore, is praiseworthy. The intelligence which advocates abstention from acts, is that by which one attains to liberation.

4. Endued with body, a person, through folly, and endued with anger and cupidity and all the propensities born of Darkness and Ignorance, cherishes attachment for all earthly objects.

5. One, therefore, who wishes to destroy his connection with the body, should never perform any impure act. On the other hand, one should create by his acts a path for attaining to Liberation, without wishing for regions of happiness.

6. As gold, when united with iron, loses its purity and cannot shine, so Knowledge, when existing with attachment to earthly objects and such other shortcomings, fails to display its splendour.

7. He who, influenced by cupidity, desire and anger, practises unrighteousness, transgressing the path of righteousness, is completely destroyed.

8. One who is desirous of benefiting oneself should never seek, with too much attachment, earthly possessions represented by the objects of the senses. If one does it, anger and joy and sorrow arise from one another.

9. When every one's body is made up of the five original elements as also of the three qualities of Goodness, Darkness, and Ignorance, whom shall one worship and whom shall one censure with what words?

10. Only the fools become attached to the objects of the senses. On account of folly they do not know that their bodies are only modifications of earth.

11. As a house made of earth is covered over with earth, so this body which is made of earth is saved from destruction by food which is only a change of earth.

12. Honey, oil, milk, butter, meat, salt, treacle and grain of all kinds and fruit and roots are all modifications of earth and water.

13. Giving up all desire (for rich food) hermits living in the forest take simple and unsavoury food, for only keeping up the body.

14. Likewise, a person who lives in the forest of the world, should be ready for labour and should take food for passing life, like a patient taking medicine.

15—16. Examining all earthly things that meet him, by the help of truth, purity, candour, a spirit of renunciation, enlightenment, courage, forgiveness, fortitude, intelligence, reflection, and austerities, and desirous of securing tranquillity, a person of great soul should restrain his senses.

17. All creatures, stupefied by Ignorance by the qualities of Goodness, Darkness, and Ignorance are continually revolving like a wheel.

18. All faults, begotten of Ignorance, should be closely examined and the idea of Self, which originates from Ignorance, and creates misery, should be avoided.

19. The five elements, the senses the qualities of Goodness, Darkness and Ignor-

ance, the three worlds with the Supreme Being himself, and acts, all rest on Self-consciousness.

20. As Time, under its own laws, always creates the seasons one after another, so one should know that Consciousness in all creatures is the mover of acts.

21. Ignorance produces delusions. It is like Darkness and is born of Ignorance. All the joys and sorrows belong to the three qualities of Goodness, Darkness, and Ignorance.

22. Listen now to those consequences that spring from the qualities of Goodness, Darkness and Ignorance. Contentment, the satisfaction that arises from joy, certainty, intelligence, and memory,—these are the results of the quality of Goodness. I shall now describe the consequences of Darkness and Ignorance.

23. Desire, anger, error, cupidity stupefaction, fear, and fatigue, belong to the quality of Darkness. Cheerlessness, grief discontent, vanity, pride, and wickedness, all belong to Ignorance.

24. Examining the weight or lightness of these and other evils that exist in the Soul, one should reflect upon each of them one after another.'

Yudhisthira said:—

25. "What evils are shunned by persons seeking Liberation? What are those that are weakened by them? What are the evils that come again and again? What, again, are regarded as weak, through stupefaction.

26. What, indeed, are those evils upon whose gravity and weakness a wise man should reflect with the help of intelligence and of reason? I have doubts upon these subjects. Describe these to me, O grandfather."

Bhishma said:—

27. 'By rooting out all evils, a person of pure Soul succeeds in obtaining Liberation. As an axe made of steel cuts a steel chain, similarly, a person of cleansed Soul, destroying all the evils that originate from Darkness and that are born with the Soul, succeeds in cutting off his connection with the body.

28. The qualities having their origin in Darkness, those that originate from Ignorance, and those stainless ones characterised by purity, form as it were the seed from which all embodied creatures have sprung. Amongst these, the quality of Goodness alone is the cause through which persons of pure souls succeed in attaining to Liberation.

29. A person of pure soul, therefore, should cast off all the qualities begotten of Darkness and Ignorance. Then again when the quality of Goodness becomes freed from those of Darkness and Ignorance it shines the more.

30. Some say that sacrifices and other acts performed with the help of Mantras, and which bring about the purification of the Soul, are evil or cruel acts. On the other hand, those acts are the chief instruments for dissociating the Soul from all worldly attachments, and for the observance of the religion of peace.

31. Through the influence of the qualities born of Darkness, all impious acts are perpetrated and all earthly acts as well as such acts as originate from desire are performed.

32. Through qualities born of Ignorance, one does all acts fraught with cupidity and springing from anger. In consequence of the attribute of Ignorance, one feels sleep and procrastination and becomes addicted to all acts of cruelty and carnality.

33. That person, however, who, endued with faith and scriptural knowledge, follows the quality of Goodness, attends only to all good things and becomes endued with beauty and a soul free from every corruption.

CHAPTER CCXIII.

(MOKSHADHARMA PARVA).—*Continued.*

Bhishma said:—

1. Delusion or loss of judgment arises from the quality of Darkness. Anger, cupidity, fear and pride originate from the quality of Ignorance, O foremost of Bharata's race. When all these are destroyed, one becomes pure.

2. By obtaining purity, a person acquires the knowledge of the Supreme Soul which is effulgent, incapable of deterioration, without change, pervading all things, having the unmanifest for his refuge, and the foremost of all the gods.

3. By His illusory power men fall away from knowledge and become senseless, and their knowledge being darkened, yield to anger.

4. From anger, they become subject to desire. From desire originate cupidity, delusion, vanity, pride and selfishness. From such selfishness proceed various sorts of acts.

5. From acts originate various ties of affection and from those ties of affection springs sorrow or misery and from acts imbued with joy and sorrow proceeds the liability to birth and death.

6. On account of the obligation of birth, one is compelled to live within the womb,—for the union of vital seed and blood. Living there is defiled with excreta urine and phlegm, and always fouled with blood that is created there.

7. Overwhelmed by thirst, the Intelligence Soul becomes fettered by anger and the rest that have been described above. It seeks, however, to escape those evils. In this respect, women must be considered as instruments which set the stream of Creation agoing.

8. By their nature, women are Kshetra, and men are Kshetrajna in respect of qualities. Therefore, wise persons should not pursue women especially.

9. Indeed, women are like dreadful Mantra powers. They stupefy persons shôrn of wisdom. They are sunk in the quality of Darkness. They are the eternal embodiment of the senses.

10. On account of the strong desire that men cherish for women, offspring proceed from them, due to the action of the seminal fluid. As one throws off from his person such vermin as are born there but as are not on that account a part of oneself, so should one cast off those vermin of one's body that are called children, who, though regarded as one's own, are not his own in sooth.

11. From the seminal fluid and sweat creatures spring from the body, influenced by pristine acts or in the course of nature. Therefore, a wise man should feel no regard for them.

12. The quality of Darkness rests on that of Ignorance. The quality of Goodness, again, rests on that of Darkness. Darkness which is unmanifest overspreads itself on Knowledge, and creates the phenomena of Intelligence and Consciousness.

13. That knowledge possessing the attributes of Intelligence and Consciousness has been described as the seed of individual Souls. That, again, which is the seed of such knowledge is called the Jiva (or Individual Soul). On account of acts and the virtue of time, the Soul goes through birth and repeated rounds of re-birth.

14. As in a dream the Soul plays as if invested with a body which, of course, is due to the action of the mind, similarly, it gets in the mother's womb a body in consequence of qualities and propensities created by pristine deeds.

15. Whatever senses, while it is there, are awakened by pristine deeds as the operating cause, become created in Consciousness in consequence of the mind coexisting with attachments.

16. On account of the past thoughts of sound that are awakened in it, the Soul, subjected to such influences, gets the organ of hearing. Similarly, from attachment to forms, its eye is produced, and from its desire after smell its organ of smelling.

17. From thoughts of touch it acquires the skin. Likewise, the five vital airs are acquired by it, viz., Prana, Apana, Vyana, Udana, and Samana, which make the body agoing.

18. Encased in body with all limbs fully developed on account of pristine deeds, the Soul takes birth, with both physical and mental sorrow, in the beginning, middle, and end.

19. It should be known that sorrow originates from the very formation of body (in the womb). It increases with the idea of Self. From renunciation of these, sorrow is destroyed. He who knows sorrow's end attains to Liberation.

20. Both the origin and the destruction of the senses depend on the quality of Darkness. A wise man should act with proper scrutiny with the help of theeye of the scriptures.

21. The senses of knowledge, if they succeed in acquiring all their objects, can never stupefy the man who is without thirst. The embodied Soul, by making its senses weak, is saved from the obligation of re-birth.

CHAPTER CCXIV.

(MOKSHADHARMA PARVA).—*Continued.*

Bhishma said:—

1. 'I shall now describe to you the means of conquering the senses as seen with the eye of the scriptures. A person, O king, will attain to the highest end by the help of such knowledge and by shaping his conduct accordingly.

2. Amongst all living creatures man is said to be the foremost. Among men, the twice-born are the foremost; and amongst the twice-born, persons well read in the Vedas are the foremost.

3. These last are considered as the souls of all living creatures. Indeed, those Brahmanas who have mastered the Vedas are considered as all-seeing and omniscient. They are persons who have become conversant with Brahma.

4. As a blind man, without a guide, meets with many difficulties on a road, so has a person shorn of knowledge to meet with many impediments in the world. Therefore those who are endued with knowledge are considered as superior to the rest.

5. Those who wish to acquire virtue practise various rites according to the scriptural injunctions. They do not, however, attain to Liberation. They only acquire those good qualities which I shall presently mention.

6. Purity of speech, of body, and of mind, forgiveness, truth, firmness and intelligence,—these good qualities are shown by pious persons who observe both kinds of religion.

7. What is called Brahmacharyya is considered as the means of attaining to Brahma. That is the foremost of all religions. It is by the practice of that religion that one acquires the highest end.

8. Brahmacharyya has no connection with the five vital airs, mind, understanding, the five senses of perception, and the five senses of action. It is, therefore, free from all the perceptions that the senses give. It is heard only as a word, and its form, is not seen, but can only be conceived.

9. It is a state of existence only on the mind. It has no connection with the senses. That pure state should be attained to by the understanding alone.

10. He who practises it duly attains to Brahma; he who practises it half and half, attains to the status of the gods; while he who practises it indifferently, is born among Brahmanas and possessed of learning attains to eminence.

11. Brahmacharyya is highly difficult to practise. Listen now to the means thereof. That twice-born one who follows it should subdue the quality of Darkness as soon as it begins to show itself or as soon as it begins to be powerful.

12. One who has taken that vow should not speak with women. He should never look at a naked woman. The sight of women, under even indifferent circumstances, excites the passion of all weak-minded men.

13 If a person feels a desire for woman rising in his heart, he should observe the vow called Krichchhra and also pass three days in water. If desire is formed even in a dream, one should, diving in water, mentally repeat for three times the three Riks by Aghamarshana.

14. That wise man who follows this vow should, with a liberal and enlightened mind, consume the sins in his mind which are created by the quality of Darkness.

15. As the passage that carries away the refuge of the body is very closely connected with the body, so the embodied Soul is very closely connected with the body that confines it.

16. The different sorts of juices, passing through the network of arteries, nourish men's wind, bile, phlegm, blood, skin, flesh, intestines, bones, marrow, and the whole body.

17. Know that there are ten principle canals. These help the functions of the five senses. From those ten issue out thousands of other passages that are minuter in form.

18. Like rivers filling the ocean at the the proper time, all these channels, containing juices, nourish the body.

19. There is a channel leading to the heart called Manovaha. It draws from every part of the human body the seminal fluid which is born of desire.

20. Numberless other channels issuing from that principal one extend into every part of the body and bearing the element of heat cause the sense of vision (and the rest).

21. As the butter that lies within milk is churned up by churning rods, so the desires that are created in the mind draw together the vital seed that lies within the body.

22. In the midst of even our dreams passion originating in imagination attacks the mind, with the result that the passage already named, viz., Manovaha, throws out the seminal fluid born of desire.

23. The great and divine Rishi Atri is a master of the subject of the generation of the vital seed. The juices that are produced by food, the passage called Manovaha, and the desire that is born of imagination, —these three are the causes which create the seminal fluid which has Indra for its presiding god. The passion that helps the passing out of this fluid is, therefore, called Indriya.

24. Those persons, who know that the course of seminal fluid is the cause of intermixture of castes, are men of controlled passions. Their sins are considered to have been consumed, and they are never subjected to re-birth.

25. He who performs action simply for the purpose of maintaining his body, reduc-

ing with the help of the mind the qualities into a state of equilibrium, and brings at his last moments the vital airs to the channel called Manovaha, is freed from re-birth.

26. The Mind is sure to acquire Knowledge. It is the Mind which assumes the form of all things. Acquiring success through meditation, the minds of all great persons, become freed from desire, eternal, and shining.

27. Therefore, for destroying the mind, one should perform only pure deeds, and freeing himself from the qualities of Darkness and Ignorance, one is sure to acquire a very desirable end.

28. Knowledge (ordinarily) acquired in younger days becomes weakened with decrepitude. Through the good effects of past lives, a person, however, of ripe understanding succeeds in killing his desires.

29. Such a person, by getting over the fetters of the body and the senses like a traveller crossing a path full of impediments, and transgressing all faults he sees, succeeds in testing the ambrosia (of Liberation.)

CHAPTER CCXV.

(MOKSHADHARMA PARVA).—*Continued.*

Bhishma said :—

1. By being attached to objects of the senses which are always imbued with evil, living creatures become helpless. Those great persons, however, who are not attached to them, acquire the greatest end.

2. Seeing the world beset with the evils formed by birth, death, decrepitude, sorrow, disease, and anxieties, the man of intelligence should try for the attainment of Liberation.

3. He should be pure in words, thought, and body; he should be shorn of pride. Of tranquil soul and endued with knowledge, he should live like a mendicant, and pursue happiness without being attached to any worldly object.

4. Again, if his mind is filled with attachment for mercy to creatures, he should, seeing that the universe is the result of acts, one should show indifference even to mercy itself.

5. Whatever good acts are done, or whatever sin is committed, the actor reaps the points thereof. Hence, one should, in words, thought, and deed, do only good acts.

6. He enjoys happiness who practises abstention from injuring (others), truthfulness of speech, honesty towards all creatures, and forgiveness, and who is never careless.

7. Hence one, exercising his intelligence, should fix his mind, after training it, on peace towards all creatures.

8. That man who considers the practice of the virtues mentioned above as the greatest duty as securing the happiness of all creatures, and as destroying all sorts of sorrow, is possessed of the greatest knowledge, and succeeds in acquiring happiness. Hence, one should, exercising his intelligence, fix his mind, after training it, on peace towards all creatures.

9. One should never think of committing evil to others. One should not covet what is far above his power to acquire. One should not fix his thoughts on objects which are not real. One should, on the other hand, direct his mind towards knowledge by continued exertions.

10—14. With the help of the injunctions of the Shrutis and of continued efforts calculated to bring success, Knowledge is sure to originate. One who is desirous of saying good words or observing a religion which is purged off of all impurities, should speak only truth which is not fraught with any malice or censure. One who has got a sound heart should speak words which are not fraught with dishonesty, which are not harsh, which are not cruel, which are not evil, and which are not characterised by garrulity. The universe is bound in words. If a person disposed to renunciation he should proclaim, with a humble mind and a cleansed understanding, his own evil deeds. He who performs action, urged thereto by propensities pervaded by the quality of Darkness, suffers much misery in this world and at last sinks into hell. One should, therefore, practise self-control in body, words and mind.

15. Ignorant persons bearing the weight of the world are like robbers laden with their booty of straggling sheep. The latter always avoid roads which are not favorable to them.

16. Indeed, as robbers have to throw away their booty if they wish safety, so should a person cast off all acts induced by Darkness and Ignorance, if he is to acquire happiness,

17—18. Forsooth, a person who is shorn of desire, free from the fetters of the world, contented to live in solitude, abstemious in diet, devoted to penances, and with

senses under restraint, who has consumed all his sorrows by knowledge, who finds pleasure in practising Yoga and who has a cleansed soul, succeeds, on account of his mind being withdrawn into itself, in attaining to Brahma or Liberation.

19. One endued with patience and a pure soul should, forsooth, control his understanding. With the understanding, one should next restrain mind, and then with the mind overpower the objects of the senses.

20. Upon the mind being thus restrained and the senses being all subdued, the senses will shine and gladly enter into Brahma.

21. When one's senses are withdrawn into the mind, the result becomes that Brahma becomes manifested in it. Indeed, when the senses are destroyed, and the soul returns to the quality of pure existence, it is regarded as being transformed into Brahma.

22. Then again, one should never show his Yoga power. On the other hand, one should always try to restrain his senses by practising the rules of Yoga. Indeed, one engaged in the practice of Yoga should do all those acts by which his conduct and nature may become pure.

23. One should rather live upon broken grains of corn, ripe beans, dry cakes of seeds from which the oil has been pressed out, potherbs, half-ripe barley, flour of fried pulses, fruits, and roots, secured by begging.

24. Reflecting upon the characteristics of time and place, one should according to his inclinations observe, after proper search, vows and rules about fasts.

25. One should not suspend a rite that has been begun. Like one slowly creating a fire, one should by and by perform an act that is prompted by knowledge. By so doing, Brahma by and by shines in one like the Sun.

26. The Ignorance which rests on Knowledge, extends its influence over all the three states. The Knowledge, again, that follows the Understanding, is attacked by Ignorance.

27. The evil-hearted person cannot acquire a knowledge of the Self for his considering it as united with the three states although in reality it transcends them all. When, however, he perceives the limits under which the two, viz, union with the three states and separation from them, are manifested, it is then that he becomes shorn of attachment and attains to Liberation.

28. When such an apprehension has been acquired, one transcends the effects of age, rises superior to the consequences of decrepitude and death, and obtains Brahma which is eternal, deathless, immutable, and undeteriorating.

CHAPTER CCXVI.

(MOKSHADHARMA PARVA).—*Continued.*

Bhishma said:—

1. The Yogin who wishes to always practise pure Brahmacharyya and who is cognizant of the faults attaching to dreams, should, with his whole heart, try to give up sleep.

2. In dreams, the embodied soul, possessed by the qualities of Darkness and Ignorance, seems to become possessed of another body and move and act influenced by desire.

3. On account of application for acquiring knowledge and of continued reflection and recapitulation, the Yogin remains always awake. Indeed, the Yogin can keep himself continually awake by giving himself up to knowledge.

4. Regarding this subject it has been asked what is this state in which the embodied creature thinks himself encircled by and engaged in objects and acts? It is true that the embodied being, with its senses really suspended, still considers itself to be possessed of body with all the senses of knowledge and of action.

5. It is said that that master of Yoga, named Hari, perceives truly how it happens. The great Rishis say that the explanation given by Hari is correct and reasonable.

6. The learned says that it is on account of the senses being exhausted with fatigue, dreams are seen by all creatures. The mind, however, never becomes inactive and hence arise dreams. This considered as their principal cause.

7. As the imagination of a person who is awake and engaged in acts, is due only to the creative power of the mind, similarly, the impressions in a dream belong only to the mind.

8. A person with desire and attachment receives those imaginations based upon the impressions of numberless pristine lives. Nothing that impresses the mind once is ever lost, and the Soul being cognisant of all those impressions makes them appear.

9. Whichever among the three qualities of Goodness, Darkness, and Ignorance is caused by the influence of pristine acts and by whichever amongst them the mind is affected for the time being in whatever way, the elements (in their subtile forms) or indicate accordingly (in the way of images).

10. After images have thus been created the particular quality of Goodness Darkness or Ignorance that may have been brought by pristine acts rises in the mind and produces its last result, *viz.*, happiness or misery.

11. Those images originating principally wind, bile, and phlegm, which men apprehend through ignorance and in consequence of tendency pervaded by Darkness and Ignorance, cannot, it has been said, be easily discarded.

12. (When one is awake) whatever objects a person perceives in the mind through the senses in a clear state are apprehended by the mind in dreams while the senses are inactive.

13. The Mind exists without obstruction in all things. This is due to the nature of the Soul. The Soul should be comprehended. All the elements and the objects they form exist in the Soul.

14. In the state called dreamless sleep the manifest human body which, of course, is the door of dreams, disappears in the mind. Possessing the body the mind enters the Soul which is unmanifest and upon which all existent and non-existent things dedend, and becomes a wakeful witness with certainty of apprehension. Thus living in pure Consciousness which is the soul of all things, it is considered by the learned as transcending both Consciousness and all things in the universe.

15. That Yogin who by desire covets any of the divine qualities (of Knowledge or Renunciation, etc.,) should regard a pure mind to be at one with the object of his desire. All things exist in a pure mind or soul.

16. This is the result acquired by one who practises penances. That Yogin, however, who has got over Darkness or ignorance, is endued with transcending effulgence. When Darkness or Ignorance has been got over, the embodied Soul becomes Supreme Brahma, the cause of the universe.

17. The deities have penances and Vedic rites. Darkness (or pride and cruelty), which destroys the former, has been adopted by the Asuras. This, *viz.*, Brahma, which has been said to have Knowledge only for its quality, is difficult of attainment by either the gods or the Asuras.

18. It should be known that the qualities of Goodness, Darkness, and Ignorance belong to the gods and the Asuras. Goodness is the quality of the gods; while the two others belong to the Asuras.

19. Brahma transcends all those qualities. It is pure Knowledge. It is immortality. It is pure effulgence. It is undecaying. Those persons of pure souls who know Brahma attain to the highest end.

20. One having knowledge for his eye can say this much with the help of reason and analogy. Brahma which is indestructible can be comprehended by only withdrawing the senses and the mind.

CHAPTER CCXVII.

(MOKSHADHARMA PARVA.)—*Continued.*

Bhishma said:—

1. 'He does not know Brahma who does not know the four topics, namely, dreams, dreamless sleep, immanent, and transcendent Brahma, as also what is Manifest (*viz.*, the body), and what is Unmanifest (the intelligence-soul), which the great Rishi (Narayana) has described as Tattwam (pure principle).

2. That which is manifest is subject to death. That which is unmanifest transcends death. The Rishi Narayana has described the religion of inclination.

3. Upon that depends the entire universe with its mobile and immobile creatures. The religion of disinclination again leads to the unmanifest and eternal Brahma.

4. The Creator (Brahman) has described the religion of inclination. Inclination indicates re-birth or return. Disinclination on the other hand, indicates the highest end.

5. The ascetic who wish to discriminate exactly between good and evil, who is always bent on conceiving the nature of the Soul, and who devotes himself to the religion of disinclination, attains to that high end.

6—7. One who wishes to accomplish this, should know both the Unmanifest and Purusha of which I shall speak now. That, again, which is different from both the Unmanifest and Purusha, and which transcends them both, and which is distinguished from all beings, should be particularly seen by an intelligent men. Both Prakriti and Purusha are without beginning and without end. Both are incapable of being known by their likes.

8. Both are eternal and indestructible. Both are greater than the greatest. They are similar in these. There are points of dissimilarity again between them.

9. Prakriti is endued with the three qualities. It is also engaged in creation. The true attributes of Kshetrajna (Purusha or the Soul) are different.

10. Purusha apprehends all the changes of Prakriti (but cannot be apprehended himself.) He transcends all qualities. As regards Purusha and the Supreme Soul again, both of them cannot be comprehended. Again for their both being without qualities by which they can be distinguished, both are greatly distinguished from all else.

11. A person putting on a turban has his head circled with three folds of a piece of cloth.

12. Similarly the embodied Soul is invested with the three qualities of Goodness, Darkness, and Ignorance. But though thus invested, the Soul is not identical with those qualities.

13. Hence these four topics, which are covered by these four considerations, should be understood. One who understands all this is never stupefied when he tries to form conclusions.

14. He who wishes to secure high prosperity should become pure in mind, and practising austere practices regarding the body and the senses, should devote himself to yoga without seeking for fruits.

15. The universe is permeated by yoga power secretly passing through every part of it and lighting it up brightly. The sun and the moon shine in the sky of the heart on account of yoga power.

16. The result of yoga is Knowledge. Yoga is spoken of highly in the world. Whatever acts destroy Darkness and Ignorance form yoga in respect of its real character.

17. Brahmacharyya and abstention from injury form yoga of the body; while restraining of mind and words form yoga of the mind.

18. The food which is acquired by begging from twice-born persons conversant with the ritual is distinguished from all other food. By taking that food abstemiously, one's sins begotten of Darkness are dissipated.

19. Living upon such food a Yogin finds his senses gradually withdrawn from their objects. Hence, he should take only that quantity of food which is barely necessary for the support of his body.

20. Knowledge which one acquires gradually by mind devoted to yoga should be made one's own on the verge of death by a forcible stretch of power.

21. The embodied Soul, when divested of Darkness, assumes a subtile form with all the senses of perception and moves about in space. When his mind becomes untouched by acts, he, on account of such renunciation, becomes merged in Prakriti.

22. After the destruction of this gross body, one who through absence of carelessness escapes from all the three bodies, succeeds in attaining to Liberation. The birth and death of creatures is always brought about by Avidya (Ignorance.)

23. When knowledge of Brahman originates, the person no longer feels the pinch of necessity. Those, however, who believe what is the reverse of truth are men whose understandings are always busy with the birth and death of all existent things.

24. Keeping their bodies by the help of patience, withdrawing their hearts by the help of their understanding, and withdrawing themselves from the world of senses, some Yogins worship the senses for their subtility.

25. Some of them, with mind purified by yoga, proceeding according to the scriptures and reaching the highest, succeed in knowing it by the help of the understanding and live in that which is the highest and which without resting on any other thing rests on itself.

26. Some adore Brahma in images. Some adore Him as devoid of qualities. Some again and again realise the highest Divinity which has been described to be like a flash of lightning and which is again indestructible.

27. Others who have consumed their sins by penances, attain to Brahman in the end. All these great persons attain to the highest end.

28. With the eye of scripture one should mark the subtile attributes of these several forms, as distinguished by attributes, of Brahma that are adored by men. The Yogin who has gone above the necessity of depending on the body, who has renounced all attachments, and whose mind is devoted to yoga abstraction, should be considered as another instance of Infinity, as the Supreme Divinity, or as that which is Unmanifest.

29. They whose hearts are given to the acquisition of knowlege succeed first in disassociating themselves for the world of mortals. Afterwards, by renouncing attach-

ments they partake of the nature of Brahma and at last attain to the highest end.

30. 'Thus persons conversant with the Vedas have described the religion that brings on the attainment of Brahma. They who follow that religion according to the extent of their respective knowledge all succeed in acquiring the highest end.

31. Those persons who can acquire a knowledge which is incapable of being shaken and which makes its possessors shorn of all sorts of attachments acquire different high regions after death and become emancipate according to the extent of their knowledge.

32. Those pure-hearted persons who have acquired contentment from knowledge, and who have renounced all desires and attachments, gradually approach in respect of their nature nearer and nearer to Brahma which is unmanifest by nature, which is divine, and without birth and death.

33. Realising that Brahma lives in their souls, they become themselves immutable and have never to come back to the Earth). Acquiring that supreme, indestructible and eternal state they leave in happiness. The knowledge of this world is this: (The erring persons consider) it existing. (Persons who have overcome ignorance think that) it does not exist. The whole universe, fettered by desire, is revolving like a wheel.

35. As the fibres of a lotus-stalk overspread themselves into every part of the stalk, likewise the fibres of desire, which are without beginning or end, spread themselves over every part of the body.

36. As a weaver drives his threads into a cloth by means of his shuttle, similarly the threads that constitute the fabric of the universe are woven by the shuttle of Desire.

37. He who understands the changes of Nature, Nature herself, and Purusha, becomes freed from Desire and acquires Liberation.

38. The divine Rishi Narayana, that refuge of the universe, for the sake of mercy towards all creatures, distinctly laid down these means for the acquisition of immortality.'

CHAPTER CCXVIII.

(MOKSHADHARMA PARVA.—*Continued.*

Yudhisthira asked:—

1. "By acting how, O you who are conversant with all courses of conduct, did Janaka the king of Mithila, versed in the religion of Liberation, succeed in acquiring Liberation, after casting off all worldly enjoyments?"

Bhishma said:—

2. 'Regarding it is cited the following old narrative of the particular conduct by which that king, a master of all courses of conduct, succeeded in acquiring the highest happiness.

3. There was a king in Mithila of the name of Janadeva of Janaka's race. He was ever engaged in thinking of the courses of conduct that might lead to the attainment of Brahma.

4. One hundred preceptors always used to live in his palace, describing to him the various courses of duty followed by people who had adopted the various modes of life.

5. Well read in the Vedas, he was not very well satisfied with the speculations of his instructors on the nature of the Soul, and in their teachings of his extinction upon the dissolution of the body or of re-birth after death.

6. Once upon a time a great ascetic named Panchashikha the son of Kapila, having roamed over the whole world, arrived at Mithila.

7. Having made conclusions about the diverse duties connected with renunciation, he was above all pairs of opposites, and had no doubts.

8. He was considered as the foremost of Rishis. Living wherever he pleased, he wished to place before the reach of all men eternal happiness that is so difficult of attainment.

9. It appeared that he roamed, amazing the world, having put on the form of none else than that great Rishi, that lord of creatures, whom the followers of the Sankhya doctrine knew by the name of Kapila.

10. He was the greatest of all the disciples of Asuri and was called the undying. He had performed a mental Sacrifice lasting for a thousand years.

11—12. He was firm in mind, and had performed all the rites and sacrifices that

are enjoined in the scriptures and that lead to the attainment of Brahma. He knew full well the five sacs that cover the Soul. He was devoted to the five acts regarding the adoration of Brahma, and had the five qualities. Known by the name of Panchashikha, he had approached one day a large assembly of Rishis following the Sankhya doctrines and enquired of them about the highest object of human acquisition, namely, the Unmanifest or that upon which the five sacs rest.

13. For acquiring a knowledge of the Soul, Asuri had enquired of his preceptor. On account of the latter's instructions and of his own penances, Asuri understood the distinction between the body and the Soul and had gained celestial vision.

14. In that assembly of ascetics, Asuri described the Immutable, One, and Indestructible Brahma which is seen in various forms.

15. Panchashikha became a disciple of Asuri. He lived on human milk. There was a certain Brahman lady named Kapila. She was Asuri's wife.

16. Panchashikha was accepted by her as a son and he used to suck her breasts. For this, he came to be known as the son of Kapila and his understanding became fixed on Brahma.

17. The divine Rishi said to me, all this, regarding the circumstances of his birth and those about his becoming the son of Kapila. The latter also told me about the omniscience of Panchashikha.

18. Knowing fully all the forms of duty, Panchashikha, after having himself gained high knowledge, (came to Janaka) and knowing that that king had equal reverence for all his preceptors, began to startle those hundred preceptors (by a very sensible exposition of his doctrine).

19. Marking the genius of the son of Kapila, Janaka became exceedingly attached to him, and abandoning his hundred preceptors, began to follow him.

20. Then Kapila's son began to discourse to Janaka, who had according to the ordinance bent his head to him and who was fully competent to understand the sage's instructions, upon that great religion of Liberation which is explained in Sankhya treatises.

21. Describing first of all the miseries of birth, he spoke next of the miseries of (religious) acts. Having finished that topic he explained the miseries of all states of existence ending even with that in the high region of the Creator.

22. He also described that Delusion which beget the practice of religion, and acts, and their fruits, and which is highly untrustworthy, destructible, unsteady, and uncertain.

23. Scepties say that when death is seen directly by all, they who hold, on accouut of their faith in the scriptures, that something distinct from the body, called the Soul, exists, are necessarily defeated in argument.

24. They also hold that one's death is the extinction of one's Soul, and that sorrow, decrepitude, and disease indicate (partial) death of the Soul. He who holds owing to error, that the Soul is distinct from the body and exists after the loss of body, entertains an unreasonable opinion.

25. If that is considered as existent which does not really exist in the world, then it may be mentioned that the king, being known so, is really never subject to decrepitude or death. But is he, therefore, to be really believed to be beyond decrepitude and death?

26. When the question arises whether an object exists or not, and when that whose existence in asserted presents all the signs of non-existence, what is that upon which ordinary people depend in settling the affairs of life?

27. Direct evidence is the basis of both inference and the scriptures. The scriptures can be contradicted by direct evidence. As to inference its evidence is not much.

28. Do not reason on inference only whatever may be the subject. There is nothing else called individual soul than this body.

29. The capacity to produce leaves, flowers, fruits, roots and bark lies in a banian seed. The grass and water that is taken by a cow produce milk and butter, substances differing in nature from that of the causes. Various substances when allowed to decompose in water for sometime produce spirituous liquors whose nature is quite different from that of those substances producing them. Likewise, from the vital seed in produced the body and its attributes, with the understanding, consciousness, mind, and other qualities. Two pieces of wood, rubbed together, beget fire. Coming in contact with the rays of the Sun, the stone called Suryakanta begets fire. Any solid metal, heated in fire, dries up water when coming in contact with it. Likewise, the material body produces the mind and its attributes of perception, memory, imagination, etc. As the loadstone moves iron,

likewise the senses are controlled by the mind.

30. Thus do the sceptics reason, who are, however, mistaken. The disappearance (of animation) upon the body becoming lifeless means death. The supplication of the gods by the very men who deny the separate existence of the Soul is another good argument (for the proposition that the Soul is separate from the body.) Another argument against the sceptic is that his proposition argues a destruction of acts.

31. These that have been mentioned, and that have material forms, cannot possibly be the causes (of the immaterial Soul and its immaterial accompaniments). The identity of immaterial things with objects that are material cannot be comprehended.

32. Some hold that there is re-birth which is caused by Ignorance, the desire for acts, cupidity, carelessness, and bent towards other vices.

33. They say that Ignorance is the soil. Acts form the seed that is placed in that soil. Desire is the water that causes that seed to grow. In this manner they explain re-birth.

34. They hold that ignorance being ingrained in an imperceptible way, one mortal body being destroyed, another originates at once from it; and that when it is consumed by the help of knowledge, the destruction of existence itself follows, or the person attains to what is called annihilation.

35. This opinion also is mistaken. It may be asked that when the being that is thus re-born is a different one in its nature, birth, and objects of virtue and vice, why should it then be considered to be identical with the being that was? Indeed, the only inference that can be made is that the entire chain of existences of a particular being is not really one of connected links.

36. Then, again, if the being that is the outcome of a re-birth be really different from what it was in a pristine existence, it may be asked what satisfaction is to a person from the exercise of the spirit of charity, or from the acquisition of knowledge or of ascetic power, since the acts performed by one are to bear fruits upon another person in another state of existence.

37. Another refutation of the doctrine would be that one in this life may rendered miserable by the acts of another in a pristine life, or having become miserable may again become happy. By witnessing however, what actually takes place in the world, a proper conclusion may be drawn regardingthe unseen.

38. The separate Consciousness that is the outcome of re-birth is different from the Consciousness that had preceded it in a pristine existence. The way, however, in which the appearance of that separate Consciousness is explained by that theory is not at all consistent or reasonable. The Consciousness was the very opposite of of eternal, being only transitory, extending as it did till dissolution of the body. That which had an end cannot be considered as the cause for the production of a second Consciousness appearing after the end. If again, the very loss of the previous Consciousness be considered as the cause of the production of the second Consciousness, then when the death of a human body is caused by a heavy bludgeon, a second body would originate from the body that is thus deprived of animation.

39. Again, their doctrine of annihilation is subject to the objection that extinction will become a revolving phenomenon like that of the seasons, or the year, or the yuga, or heat, or cold, or agreeable or disagreeable objects.

40. If for avoding these objections, the followers of this doctrine hold the existence of a Soul that is permanent and with which each new Consciousness is attached, they again subject themselves to the new objection that that permanent substance, by being overcome with decrepitude, and with death that causes destruction, may in time be itself weakened and destroyed. If the supports of a palace are weakened by time, the mansion itself is sure to fall down in the end.

41. The senses, the mind, wind, blood, flesh, bones, one after another, meet with destruction and enter each into its own productive cause.

42. If again the existence of an eternal Soul is held which is immutable, which is the refuge of the understanding, consciousness, and other similar attributes, and which is dissociated from all these, such an assertion is subject to a serious objection for then all that is usually done in the world would be meaningless, especially with reference to the attainment of the fruits of charity and other religious acts. All the injunctions in the Shrutis regarding those acts, and all acts connected with the conduct of men in the world, would be equally meaningless, for the Soul being dissociated from the understanding and the mind, there is no one to enjoy the fruits of good acts and Vedic rites.

43. Thus various sorts of speculations arise in the mind. Nothing can settle whether this opinion is right or that is right.

44. Reflecting on these opinions, particular persons follow particular lines of speculation. The understandings of these, directed to particular theories become immersed and are at last entirely lost in them.

45. Thus all men are made miserable by pursuits good or bad. Bringing them back to the right path, the Vedas alone, guide them along it, like grooms conducting their elephants.

45. Many men, with weakened minds, seek objects of great happiness. These, however, have soon to meet with a larger quantity of sorrow, and then, alienated by force from their coveted meat, they subject themselves to the sway of death.

46. What has one, who is subject to destruction and whose life is fickle, to do with kinsmen and friends and wives and other like possessions? He who meets death after having relinquished all these, passes easily out of the world and has never to return.

47—49. Earth, ether, water, heat, and wind, always keep up and nourish the body. Thinking of this, how can one feel any attachment for his body? Indeed, the body, which is subject to destruction, has no happiness in it.—Having heard these words Panchashikha that were shorn of deception, and delusion, highly salutary, and treating of the Soul, king Janaka became filled with wonder, and prepared himself to address the Rishi once more.'

CHAPTER CCXIX.

(MOKSHADHARMA PARVA)—
(*Continued.*)

Bhishma said:—

1. 'Thus instructed by the great Rishi Panchashikha, Janadeva of the family of Janaka, once more asked him about the subject of existence or non-existence after death.

Janaka said:—

2. O illustrious one, if no person, retains any knowledge after departing from this state of existence, if, indeed, this is true, what then is the difference between Ignorance and Knowledge? What do we gain then by knowledge and what do we lose by ignorance?

3. See, O foremost of the twice-born, that if liberation be such, then all religious acts and vows terminate only in annihilation? Of what use would then the distinction be between heedfulness and heedlessness.

4. If Liberation means dissociation from all objects of pleasure or an association with objects that are not lasting, why should then men cherish a desire for action or having set themselves to action, continue to find out the necessary means for the accomplishment of desired ends? What then is the truth.

Bhishma said:—

5. Seeing the king enveloped in thick darkness, stupefied by error, and become helpless, the learned Panchashikha put his mind at rest by once more addressing him thus.

6. In Liberation the consummation is not Extinction. Nor is that consummation any kind of Existence. What we see is a union of body, senses, and mind. Existing independently as also depending on one another, these go on acting.

7. The ingredient that form the body are water, ether, wind, heat, and earth. These exist together according to their own nature. They become separated again according to their own nature.

8. Ether, wind, heat, water and earth,—these five objects in a state of union form the body. The body is not one element.

9. Intelligence, stomachic heat, and the vital airs, called Prana, etc., that are all wind,—these three are the organs of action. The senses, the objects of the senses, the power by which they become capable of being perceived, the faculties by which they succeed in perceiving them, the mind, the vital airs called Prana, Apana and the rest, and the various juices and humours that are the results of the digestive organs, flow from the three organs already named.

10. Hearing, touch, taste, vision, and scent,—these are the five senses. They have derived their attributes from the mind which is their cause.

11. The mind, which is as an attribute of Chit, has three states, *viz.*, pleasure, pain and absence of both pleasure and pain.

12. Sound, touch, form, taste, scent, and the objects to which they are attached these till the time of one's death are causes for the production of one's knowledge.

13. Upon the senses depend all acts (leading to heaven), as also renunciation

(leading to the attainment of Brahma), and also the ascertainment of truth regarding all topics of enquiry. The learned say that ascertainment (of truth) is the highest end of existence, and is the root of Liberation; and regarding Intelligence, they say that it leads to Liberation and Brahma.

14. That person who considers this union of perishable attributes as the Soul, feels, on account of such imperfect knowledge, unending misery.

15. Those persons, who, however, regard all worldly objects as not-Soul, and who on that account cease to have any affection or attachment for them, have never to suffer any misery, for sorrow, in their case, stands in need of some foundation upon which to depend.

16. About it there is the unrivalled branch of knowledge which treats of Renunciation. It is called Samyagvadha. I shall describe it to you. Listen to it for the sake of your Liberation.

17. Renunciation of acts is (laid down) for all persons who seek Liberation earnestly. They, however, who have not been instructed correctly have to bear a heavy load of sorrow,

18. Vedic sacrifices and other rites exist for renunciation of wealth and other earthly objects. For renunciation of all enjoyments, exist vows and fasts of various sorts. For renunciation of pleasure and happiness exist penances and yoga. Renunciation of everything, is the highest kind of renunciation.

19. This that I shall presently describe to you is the one path pointed out by the learned for that renunciation of everything. They who follow that path succeed in driving off all sorrow. They, however, that deviate from it suffer distress and misery.

20. First speaking of the five organs of knowledge having the mind for the sixth, and all of which live in the understanding, I shall describe the five organs of action having strength for their sixth.

21. The two hands forms the two organs of action. The two legs are two organs for moving from one place to another. The sexual organ is for both pleasure and the continuation of the species. The lower channel, leading from the stomach downwards, is the organ for purging off of all used-up matter.

22. The organ of speaking exists for the expression of sounds. These five organs of action belong to the mind. These are the eleven organs of knowledge and of action. One should speedily cast off the mind with the understanding.

23. In the act of hearing, three causes must exist simultaneously, *viz.*, the two ears, sound, and the mind. The same is the case with the preception of touch; the same with that of form; the same with that of taste and smell.

24. These fifteen attributes are necessary for the several kinds of preception. In consequence of them, every man becomes conscious of three separate things regarding those preceptions.

25. There are again three classes (of mental perceptien, *viz.*, those that appertain to Goodness, those that belong to Darkness, and those that belong to Ignorance. With them are connected three kinds of consciousness, including all feelings and emotions.

26. Pleasure, satisfaction, joy, happiness, and tranquillity, originating in the mind from any perceptible cause or in the absence of any apparent cause, appertain to the quality of Goodness.

27. Discontent, regret, grief, cupidity, and vindictiveness, having no cause or occasioned by any perceptible cause, are the marks of the quality of Darkness.

28. Wrong judgment, stupefaction, carelessness, dreams, and sleepiness, however, caused, appertain to the quality of Ignorance.

29. Whatever state of consciousness exists, regarding either the body or the mind, united with joy or satisfaction, should be considered as due to the quality of Goodness.

30. Whatever state of consciousness exists united with any feeling of discontent or depression should be considered as the outcome of the quality of Darkness.

31. Whatever state of the body or the body or the mind, exists with error or carelessness, is the outcome of Ignorance which is incomprehensible and inexplicable.

32. The organ of hearing rests on either; it is either itself (under limitations); Sound has that organ for its refuge. In perceiving sound, one may not immediately acquire a knowledge of the organ of hearing and of ether. But when sound is perceived, the organ of hearing and ether do not long remain unknown.

33. The same is the case with the skin, the eyes, the tongue, and the nose, forming the fifth. They exist in touch, form, taste, and smell. They form the faculty of perception and they are the mind.

34. Each doing its own particular function, all the five organs of action and the five others of knowledge exist simultaneously, and upon the union of the ten dwells the mind as the eleventh and upon the mind the understanding as the twelfth.

35. If it be said that these twelve do not exist simultaneously, then the consequence would be that there would be death in dreamless sleep. But as there is no death in dreamless sleep, it must be admitted that these twelve exist simultaneously as regards themselves but separately from the Soul. The co-existence of those twelve with the Soul that is ordinarily spoken is only a common form of speech with the vulgar for ordinary purposes of the world.

36. The dreamer, on account of the appearance of past sensual impressions, becomes conscious of his senses in their subtile forms, and endued as he already is with the three qualities, he considers his senses as existing with their respective objects and, therefore, acts and moves about with an imaginary body after the manner of his own self while awake.

37. That dissociation of the Soul from the understanding and the mind with the senses, which speedily disappears, which has no stability, and which the mind causes to arise only when influenced by Ignorance is happiness that partakes, as the learned say, of the nature of Ignorance and is experienced in this gross body only.

38. Over the felicity of Liberation also, the felicity, *viz.*, which is created by the inspired teaching of the Vedas and in which no one sees the slightest mark of sorrow,—the same indescribable and truth-concealing darkness seems to spread itself.

39. Like to what occurs in dreamless sleep, in liberation also, subjective and objective existences, which have their origin in one's acts, are all discarded. In some, that are possessed by Ignorance, these exist, firmly grafted with them. They never approach others who have transcended Avidya and have acquired knowledge.

40. Those who know thoroughly well the character of Soul and not-Soul, say that this sum total of the senses, etc.,) is body. That existent thing which rests, upon the mind is called Soul.

41. When such is the case, and when all creatures, on account of the well-known cause, exist, due to a state of union between Soul and body, which of these two then is destructible, and how can that which is said to be eternal, suffer destruction?

42. As small rivers falling into larger ones lose their forms and names, and the larger ones lose their forms and names and the larger ones falling into the ocean lose their forms and names too, similarly takes place that form of extinction of life called Liberation.

43. Likewise, the individual Soul which is characterised by qualities, is received into the Universal Soul, and when all its attributes disappear, how can it be differently mentioned?

44. One who is conversant with that understanding which brings on Liberation and who carefully seeks to know the Soul, is never sullied by the evil fruits of his acts even as a lotus leaf though dipped in water is never soaked by it.

45. When one becomes freed from the very many strong fetters, occasioned by affection for children and wives and love for sacrifices and other rites, when one renounces both joy and sorrow and transcedens all attachments, one then attains to the highest end and entering into the Universal Soul becomes immersed in it.

46. When one has understood the injunction of the Shrutis that lead to correct conclusions (about Brahma) and has practised those auspicous virtues which the same and other scriptures teach, one may lie down at ease, disregarding the fears of decrepitude and death. When both merits and demerits disappear, and the fruits, in the form of joy and sorrow, originating therefrom, are destroyed, men, unattached to everything, seek refuge at first with personal Brahma, and then behold impersonal Brahma in their understandings.

47. In course of its downwards descent under the influence of ignorance individua soul lives (within its cell formed by acts) like a silkworm living within its cell made of threads woven by itself. Like the freed silk-worm again that quits its cell, individual soul also abandons its house formed by its acts. The final result, is that its sorrows are then dissipated like a clump of earth falling violently upon a rocky mass.

48. As the Ruru deer casting off its hold horns or the snake easting off slough passes on without arresting any notice, similarly a person who is unattached renounces all his sorrows.

49. As a bird leaves a tree that is about to fall down upon a water and sits on a (new) resting place, similarly the person freed from attachments renounces both joy and sorrow and dissociated even from his subtile and subtiler forms attains to that end which is full of the highest prosperity.

50. Seeing his city burning in a fire, their own ancestor Janaka, the king of

Mithila himself proclaimed,—'In this fire nothing of mine is burning.'

51. Having heard these words capable of giving immortality and uttered by Panchashikha, and arriving at the truth after carefully reflecting upon everything that the latter had said King Janadeva cast off his sorrows and lived on in the enjoyment of great happiness.

52. He who reads this discourse, O king, that deals with emancipation and who always reflects upon it, is never pained by any misfortune, and freed from sorrow, attains to liberation like Janadeva the king of Mithila after his meeting with Panchashikha.'

CHAPTER CCXX.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhisthira said :—

1. "By doing what does one gain happiness, and what is that by doing which one meets with misery? What also is that, O Bharata, by doing which one becomes freed from fear and sojourns here successfully."

Bhishma said :—

2. "The ancients who had their minds, directed to the Shrutis, spoke highly of the duty of self-control for all the castes in general, but for the Brahmanas in especial.

3. One who is not self-controlled never enjoys success in religious rites. Religious rites, penances, truth,—all these depend upon self-control.

4. Self-control increases one's energy. Self-control is said to be sacred. The man of self-control becomes sinless and fearless and acquires great results.

5. One who is self-controlled sleeps happily and wakes happily. He lives happily in the world and his mind always remains cheerful.

6. Every sort of excitement is quietly controlled by self-control. One who is not self-controlled fails in a similar endeavour. The self-controlled man sees his numberless foes (such as lust, desire, and anger, etc.') as if these dwell in a separate body.

7. Like tigers and other carnivorous animals, persons shorn of self-control always strike all creatures with fear. For controlling these men, the Self-create (Brahma) created kings.

8. In all the modes of life, the practice of self-control is distinguished above all other virtues. The fruits of self-control are much greater than those obtainable in all the modes of life.

9—11. I shall now describe the characteristic marks of those persons who value self-control highly. They are nobility, calmness of nature, contentment, faith, forgiveness, invariable simplicity, the absence of talkativeness, humility, reverence for elders, benevolence, mercy for all creatures, frankness, abstention from talk upon kings and men in authority, from all false and useless topics, and from applause and censure of others. The self-controlled man becomes desirous of liberation and, quietly bearing present joys and griefs, is never overjoyed or depressed by prospective ones.

12. Shorn of vindictiveness and all sorts of guile, and unaffected by praise and censure, such a man is well-behaved, has good manners, is pure of soul, has fortitude, and is a complete master of his passions.

13. Gaining honors in this world, such a man in after life goes to heaven. Making all creatures gain what they cannot acquire without his help, such a man rejoices and becomes happy.

14. Devoted to universal benevolence, such a man never feels animosity for any one. Tranquil like a calm ocean, wisdom feels his soul and he is ever cheerful.

15. Endued with intelligence, and deserving of universal reverence, the self-controlled man never fears any creature and is feared by no creature in return.

16. That man who never rejoices even at large accessions and never feels sorrow when overtaken by misfortune, is said to be endued with contented wisdom. Such a man is said to be self-controlled. Indeed, such a man is said to be a twice-born man.

17. Well-read in the scriptures and gifted with a pure soul, the man of self-control, performing all those acts that are done by the good, enjoys their high fruits.

78. The wicked men, however, never follow the path of benevolence, forgiveness, tranquillity, contentment, sweetness of speech, truth, liberality, and comfort.

19—20. They follow the path of lust, anger, cupidity, envy of others, and boastfulness. Overcoming lust and anger, practising the vow of Brahmacharyya and becoming a complete master of his senses, the Brahman, practising patiently the austerest penances, and observing the most rigid restraints, should live in this world, calmly waiting for his time like one seeming to

have a body though fully knowing that he is not subject to destruction."

CHAPTER CCXXI.

(MOKSHADHARMA PARVA)—*Continued.*

Yudhisthira said :—

1. "The three twice-born classes, who perform sacrifices and other rites, cometimes eat the remnants, consisting of meat and wine, of sacrifices in honor of the gods, from motives of obtaining children and heaven. What, O grandfather, is the nature of this act?"

Bhishma said :—

2. "Those who eat forbidden food without performing the sacrifices and vows ordained in the Vedas are known as wilful men. Those, on the other hand, who eat such food in the observance of Vedic sacrifices and vows and actuated by the desire of fruits in the shape of heaven and children, ascend to heaven but drop down on the termination of their merits."

Yudhishthira said :—

3. "Commen people say that fasting is penance. Is fasting, however, really so, or is penance something different?"

Bhishma said :—

4. "People really consider fast, measured by months or fortnights or days, an penance. The good, however, hold that such is not penance. On the other hand, fast is an obstacle to the acquirement of the knowledge of the Soul.

5. The renunciation of acts and humility form the highest penance. It is superior to all kinds of penance. He who performs such penance is considered as one who is always fasting and who is always leading a life of Brahmacharyya.

6. Such a Brahman will become a Muni always, a deity, and sleepless forever, and one engaged in the pursuit of virtue only, even if he lives in a family.

7. He will become a vegetarian always, and pure for ever. He will become an eater always of ambrosia, and an worshipper always of gods and guests.

8. *Indeed, he will be considered as one* always living on sacrificial residue, as one ever devoted to the duty of hospitality, as one always *full of faith*, and as one always adoring gods and guests.

Yudhishthira said :—

9. "How can one practising such penance come to be known as one who is always fasting or as one who ever follows the vow of Brahmacharyya, or as one who always lives upon sacrificial residue, or as one who always worships guests."

Bhishma said :—

10. "He will be considered as one who is always fasting if he eats once during the day and once during the night at the fixed hours without eating anything in the interim.

11. Such a Brahmana, by always speaking the truth and by following always wisdom, and by going to his wife only in her season and never at other times, becomes a Brahmacharin.

12. By never eating meat of animals not killed for sacrifice, he will become a strict vegetarian. By always becoming charitable he will become ever pure, and by abstaining from sleep during the day he will become one who is always awake.

13. Know, O Yudhisthira, that the man who eats only after having fed his servants and guests becomes an eater always of ambrosia.

14. That Brahmana who never eats till gods and guests are fed, acquires by such abstention, heaven itself.

15. He is said to live upon sacrificial residue who eats only what remains after feeding the gods, the Pitris, servants and guests.

16. Such men acquires numberless blessed regions in next life. The gods and the Apsaras with Brahman himself, come to their homes.

17. They who share their food with the gods and the Pitris pass their days always happily with their sons and grandsons, and at last, leaving off this body, acquire a very high end."

CHAPTER CCXXII.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhisthira said :—

1. "In this world, O Bharata, good and bad acts attach themselves to man for the purpose of producing fruits for enjoyment or endurance.

2. Is man, however, to be regarded as their doer or is he not to be considered so?

My mind is full of doubts regarding this question. I wish to hear this fully from you, O grandfather."

Bhishma said :—

3. 'Regarding it, O Yudhisthira, is cited the old discourse between Prahlada and Indra.

4—7. The king of the Daityas, *viz.*, Prahlada, was unattached to all worldly objects. His sins had been dissipated. Of respectable parentage, he was endued with great learning. Free from stupefication and pride, ever pervaded by the quality of goodness, and devoted to various vows, he considered praise and censure in the same light. Endued with self-control he was then passing his time in an empty room. Conversant with the origin and the destruction of all created objects mobile and immobile, he was never angry with things that displeased him and never rejoiced at the acquisition of agreeable objects. He considered equally gold and a clod of earth.

7. Earnestly studying the Soul and acquiring Emancipation, and firm in knowledge, he had acquired firm conclusions about truth.

8. Acquainted with what is supreme and what is not so among all things, omniscient and of universal sight, as he was seated one day in a solitary room with his senses under complete control, Shakra approached him, and desirous of awakening him, said these words :—

9. O king, I see all those qualities permanently living in you by which a person acquires the esteem of all.

10. Your understanding seems to be like that of a child, free from attachment and aversion. You know the Soul. What, do you think, is the best means by which a knowledge of the Soul may be acquired.

11. You are now bound in fetters, fallen off from your former position, brought under the sway of your foes, and divested of prosperity. Your present circumstances are such as may well give room to grief. Yet how is it, O Prahlada, that you do not grieve.

12. Is this owing, O son of Diti, to the acquisition of wisdom or is it on account of your fortitude? Behold your calamities, O Prahlada, and yet you appear like one that is happy and tranquil.

13. Thus urged by Indra, the king of the Daityas, endued with firmness and with fixed conclusions about truth, replied in these sweet words showing great wisdom.

Prahlada said :—

14. 'He who does not know the origin and the destruction of all created objects, is, on account of such ignorance, stupefied. He, however, who knows these two things, is never stupefied.

15—16. All kinds of entities and non-entities come into being or cease on account of their own nature. No kind of personal exertion is necessary [for their production]. In the absence of personal exertion it is clear that no personal agent exists for the production of all this that we perceive. But though the person never does anything, yet through the influence of Ignorance a consciousness regarding agency overspreads itself on it.

17. He who regards himself as the doer of good good or bad acts possesses a vile wisdom. Such a person is, in my opinion, does not know the truth.

18—19. If, O Shakra, the being known as person were really the actor, then all acts undertaken for his own benefit would certainly be successful. None of those acts would be futile. Persons struggling their utmost to avoid what is not desired and to bring about what is desired are not to be seen. What becomes then of personal exertion?

20. In the 'case of some, we see that without any exertion on their part, what is not desired is not brought about and what is desired, is done. This then must be the result of Nature.

21. Some extraordinary persons again are seen, for though possessed of superior intelligence they have to seek wealth from others that are vulgar in features and gifted with little intelligence.

22. Indeed, when all qualities, good or bad, enter a person impelled by Nature, what is there for one to boast (of his superior possessions)?

23. All these come from Nature. This is my settled belief. Even Liberation and knowledge of self, in my view, originate from the same source.

24. "In this world all fruits, good or bad, that attach themselves to persons, are considered as the outcome of acts. I shall now describe fully the subject of acts. Hear me.

25. As a crow, while eating some food, announces the presence of that food by its repeated cawing, similarly all our acts only proclaim the indications of Nature.

26. He who is acquainted with only the metamorphoses of Nature but not with Nature which is supreme and exists by

herself, feels stupefication no account of his ignorance. He, however, who understands the difference between Nature and her metamorphoses is never stupefied.

27. All things originate from Nature. On account of one's certain conviction about it, he would never be affected by pride or arrogance.

28. When I know the origin of all the ordinances of mortality and when I am acquainted with the instability of all objects, I cannot, O Shakra, indulge in grief. All this is endued with an end.

29. Without attachments, without pride, without desire and hope, freed from all fetters, and dissociated from everything, I am passing my time happily, seeing the appearance and disappearance of all created objects.

30. For one who is wise, who is self-controlled, who is contented, who is without desire and hope, and who sees all things with the light of self-knowledge, no trouble or anxiety exists, O Shakra.

31. I have no liking or aversion for either Nature or her changes. I do not see any one now who is my enemy nor any one who is mine own.

32. I do not, O Shakra, at any time seek either heaven, or this world, or the nether regions. It is not the fact that there is no happiness in understanding the Soul. But the Soul, being dissociated from everything, cannot enjoy happiness. Hence I desire nothing.'

Shakra said :—

33. Tell me the means, O Prahlada, by which this kind of wisdom may be acquired and by which this kind of tranquillity may be made one's own. I pray you.'

Prahlada said :—

34. 'By simplicity, by carefulness, by purifying the soul, by controlling the passions, and by waiting upen elders, O Shakra, a person acquires liberation.

35. Know this, however, that one gains wisdom from Nature, and that the acquisition of tranquillity also is owing to the same cause. Indeed, everything else that you see is due to Nature.

36. Thus addressed by the king of the Daityas, Shakra became filled with wonder and lauded those words, O king, with a cheerful heart.

37. The king of the three worlds then, having adored the lord of the Daityas, took his leave and proceeded to his own quarter.' "

CHAPTER CCXXIII.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhisthira said :—

1. "Tell me, O grandfather, by adopting what sort of intelligence may a king, who has been divested of prosperity and crushed by Time's heavy bludgeon, still live on this Earth."

Bhishma said :—

2. "Regarding it is cited the old discourse between Vasava and Virochana's son Vali.

3. After having defeated all the Asuras, one day Vasava went to the Grandfather and joining his hands bowed to him and enquired after the whereabouts of Vali.

4. Tell me, O Brahman, where may I now find that Vali whose wealth continued undiminished even though he used to distribute it as largely as he wished.

5. He was the god of wind. He was Varuna. Ho was Surya. He was Soma. He was Agni that used to warm all creatures. He became water. I do not find where he now is. Indeed, O Brahmana, tell me where I may find Vali now.

6. Formerly, it was he who used to light up all the cardinal points and to set. Shaking off idleness, it was he who used to pour rain upon all creatures at the proper season. I do not now see that Vali. Indeed, tell me, O Brahman, where I may find that king of the Asuras now.

Brahman said :—

7. 'You should not, O Maghavat, thus enquire after Vali now! One should not, however, speak a falsehood when he is questioned by another. I shall tell you the whereabouts of Vali.

8. O husband of Sachi, Vali may now have taken his birth among camels or bulls or asses or horses, and having become the foremost of his species may now be living in an empty room.'

Shakra said :—

9. 'If, O Brahman, I happen to meet with Vali in an empty room, shall I kill him or spare him? Tell me how I shall act!'

Brahman said :—

10. 'Do not, O Shakra, injure Vali! Vali does not deserve death. You should, on the other hand, O Vasava, seek instruction from him about morality, O Shakra, as you wish.'

Bhishma said :—

11. 'Thus addressed by the divine Creator, Indra travelled over the Earth, seated on Airavata in great splendour.

12. He succeeded in meeting with Vali, who, as the Creator had said, was living in an empty room, clothed in the form of an ass.'

Shakra said :—

13. 'You are now, O Danava, born as an ass living on chaff. This your birth is certainly a low one. Do you or do you not grieve for it ?

14. I see what I had never seen before, *viz.*, yourself brought under the control of your enemies, divested of prosperity and friends, and shorn of energy and prowess.

15. Formerly you used to march through the worlds, with your train consisting of thousands of carriages and thousands of kinsmen, and to move along, burning everybody with your splendour and disregarding us all.

16. Considering you as their protector the Daityas lived under your sway! Through your power, the Earth used to yield crops without waiting for tillage. To-day, however, I behold you overtaken by this dire calamity! Do you or do you not grieve for this.

17. When formerly you used with pride beaming on your face, to divide on the eastern shores of the ocean your vast wealth among thy kinsmen, what then was the state of your mind ?

18. Formerly, for many years, when shining with splendour, you used to sport, thousands of celestial damsels used to dance before you.

19. All of them were decorated with garlands of lotuses and all had companions bright as gold. What, O king of Danavas, was the state of your mind then and what is it now.

20. You had a very large golden umbrella set with jewels and gems. Full forty-two thousand Gandharvas used in those days to dance before you.

21. In your sacrifices you had a very large stake made entirely of gold. On such occasions you used to give away millions and millions of kine. What, O Daitya, was the state of your mind then ?

22. Formerly, engaged in sacrifice, you had gone round the whole Earth, following the rule of the hurling of the Shamya. What was the state of your mind then ?

23. I do not now see that golden jar of yours, nor that umbrella of yours, nor those fans. I behold not also, O king of the Asuras, that garland which was given to you by the Grandfather.'

Vali said :—

24. 'You do not behold now, O Vasava, my jar and umbrella and fans. You do not see also my garland, that was given by the Grandfather.

25. Those valuable possessions of mine about which you ask, are now buried in the darkness of a cave. When my time comes again, you will, forsooth, behold them again.

26. This conduct of yours, however, does not become your fame or birth. Yourself enjoying prosperity, you wish to mock me that am sunk in adversity.

27. They who acquired wisdom, and have won contentment therefrom, they who are of tranquil souls, who are virtuous and good among creatures, never grieve in misery nor rejoice in happiness.

28. Guided, however, by a vulgar intelligence, you are bragging, O Purandara. When you will become like me you will not then give vent to speeches like these.'

CHAPTER CCXXIV.

(MOKSHADHARMA PARVA).—

Continued.

Bhishma said :—

1. "Again, laughing at Vali who was sighing like a snake, Shakra addressed him for saying something more painful than what he had said before.

Shakra said :—

2. 'Formerly, attended by a train consisting of thousands of vehicles and kinsmen, you used to march, burning all the worlds with your splendour and disregarding us all.

3. You are now, however, deserted by both kinsmen and friends. Beholding this miserable conditions of yours, do you or do you not indulge in grief ?

4. Formerly all the worlds were under your sway and great was your joy. I ask, do you or you not grieve now, for this loss of your splendour ?'

Vali said :—

5. 'Regarding all this as transitory,—due, indeed, to the course of time,—I do

not, O Shakra, grieve. These things have an end.

6. These bodies of creatures, O king of the celestials, are all transitory. Therefore, O Shakra, I do not grieve. Nor is this form due to any fault of mine.

7. The animating principle and the body come into existence simultaneously, for their own nature. They grow together, and meet with destruction together.

8. Having obtained this form of birth I have not been enslaved by it for good. Since I know this, I have no cause for sorrow.

9. As the final place of all rivers is the ocean, so the end of all embodied creatures is death. Those persons that know this well are never stupefied, O holder of the thunder-bolt.

10. They, however, who, overwhelmed with Darkness and loss of judgment, do not know this, they whose understanding is lost, sink under the load of misfortune.

11. A person wins a keen understanding, succeeds in dissipating all his sins. A sinless person acquires the quality of Goodness, and having acquired it becomes cheerful.

12. They, however, that deviate from the quality of Goodness, and go through repeated re-births, are obliged to indulge in sorrow and grief, led on by desire and the objects of the senses.

13. I neither dislike nor like success or defeat, regarding the attainment of all objects of desire, life, or death, the fruits of action that are represented by pleasure or pain.

14. When one kills another, he kills only that other's body. That man who thinks that it is he who kills another, is himself killed. Indeed, both of them do not know the truth, *viz.*, he who kills and he who is killed.

15. O Maghavat, that person, who having killed or defeated any one brags of his manliness, should know that he is not the actor, but that the act has been performed by another who is the real agent.

16. When it is asked that who is it that brings about the creation and the destruction of things in the world, it is generally thought that some person has caused it. Khow, however, that the person who is so known has a creator.

17. Earth, light or heat, ether, water, and wind form the fifth—from these do all creatures originate. (When I know this) what sorrow can I feel?

18—19. One who is endued with great learning, one who is not much learned, one who is strong, one who is destitute of strength, one who is beautiful, and one who is very ugly, one who is lucky, and one who is not blessed by fortune, are all carried away by Time, which is too deep to be measured by its own energy. When I know that I have been defeated by Time, what sorrow can I feel.

20. One that burns anything burns a thing that has been already burnt. One who kills, only kills a victim already killed. One who is destroyed, has been before destroyed. A thing that is acquired by a person is what is already arrived and intended for his acquirement.

21. This Time is like an ocean. There is no island in it. Its other shore is beyond reach. Its boundary cannot be seen. Thinking even deeply, I do not see the end of this continuous stream that is the great ordainer of all things and that is, forsooth, celestial.

22. If I did not know that it is Time which destroys all creatures, then, perhaps, I would have experienced the emotions of joy, pride and anger, O husband of Shachi.

23. Have you come here to condemn me, having come to know that I am now assuming the form of an ass that lives upon chaff and that is now passing his days in a lonely spot remote from the dwellings of men.

24. If I wish, even now I can assume various dreadful forms, seeing any one of which you would immediately fly away from my presence.

25. It is Time that gives every thing and again takes away everything. It is Time that ordains all things. Do not, O Shakra, brag of your manliness.

26. Formerly, O Purandara, whenever, I used to be angry everything used to become agitated. I know, however, O Shakra, the eternal attributes of all things in the world.

27. Do you also know the truth. Do not allow yourself to be filled with wonder. Prosperity and its origin are not under one's control.

28. Your mind is like that of a child. It is the same as it was before. Open your eyes, O Maghavat and acquire an understanding which is sure and true.

29. In days gone by, the gods, men, the Pitris, the Gandharvas, the Nagas, and the Rakshasas, were all under my control. You know this, O Vasava.

30—31. Having their understandings overcome by ignorance, all creatures used to flatter me, saying,—Salutations to that cardinal point where Virochana's son Vali may now be living, O husband of Sachi. I do not at all grieve when I think of that honor, I am not sorry for this fall of mine. My understanding is very strong here, *viz.*, that I will abide by the sway of the Ordainer.

32. It is seen that some one of nobly born highly beautiful and powerful, lives in misery, with all his counsellors and friends. This happens because it has been so ordained.

33. Likewise, some one born in an ignoble race, devoid of knowledge, and with even a stain on his birth, is seen, O Shakra, to live happily with all his counsellors and friends. This also happens because of it has been so ordained.

34. An auspicious and beautiful woman, O Shakra, is seen to pass her life miserably. Likewise, an ugly woman with every inauspicious mark is seen to live in great happiness.

35. That we have now become so is not owing to any act of ours, O Shakra. That you are now so is not owing, O holder of the thunderbolt, to any act of yours?

36. You have not done anything, O you of a hundred sacrifices, for which you are now enjoying this prosperity. Nor have I done anything for which I have now been shorn of prosperity. Prosperity and adversity come in succession.

37. I now see you blazing with splendour, endued with prosperity, possessed of beauty, placed at the head of all the gods, and thus roaring at me.

38. This would never be but for the Time standing near after having attacked me. Indeed, if Time had not attacked me I would have to-day slain you with only a blow of my fists albeit you are armed with the thunder.

39. This, however, is not the time for displaying my prowess. On the other hand, the time that has come when I should conduct myself with peace and tranquillity. It is Time which establishes all things. Time acts upon all things and brings about their final consummation.

40. I was the adored king of the Danavas. Consuming all with my energy, I used to roar in strength and pride. When Time has attacked even myself, who is there whom he will not attack.

41. Formerly, O king of the gods, singly I bore the energy of all the twelve illustrious Adityas with yourself amongst them.

42. It was I that used to bear up water and then to shower it as rain, O Vasava! It was I who used to give both light and heat to the three worlds.

43. It was I who used to protect and it was I that used to destroy. It was I who gave and it was I who took. It was I who used to bind and it was I who used to unbind. In all the worlds I was the one powerful master.

44. That sovereign control which I had, O king of the gods, is now gone. I am now attacked by the forces of Time. Those things, therefore, are no longer seen to shine in me.

45. I am not the actor. You are not the actor. None else, O husband of Sachi, is the doer. It is Time, O Shakra, that protects or destroys all things.

46. Persons well-read in the Vedas say that Time is Brahma. The fortnights and months are his body. That body is clothed with days and nights as its dresses. The seasons are his senses. The year is his mouth.

47. Some people, on account of their superior intelligence, say that the entire universe should be conceived as Brahma. The Vedas, however, teach, that the five sacs that cover the Soul should be known as Brahma.

48. Brahma is deep and inaccessible like a deep ocean. It is said that it has neither beginning nor end, and that it is both indestructible and destructible.

49. Though it is by nature without attributes yet it enters all existent objects and as such is clothed with attributes. Those persons who know truth consider Brahma as eternal.

50. Through the force of Ignorance, Brahma makes the attribute of materiality to invest the Chit or Soul which is immaterial spirit. Materiality, however, is not the true attribute of the Soul.

51. Brahma in the form of Time is the refuge of all creatures. Where can you go transcending that Time? Time or Brahma, indeed, cannot be shunned by running nor by standing still.

52—54. All the five senses cannot perceive Brahma. Some have said that Brahmn is Fire; some that he is Prajapati, some that he is the Seasons; some that he is the Month; some that he is the Fortnight; some that he is the Days; some that he is the Hours; some that he is the Morning; some that he is the Noon; some

that he is the Evening, and some that he is the Moment. Thus various people speak variously of him, who is one. Know that he is Eternity, under whose control exist all things.

55. Many thounsands of Indras have gone away, O Vasava, each of whom was endued with great strength and prowess. Similarly you also, O lord of Shachi, shall have to pass away.

56. The omnipotent Time will destroy you too, O Shakra, who are endued with swelling might and that are the chief of the deities, when your hour comes.

57. Time carries away all things. Therefore, O Indra, do not brag! Time cannot be quieted by either you or me or by those gone before us.

58. This kingly prosperity which you have acquired and which you consider incomparable, had formerly been possessed by me. It is unsubstantial and unreal. She does not live long in one place.

59. Indeed, she had lived in thousands of Indras before you, all of whom, again, were, very much superior to you! Unstable as she is, leaving me she has now approached you, O king of the gods.

60. Do not, O Shakra, brag again! You should become tranquil! Knowing you to be full of vanity, she will very soon leave you.'

CHAPTER CCXXV.

(MOKSHADHARMA PARVA),—

Continued.

Bhishma said:—

1. "After this, the god of a hundred sacrifices saw the goddess of Prosperity, in her own embodied, but shining, form, issue out of the body of the great Vali.

2. Beholding the goddess blazing with radiance, the illustrious chastiser of Paka, addressed Vali thus with eyes expanded in wonder.

Shakra said:—

3. 'O Vali, who is this one, thus shining effulgently, thus adorned with a crown, thus adorned with golden bracelets on her upper arms, and thus emitting a halo on all sides on account of her energy that is issuing out of your body.'

Vali said:—

4. 'I do not know whether she is an Asura woman or a celestial one, or a human one. You may or may not ask her yourself. Do what pleases you.'

Shakra said:—

5. 'O You of sweet smiles, who are you who are so effulgent and adorned with plumes that thus issue from the body of Vali! I do not know you, kindly tell me your name.

6. Who, indeed, are you that thus stand here as Maya herself, shining with your own splendour, after having left the lord of the Daityas? O, tell me this as I ask you.'

Shree said:—

7. 'Virochana did not know me. His son this Vali knows me not. The learned called me by the name of Dusshaha (borne with difficulty). Some knew me by the name of Vidhitsa (desire for action).

8. I have other names also, O Vasava! They are Bhuti, Lakshmi, and Shree (prosperity). You know me not, O Shakra, nor does any one among the gods know me.'

Shakra said:—

9. 'O lady who is difficult of being borne, why do you leave Vali now after having lived in him for a long time? Is it owing to any act of mine or is it owing to any act of Vali's.'

Shree said:—

10. 'Neither the Creator nor the Ordainer governs me. It is Time that takes me from one place to another. Do not, O Shakra, disrespect Vali.'

Shakra said:—

11. 'Why O goddess adorned with plumes, do you leave Vali? Why also do you approach me? Tell me this, O you of sweet smiles!

Shree said:—

12. 'I reside in truth, in gifts, in good vows, in penances, in prowess, and in virtue! Vali has fallen off from all these.

13. Formerly he was devoted to the Brahmanas. He was truthful and had mastered his passions. Latterly, however, he began to entertain feelings of animosity towards the Brahmanas and touched clarified butter with impure hands.

14. Formerly he was always used to perform sacrifices. At last, blinded by ignorance and possessed by Time he began to brag before all persons, saying that his adorations towards me were ceaseless.

15. Leaving him I shall henceforth, O Shakra, live in you! You should bear m vigilantly, and with penances and prow ess

Shakra said :—

16. 'O you who live in lotuses, there is not a single person among gods, men, and all creatures, that can bear you for ever!'

Shree said :—

17. 'Truly, O Purandara, there is none among gods, Gandharvas, Asuras, or Rakshasas, who can bear me for ever!'

Shakra said :—

18. 'O auspicious lady, tell me how I should behave so that you may live in me perpetually. I shall, forsooth, obey your commands. You should answer me truly.'

Shree said :—

19. 'O King of the deities, I shall tell you as to how I may be entitled to live in you perpetually. Divide me into four parts according to the Vedic injunction.'

Shakra said :—

21. 'I shall give you habitations according to their strength and power in bearing you. As regards myself, I shall always take care, O Lakshmi, that I may not offend you in any way.

21. Amongst men, the Earth, that mother of all things, bears them all. She shall bear a fourth part of yourself. I think she has the strength to do so.'

Shree said :—

22. 'Here, I give up a quarter of myself. Let it be placed on the Earth. Do you, next, make a proper distribution, O Shakra, for my second quarter.'

Shakra said :—

23. 'The waters, among men, in their liquid form, do various services to men. Let the waters bear a fourth part of your person. They have the strength to bear a fourth part of you person. They have the strength to bear a portion of yours.'

Shree said :—

24. 'I give up another quarter of mine that is to be placed in the waters. Do you, next, O Shakra, assign a proper place for my third quarter.'

Shakra said :—

25. 'The Vedas, the sacrifices, and the gods are all established in Fire. Fire will bear your third quarter, when it is placed therein.'

Shree said :—

26. 'Here I give up my third quarter which is to be placed in Fire. Do you, O Shakra, after this, assign a proper place for my last quarter!'

Shakra said :—

27. 'They who are good among men devoted to Brahmanas, and truthful in speech, may bear your fourth quarter. The good have the power to it.'

Shree said :—

28. 'Here, I give up my fourth quarter that is to be placed among the good. My portions thus given to different creatures, do you continue to protect me, O Shakra.'

Shakra said :—

29. 'Listen to my words. I have thus distributed you among different creatures. Those among creatures that will offend you shall be punished by me.—The king of the Daityas, *viz.*, Vali, thus left by Shree, then said,

Vali said :—

30. At present the Sun shines equally in the east, west, north and south.

31. When, however, withdrawing himself from all quarters, the Sun will shine only upon the region of Brahman that is situate in the middle of Sumeru, then will again take place a great battle between the gods and the Asuras, and in that fight I shall certainly defeat all of you.

32. When withdrawing himself from all quarters, the Sun will shine fixedly upon only the region of Brahman, then will again take place a great battle between the gods and the Asuras, and in that fight I shall certainly defeat all of you.

Shakra said :—

33. Brahman has commanded me, saying that I should never kill you. It is, therefore, O Vali, that I do not hurl my thunderbolt upon your head.

34. Go wherever you like, O king of the Daityas! O great Asuras, peace to you! No time will come when the Sun will shine from only the meridian.

35. The Self-create has before this ordained the laws which regulate the Sun's motions. Giving light and heat to all creatures, he shines continually.

36. For six months he travels in a northward course and then for the other six in a southward course. The Sun travels by these courses, creating winter and summer for all creatures.'

Bhishma said :—

37. "Thus addressed by Indra, O Bharata, Vali the king of the Daityas proceeded

towards the south. Purandara proceeded towards the north.

38. After having listened to the wrong of Vali which were marked by no pride, the thousand-eyed Indra then ascended the skies."

CHAPTER CCXXVI.

(MOKSHADHARMA PARVA).—

Continued.

Bhishma said :—

1. "Regarding it is also cited the old discourse between him of a hundred sacrifices and the Asura Namuchi, O Yudhisthira.

2. When the Asura Namuchi, who knew well the birth and the death of all creatures, was sitting, shorn of prosperity but undisturbed at heart like the huge ocean in perfect stillness, Purandara addressed him these words :—

Namuchi said :—

3. 'Fallen off from your place, fettered with cords, brought under the influence of your enemies, and shorn of prosperity, do you, O Namuchi, grieve or live cheerfully.'

4. 'By indulging in such sorrow as cannot be avoided one only wastes his body any cheering his enemies. Then, again, no one can lighten another's sorrow by putting any portion of it upon oneself. For these reasons, O Shakra, I do not grieve. All this that you see has one end.

5. Indulgence in sorrow mars personal beauty, prosperity, life, and virtue itself, O king of the gods.

6. Forsooth, suppressing that sorrow which comes upon oneself and which is begotten by a weak mind, one endued with true knowledge should reflect in his mind of that which yields the highest good and which lives in the heart itself.

7. When one sets his mind upon what is for one's highest good, forsooth, the result that all his objects are accomplished.

8. There is One Ordainer, and no second. His sway extends over even the embryo. Controlled by the great Ordainer I go on as He moves me on, like water running along a downward path.

9. Knowing what is existence and what liberation, and understanding also that the latter is superior to the former, I do not, however, try to attain to it. Doing virtuous and sinful acts I go on as He moves me on.

10. One gets those things that are ordained to be got. That which is to happen actually takes place.

11. One has repeatedly to live in such wombs in which one is placed by the Ordainer. He has no choice in the matter.

12. That person never feels himself stupefied, who when placed in any particular condition, accepts it as that which he was ordained to be placed in.

13. Men are affected by pleasure and pain that come by turns in Time. There is no personal agency in this matter. In this lies sorrow.

14. Who is there amongst Rishis, gods, great Asuras, persons fully conversant with the three Vedas, and hermits living in the forest, whom calamities do not approach? Those, however, who know well, the Soul and the not-Soul never fear calamities.

15. The wise person, naturally standing immovable like Himavat, never yields to anger; never allows himself to be addicted to the objects of the senses; never suffers pain in sorrow or rejoices in happiness. When overwhelmed with even great afflictions, such a person never grieves.

16. That person is, indeed, a great man whom even great success cannot gladden and even great calamities cannot stupefy, and who bears pleasure and pain, and that which is between them both, with an unaffected mind.

17. A person should always be cheerful and not sorry into whatever condition he may fall, thus should a person remove his increasing sorrow which is born in his mind and that is (if not removed) sure to give pain.

18. That concourse of learned men engaged in the discussion of the ethics of both the Shrutis and the Smritis is not a good assembly,—indeed, that does not deserve to be called so,—entering which a wicked man is not stricken with fear. That man is the foremost of his sex, who having made a proper enquiry after righteousness acts according to the conclusions to which he arrives.

19. The acts of a wise man are not easily understood. A wise man is never stupefied when afflictions overtake him. Even if he falls away from his position like Gautama in his old age, on account of the direst calamity, he does not allow himself to be stupefied.

20. Can a person by Mantras, strength, energy, wisdom, prowess, behaviour, conduct, or wealth, acquire that which has not

been ordained to be acquired by him? What sorrow then is there if a person cannot acquire that which he seeks at heart.

21. Before I was born, the ordainers had ordained what I am to do and suffer. I am fulfilling what was thus ordained for me. What then can death do to me.

22. One gets only what has been ordained. One goes whence he was ordained to go. Those sorrows and joys only are obtained that are ordained so.

23. That man who, knowing this well, does not allow himself to be stupefied, and who is contented with both happiness and misery, is considered as the foremost of his sex."

CHAPTER CCXXVII.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhisthira said:—

1. "What, indeed, is good for a man who is sunk in dire distress, consequent on the loss of friends or kingdom, O king.

2. In this world, O foremost of Bharata's race, you are the greatest of our instructors! I ask you this. You should tell me what I ask."

Bhishma said:—

3. 'Fortitude is of the greatest good, O king, for one who has been deprived of sons and wives and pleasures of every sort and wealth, and who has been plunged into dire distress. The body is never emaciated of one who is always endued with fortitude.

4. Want of sorrow carries happiness with it, and also health which is a superior possession. Again, on account of this health, one may acquire prosperity.

5. That wise man, O sire, who always follows righteous conduct succeeds in acquiring prosperity, patience, and perseverance in the accomplishment of all his objects.

6. Regarding it is cited the old discourse between Vali and Vasava, O Yudhisthira.

7. After the battle between the gods and the demons in which a large number of Daityas and Danavas fell, had come to a close, Vali became king. He was deceived by Vishnu who once more established his supremacy over all the worlds. The god of a hundred sacrifices was once more invested with the sovereignty of the celestials.

8. After the celestial administration had thus been re-established, and the four orders of men had been re-established in performance of their respective duties, the three worlds once more swelled with prosperity, and the Self-create became glad of heart.

9—10. At that time, accompanied by the Rudras, the Vasus, the Adityas, the Ashwins, the celestial Rishis, the Gandharvas, the Siddhas, and other superior orders of beings, the powerful Shakra seated on his four-tusked prince of elephants, called Airavata, marched through all the worlds.

11. One day, while thus engaged, the holder of the thunderbolt saw Virochana's son Vali within a certain mountain cave on the sea-shore. Seeing the king of Danavas, he came near him.

12. Seeing the king of gods, *viz.*, Indra, thus seated on the back of Airavata and surrounded by the several orders of the celestials, the king of the Daityas displayed no signs of sorrow or agitation.

13. Seeing Vali unmoved and fearless, Indra also addressed him from the back of his king of elephants, saying,—

14. How is it, O Daitya, that you are so unmoved? Is it owing to your heroism or to your having waited reverentially upon elders? Is it owing to your mind having been purified by penances? To whatever cause it may be due, this mood of mind is surely very difficult to attain.

15. Hurled from the highest position, you are now shorn of all your possessions and have been brought under the sway of your enemies. O Virochana's son what is that by adopting which you do not grieve although it is time for grief.

16. Formerly, when you were the king of your own order, you enjoyed matchless pleasures. Now, however, you are shorn of your riches and jewels and sovereignty. Tell us why you are so unmoved.

17. You were ere this a god, seated on the throne of your father and grandfathers. Finding yourself deprived to-day by your enemies, why do you not grieve?

18. You are fettered with Varuna's noose and hast been struck with my thunderbolt. Your wives and riches have been taken away. Tell us why you do not grieve.

19. Shorn of prosperity and fallen away from affluence, you do not grieve. This, indeed, is something very remarkable!

Who else, O Vali, then one like you, could dare live thus after being shorn of the sovereignty of the three worlds?

20. Hearing without any pain these and other cutting words that Indra said asserting the while his own superiority over him, Vali the son of Virochana fearlessly answered him thus,

Vali said:—

22. When calamities have assailed me, O Shakra, what do you gain by such brag now? To-day I see you, O Purandara, stand before me with the thunder-bolt upraised in your hand.

22. Formerly, however, you could not behave so. Now you have somehow gained that power. Indeed, who else save you could give vent to such cruel words?

24. That person who, though able to punish, shows mercy towards a heroic enemies defeated and brought under his control, is indeed a great man.

24. When two persons fight, victory is indeed doubtful. One of the two surely becomes victorious, and the other is defeated.

25. O king of gods, let not your nature be so. Do not think that you have become the king of all creatures after having defeated all with your might and prowess.

26. That we have become so is not, O Indra, the result of our acts. That you have become so, O holder of the thunder-bolt, is not the result of any act of yours.

27. What I am now you will be in time. Do not disregard me, thinking that you have performed a highly difficult feat.

28. A person gets happiness and misery one after another in course of Time. You have, O Shakra, gained sovereignty of the universe in course of Time but not by virtue of any particular merit in you.

29. It is Time that leads me on in his course. That same time leads you also onward. It is, therefore, that I am not what you are to-day, and you also are not what we are.

30. Dutiful services to parents, respectful adoration of deities, due practice of any good quality,—none of these can confer happiness on any one.

31. Neither knowledge nor penances, nor gifts, nor friends, nor kinsmen, can save one who is afflicted by Time.

32. Even by a thousand means, men cannot avert an impending danger. Intelligence and strength are useless in such cases.

33. None can save men who are afflicted by Time's course. Because, O Shakra, you consider yourself as the actor therefore it is the root of all sorrow.

33. If the seeming performer of an act is the real actor thereof, that doer then would not himself be the creation of some one else (*viz.*, the God). Therefore, because the seeming doer is himself the creation of another, that another is the Supreme Being superior to whom there is nothing else.

35. Helped by Time I had defeated you. Helped by Time you have defeated me. It is Time which moves all beings.

36. O Indra, because your intelligence is very mean you do not see that destruction awaits all things! Some, indeed, respect you as one who has acquired by his own acts the sovereignty of the universe.

37. But, how can one like us who know the course of the world, grieve for having been afflicted by Time, or allow our understanding to be stupefied, or give way to the influence of error?

38. Even when we are possessed by Time, coming in contact with a calamity, shall my understanding or that of one like me allow itself to be destroyed like a wrecked vessel at sea.

39. Myself, yourself, and all those who will in future become the kings of the deities, shall have, O Shakra, to follow the way along which hundreds of Indras have gone before you.

40. When your hour will be full, Time will surely destroy you like me,—who are now so invincible and who now shine with matchless splendour.

41. In Time's course many thousands of Indras and of gods have been swept off cycle after cycle. Time, indeed, is irresistible.

42. Having secured your present position, you think too much of yourself, even as the Creator of all beings, the divine and and eternal Brahman.

43. Many before you had attained to this position of yours. With none did it last for ever. On account of a foolish understanding, you consider it immutable and eternal.

44. You trust in that which is not worthy of trust. You consider that to be eternal which is not eternal. O king of the gods, one who is possessed and stupefied by Time really considers himself thus.

45. Actuated by folly you consider your present regal prosperity as yours. Know, however, that it is not permanent either for me or for you or for others.

46. It had belonged to numberless persons before you. Passing over them it has now become yours. It will say with you, O Vasava, for sometime and then prove its fickleness. Like a cow leaving one drinking ditch for another, it will surely leave you for somebody else.

47. So many kings have gone before you that I venture not to calculate them. In the future also, O Purandara, numberless sovereigns will rise after you.

48. I do not see those kings now that had formerly enjoyed this Earth with her trees, plants, gems, living creatures, waters and mines.

49—55. Prithu, Aila, Maya, Bhima, Naraka, Shamvara, Ashwagriva, Puloman, Swarbhanu, whose standard was of immeasurable height, Prahrada, Namuchi, Daksha, Vipprachitti, Virochana, Hrinisheva, Suhotra, Bhurihan, Pushavat, Vrisha, Satyepsu, Rishava, Vahu, Kapilashwa, Virupaka, Vana, Karttashwara, Vahni, Vishwadangshtra, Nairiti, Sankocha, Varitaksha, Varaha, Ashwa, Ruchiprabha, Vishwajit, Pratirupa, Vrishanda, Vishkara, Madhu, Hiranyakashipu, the Danava Kaitabha, and many others that were Daityas and Danavas and Rakshasas, these and many more not named, of remote and remoter ages, great Daityas and foremost of Danavas, whose names we have heard,—indeed, many foremost of Daityas of former times,—have passed away, leaving the Earth. All of them were possessed by Time. Time proved more powerful than all of them.

56. All of them had adored the Creator in hundreds of sacrifices. You are not the only person that has done so. All of them were given to righteousness and all of them always celebrated great sacrifices.

57. All of them were capable of passing through the welkin and all were heroes that never retreated from the battle-field. All of them had very strong bodies and all had arms resembling heavy bludgeons.

58. All of them were adepts in hundreds of illusions, and all could assume any form they liked. We have never heard that having undertaken a battle any of them had ever met with defeat.

59. All observed the vow of truth, and all of them sported as they wished. Devoted to the Vedas and Vedic rites, all of them were endued with great learning.

60. Endued with great might, all of them had gained the highest prosperity and affluence. But none of those great kings had the pride of sovereignty.

61. All of them were liberal, giving to each what each deserved. All of them behaved properly and duly by all creatures.

62. All of them were the offspring of Daksha's daughters. Gifted with great strength, all were lords of the creation. Burning all things with their energy, all of them shone greatly. Yet all of them were carried away by Time.

63. As regards you, O Shakra, it is clear that when you shall have, after enjoying the Earth, to leave her you will not be able to control your grief.

64. Relinquish this desire for objects of affection and enjoyment. Relinquish this pride begotten by prosperity. If you act thus, you will then be able to bear the grief consequent on the loss of sovereignty.

65. When the hour of sorrow comes, do not give way to it. Likewise, when the hour of joy comes, do not rejoice. Not thinking of both the past and the future, live contentedly with the present.

66. When Time that never sleeps came upon me that had always been mindful of my duties, bend your heart to the ways of peace, O Indra, for that same Time will very soon meet you.

67. You cut me to the quick with your words, and you seem determined to terrorise me. Indeed, finding me calm, you think very highly of you.

68. Time had first attacked me. It is even now behind you. I was at first defeated by Time. It was therefore that you did afterwards succeed in defeating me for which you are bragging thus.

69. Formerly, when I used to become angry, what person was there on Earth who could stand before me in battle? Time however, is stronger. He has overwhelmed me. It is therefore, O Vasava, that you are able to stand before me. Those thousand celestial years, over which your reign extends will surely come to an end.

70. You will then fall and your limbs will become as miserable as mine now even though I am endued with great energy. I have fallen away from the high place that is occupied by the king of the three worlds. You are now the real Indra in heaven.

71. By virtue of Time's course, you are now an object of universal adoration in this charming world of living beings. Can you say what is that by having done which you have become Indra to-day and what also is that by having done which we have fallen off from the position we had occupied.

72—73. Time is the one creator and destroyer. Nothing else is cause. By encountering any of these, *viz.*, decline, fall, sovereignty, happiness, misery, birth, and death a learned person neither rejoices nor grieves. You, O Indra, know us. We also, O Vasava, know you.

74. Why then do you brag thus before me, forgetting, O shameless one, that it is Time that has made you what you are? You yourself saw what my prowess was in those days.

75—77. The energy and might I used to display in all my battles, prove it clearly. The Adityas, the Rudras, the Saddhyas, the Vasus, and the Maruts, O lord of Shachi, were all defeated by me. You know it well yourself, O Shakra, that in the great battle between the gods and the Asuras, the assembled gods were speedily routed by me by the fury of my attack. Mountains with their forests and the denizens, were repeatedly hurled by us.

78. I broke on your head, many mountain summits with craggy edges. What, however, can I do now? Time cannot be resisted.

79. If it were not so, do not think that I would not have dared to kill you with that thunderbolt of yours with even a blow of my fist. The present, however, is not the hour when I should display my prowess. The present hour is such that I should remain silent and tolerate everything. It is therefore, O Shakra, that I put up with all this insolence of yours. Know, however, that I am less able to bear insolence than even you.

80. You are bragging before one who, his time being full, is surrounded on all sides by Time's conflagration and fettered strongly in Time's cords.

81. There stands that dark individual who cannot be resisted by the world. There he of fierce form; stands, having bound me like an inferior animal bound with ropes.

82. Gain and loss, happiness and misery, lust and anger, birth and death, captivity and release,—these all one meets in Time's course.

83. I am not the actor. You are not the actor. He is the actor who, is omnipotent. Time ripens me like a fruit that is on a tree.

84. There are certain acts by doing which one person enjoys happiness in Time's course. By doing those very acts another reaps misery in the course of Time.

85. Conversant as I am with the virtues of Time, I should not grieve when it is Time that has attacked me. It is therefore, O Shakra, that I do not grieve. Grief can do us no good. The grief of one that indulges in grief never dissipates his calamity. On the other hand, grief destroys his power. It is therefore that I do not grieve.

87. Thus addressed by the kings of the Daityas, the god of a hundred sacrifices, *viz.*, the powerful and thousand-eyed chastiser of Paka, checked his anger and said these words.'

Shakra said:—

88. 'Seeing this uppraised arm of mine, equipt with the thunderbolt, and those nooses of Varuna, who is there whose understanding is not moved, including the very Destroyer himself who brings about the death of all beings.

89. Your understanding, however, so firm and so endued with visions of the truth has not been moved. O you of invincible prowess, verily you are unmoved to-day on account of your fortitude.

90. Seeing all things in this universe as transient, who is there in it, endued with body, that would venture to place confidence on either his body or all the objects of his desire?

91. Like yourself I also know that this universe is not eternal, and that it has been thrown into Time's fire that is dreadful though hidden from the view, that is perpetually burning, and that is indeed endless.

92. Every one is attacked here by Time. Nothing among subtile or gross beings can escape from Time's sway. All things are being cooked in Time's pot.

93. Time has no master. Time is ever vigilant. Time is always cooking every thing within itself. No one who has once entered the kingdom of Time which is perpetually going on, can escape therefrom.

94. All embodied beings may be careless of Time, but Time is careful and is wide awake behind them. No one has ever been seen to have driven off Time from him.

95. Ancient eternal and the embodiment of Justice, Time is always equal about all living creatures. Time cannot be shunned and there is no retrogression in its course.

96. Like a usurer summing up his interest, Time sums up its subtile portions represented by kalas, lavas, kashthas, kshanas, months, and days and nights.

97. Like the current of a river washing away a tree whose roots it can get at Time, approaching him who says,—'This I will do to-day but this I will do tomorrow—sweeps him away.'

98. Time carries away one and men say—'I saw him a little while before! How has he died?'

99. Wealth, comforts, rank, prosperity, all are destroyed by Time. Approaching every living creature. Time takes away his life. All things which haughtily raise their heads high are sure to crumble down.

100. What is existent is only another form of the non-existent. Every thing is transitory and unstable. It is difficult to arrive at such a conviction.

101. Your understanding, firm and endued with true vision, is unmoved. You do not, even in your mind realise what you were sometime before.

102. Attacking the universe, powerful Time cooks it within itself and sweeps away every thing without caring for age or ortherwise. Therefore, one who is being dragged by Time is unconscious of the noose put round one's neck.

103. People, wedded to jealousy, vanity, cupidity, lust, anger, fear, desire, carelessness, and pride, allow themselves to be stupefied.

104. You, however, know the truth of existence. You are learned and endued with wisdom and penance. You see Time as clearly like an emblic myrobalan on the palm of your hand.

105. O son of Virochana, you know full well Time's conduct! You are well versed in all branches of knowledge. You are of purified Soul and a perfect master of your passions. You are a favourite of all wise persons.

106. With your understanding you have fully understood the entire universe. Though you have enjoyed every sort of happiness, you were never attached to anything, and hence you have not been sullied by anything.

107. The qualities of Darkness and Ignorance do not soil you, for you have conquered your senses. You wait only upon your soul which is divested of both joy and sorrow.

108. I feel mercy for you, because you are the friend of all creatures, without animosity, and your heart being full of tranquillity.

109. I do not wish to afflict an enlightened person like you by keeping him in chains. Abstention from injury is the greatest religion. I feel mercy for you.

110. Those nooses of Varuna, with which you have been fettered, will loosen in Time's course on account of the misconduct of men. Blessed be you, O great Asura.

111—114. When the daughter-in-law will make the aged mother-in-law work, when the son, through delusion, will order his father to work for him, when Shudras will have their feet washed by Brahmanas and know fearlessly the women of twice-born ones, when men will know forbidden women, when the refuse of houses will begin to be carried upon plates and vessels made of white brass, and when sacrificial-offerings intended for the gods will begin to be carried upon impure vessels, when all the four castes will transgress all restrictions, then these fetters of yours will begin, one by one, to loosen.

115. You have no fear from us. Wait quietly. Be happy. Be shorn of all sorrow. Let your heart be cheerful. May you not suffer from illness.

116. Having said these words to him, the divine Indra, having the prince of elephants for his vehicle, left that place. Having defeated all the Asuras, the king of the gods rejoiced greatly and became the sole master of all the worlds.

117. The great Rishis lauded that lord of all mobile and immobile creatures. The Fire-God once more began to carry the libations of clarified butter that were poured into his visible form, and the great god took charge of the nectar that was placed to his care.

118. Lauded by the foremost of Brahmanas engaged in sacrifices, the lord Indra, shining with effulgence, his anger quelled and his heart tranquillised, became glad, and returning to his own abode in heaven, began to pass his days in great happiness."

CHAPTER CCXXVIII.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhishthira said:—

1. "Tell me, O grandfather, the marks of future greatness and future degeneration of a person."

Bhishma said:—

2. "Blessings to you, the mind itself indicates the symptoms of one's future prosperity and future fall.

3. Regarding it is cited the old discourse between Shree and Shakra. Listen to it, O Yudhisthira.

4—5. The great and energetic ascetic Narada, whose effulgence is as immeasurable as Brahma itself, with sins all dissipated, capable of seeing through the power of his penances both this and the other world at once, and the equal of the celestial Rishis living in the region of the Creator, roamed at his pleasure through the three worlds.

6. One day, rising up early in the morning, he wished to perform his ablutions and for that purpose went to the river Ganga as she issued out of the pass called Dhruva, and plunged into the stream.

7. At that time the thousand-eyed Indra also, the holder of the thunder-bolt, and the destroyer of Shamvara and Paka, came to the very shore where Narada was.

8. The Rishi and the god, both of whom had perfectly controlled their minds, finished their ablutions, and having completed their silent recitations, sat together.

9. They spent the hour in reciting and listening to the excellent narratives told by the great celestial Rishis describing many good and high deeds. Indeed, with rapt attention the two were engaged in such lively discourse on ancient history.

10. While sitting there they saw the rising Sun casting his thousand rays right before him. Seeing the full orb, both of them stood up and lauded him.

11. Just at that time they saw in the sky, in a direction opposite to that of the rising star of day, some luminous object, resplendent as burning fire which seemed to be a second star of day. And they saw, O Bharata, that that luminous object was gradually approaching them both.

12. Riding upon Vishnu's vehicle adorned with Gadura and Surya himself, that object shone forth with matchless splendour, and seemed to light up the three worlds.

13. The object they beheld was none other than Shree herself, attended by many Apsaras gifted with splendid beauty. Indeed, she looked like a large solar disc herself, effulgent like fire.

14. Decorated with ornaments that appeared like veritable stars, she wore a wreath resembling a garland of pearls. Indra saw that goddess called Padma living in the midst of lotuses.

15. Getting down from her foremost of cars, that peerless lady began to approach towards the lord of the three worlds and the celestial Rishi Narada.

16—17. Followed by Narada, Indra also proceeded towards that lady. With joined hands, he offered himself up to her, and versed as he was with all things, he adored her with unsurpassed reverence and sincerity. The adorations over, the king of gods, O king, addressed Shree thus,

Shakra said:—

18. 'O you of sweet smiles, who, indeed, are you and for what have you come here? O you of fair brows, whence do you come and where will you go, O auspicious lady?'

Shree said:

19. 'In the three worlds full of auspiciousness, all creatures, mobile and immobile, try with their whole hearts to gain a companionship with me.

20. I am that Padma, that Shree adorned with lotuses, who originated from the lotus that blooms at the touch of the rays of the Sun-God, for the prosperity of all creatures.

21. I am called Lakshmi, Bhuti, and Sree, O killer of Vala! I am Faith, I am Intelligence, I am Affluence, I am Victory, and I am Immutability.

22. I am Patience, I am Success, and I am Prosperity. I am Swaha, I am Swadha, I am Reverence, and I am Fate, and I am Memory.

23. I live at the van and on the standards of victorious and virtuous kings, as well as in their homes, cities, and kingdoms.

24. I always live, O killer of Vala, with those foremost of men, the heroes longing for victory and unretreating from battle.

25. I also live for ever with persons who are steadfastly attached to virtue, who are highly intelligent, who are devoted to Brahma, who are truthful in speech, who are possessed of humility, and who are liberal.

26. Formerly I lived with the Asuras on account of their being full of truth and merit. Seeing, however, that the Asuras have assumed adverse natures, I have left them and wish to live in you.'

Shakra said:—

27. 'O you of fair face, for what conduct of the Asuras did you live with them?

What did you see there for which you have come here, having left the Daityas and the Danavas?

Shree said:—

28. 'I am devoted to those who follow the duties of their own order, to those who never fall away from patience, to those who take a pleasure in walking along the path leading to heaven.

29. I always live with those who are famous for liberality, for study of the scriptures, for sacrifices, for other scriptural rites, and for adoration of Pitris, gods, preceptors, elders, and guests.

30. Formerly the Danavas used to keep their houses clean, to keep their women in control, to pour libations on the sacrificial fire, to wait dutifully on their preceptors, to control their passions, to be obedient to the Brahmanas, and to be truthful in speech.

31. They were full of faith; they kept their anger under control; they practised the virtue of charity; they never envied others; they used to maintain their friends and advisers, and their wives they were never jealous.

31. Formerly they never attacked one another, filled with anger. They were all contented and never felt pain on seeing other people's affluence and prosperity.

33. They were all charitable and economical; of respectable conduct, and endued with mercy. They were full of mercy, endued with simplicity of conduct, steadfast in faith, and had their passions under complete control.

34. They used to keep their servants and counsellors contented, and were grateful and sweet-speeched. They used to serve every one according to his position and honor. They had shame. They were of rigid vows.

35. They used to perform their ablutions on every sacred day. They used to smear themselves properly with perfumes and sacred unguents. They used to adorn their persons duly. They used to observe fasts and penances, were trustful, and utterers of Vedic hymns.

36. The Sun never rose while they lay asleep. They never slept when the Moon went away. They always abstained from curds and pounded barley.

37. They used every morning to look at clarified butter and other auspicious articles and with senses controlled they used to recite the Vedas and adore Brahmanas with gifts.

38. Their topic was always virtuous, and they never accepted gifts. They always went to sleep at midnight and never slept during the day.

39. They always used to take pleasure in showing mercy for the distressed, the helpless, the aged, the weak, the sick, and women, and enjoyed all their properties by sharing these with them.

40. They always used to assure and cheer up the agitated, the cheerless, the anxious, the terrified, the diseased, the emaciated, the robbed, and the afflicted.

41. They followed virtue and never injured one another. They were ready and well-disposed for every kind of action. They used to serve and wait reverentially upon elders and aged individuals.

42. They duly adored Pitris, gods and guests, and ate every day what was left after pleasing these. They were firmly devoted to truth and penances.

43. None amongst them ate singly any food that was good, and none had known other people's wives. They treated all creatures as to their own selves.

44. They never allowed the emission of the seminal fluid into empty space, into inferior animals, into forbidden wombs, or on sacred days.

45. They were always famous for gifts, for cleverness, for simplicity, for hopeful exertion, for humility, for friendliness, for forgiveness.

46. And, O powerful one, truth, charity, penance, purity, mercy, sweet speeches, and absence of animosity towards friends, —all these always lived in them.

47. Sleep, idleness, fretfulness, envy, want of foresight, discontent, melancholy, cupidity, never attacked them.

44. On account of the Danavas being famous for these good qualities, I lived with them from the beginning of the creation for many cycles.

49. Times were changed, and that chang brought about an alteration in the character of the Danavas. I saw that virtue and morality left them and that they began to give way to lust and anger.

50. Persons of inferior attainments, began to cherish animosities towards elders possessed of superior qualifications, and while the latter, endued with virtue and merit, used to discourse on proper topics in the midst of assemblies, the former began to ridicule or laugh at them.

51. When reverend elders came, the younger individuals, seated at their ease,

refused to worship the former by rising up and saluting them respectfully.

52. In the presence of fathers, sons began to exercise power. Not receiving wages persons accepted service and shamelessly proclaimed the fact.

53. Those amongst them who could amassing great wealth by doing unrighteous and censurable deeds came to be respected.

54. During the night they began to cry aloud. Their homa fires ceased to send up bright flames. Sons began to govern their fathers and wives lorded over husbands.

55. Mothers, fathers, aged seniors, preceptors, guests and guides ceased to get respect for their exalted position. People ceased to rear with love their own offspring but began to leave them.

56. Without distributing the fixed portion in alms and reserving the fixed portion for offering it to the gods, every one ate what he had. Indeed, without offering their articles to the gods in sacrifices and without sharing them with the Pitris, the gods, guests, and reverend elders they appropriated them to their own use shamelessly.

57. Their cooks no longer cherished any consideration for purity of mind, deed, and word. They ate what had been left uncovered.

58. Their corn lay scattered in yards, being devastated by crows and rats. Their milk remained in an open place and they began to touch clarified butter with hands unwashed after eating.

59. Their spades, domestic knives, baskets and dishes and cups of white brass, and other utensils lay scattered in their houses.

60. Their housewifes did not look after these. They no longer cared for the repairs of their houses and walls. Tethering their animals they did not give them food and drink.

61. Disregarding children that only looked on, and without having fed their dependants, the Danavas ate what they had.

62. They began to prepare payasa and kricara and dishes of meat and cakes and shashkuli for their own selves, and began to eat the flesh of animals not slain in sacrifices.

63. They used to sleep even after sunrise. They slept in the mornings. Day and night, disputes and quarrels raged in every house.

64. Those who were not respectable amongst them no longer showed any respect for them deserving of the same while the latter were seated in any place. Deviating from their fixed duties, they ceased to respect those who had returned into the forest for leading a life of peace and divine meditation. Intermixture of castes freely took place among them. They cared not for purity of body or mind.

65. Brahmanas, learned in the Vedas, did not receive any respect among them. Those again who were ignorant of the Richs were not condemned or punished. Both, namely, those who deserved respect and those who were unworthy of the same, were treated equally.

66. Their servant girls became wicked, and began to wear golden necklaces and other ornaments and fine dresses, and used to remain in their houses or go away before their very eyes.

67. They began to derive great pleasure from sports and plays in which their women were dressed as men and their men as women.

68. Those of their ancestors who were very rich had made gifts of wealth to worthy persons. The descendants of the donors, even when in affluence began to take back, for their unbelief, those gifts.

69. When difficulties were anticipated for the fulfilment of any object and friend sought the advice of friend, that purpose was frustrated by the latter even if he had any slightest self-interest to fulfill by frustrating it.

70. Even amongst their better classes have appeared traders and dealers in goods, bent upon misappropriating others. The Shudras began to practise penances.

71. Some have begun to study, without fixing any rules for regulating their hours and food. Other have begun to study, making useless rules. Disciples have refrained from rendering obedience and service to preceptors. Preceptors again have come to treat disciples as friends.

72. Fathers and mothers are tired with work, and do not enjoy festivities. Aged parents having no power over sons, have been compelled to beg their food of the latter.

73. Amongst them, even wise persons well-read in the Vedas, and resembling the ocean itself in gravity, have begun to follow agriculture and similar callings Illiterate and ignorant persons have begun to be fed at Shraddhas.

74. Disciples instead of approaching

preceptors, every morning, for making dutiful enquiries, for determing what acts are to be performed, and for seeking commissions which they are to discharge, preceptors wait upon them to perform all those functions.

75. Daughter-in-law, in the presence of their husbands' mothers and fathers, rebuke and chastise servants and maids, and calling their husbands lecture and rebuke them.

76. Fathers, with great care, try to keep sons in good humour, or, through fear, distributing their wealth among children, live in misery and affliction.

77. Even the friends of the victims, seeing the latter deprived of riches in fire or by robbers or by the king, have begun to jeer.

78. They have become ungrateful and athestical and sinful and have begun to commit adultery with the wives of their preceptors. They have begun to take forbidden food. They have transgressed all bounds and restraints. They have become shorn of that splendour which had made them famous before.

79. On account of these and other marks of wicked conduct and the change of their former nature, I shall not, O king of the gods, live among them any longer.

80. I have, therefore, come to you of my own accord. Receive me with reverence, O lord of Sachi! Respected by you, O king of the gods, I shall receive honor from all other gods.

81. There where I live the seven other goddesses with Jaya for the eighth, who love me, who are inseparably associated with me, and who depend upon me, wish to live.

82. They are Hope, Faith, Intelligence, Contentment, Victory, Advancement, and Forgiveness. She who is the eighth, *viz.*, Jaya, occupies the foremost place amongst them, O chastiser of Paka.

83. Having left the Asuras, all of them and myself have come to your kingdom. We shall henceforth live among the gods who are given to righteousness and faith.

84. After the goddess had said so, the celestial Rishi Narada, and Vasava the killer of Vritra, for pleasing her, offered her a joyful welcome.

85. The Wind-God—that friend of Agni, then began to blow gently through the sky, carrying sweet odors, refreshing all creatures with whom he came into contact, and contributing to the pleasure of every one of the senses.

86. All the gods, (hearing the news) gathered together in a pure and desirable spot and waited there for seeing Maghavat seated with Lakshmi beside him.

87. Then the thousand-eyed king of the gods, accompanied by Shree and his friend the great Rishi, and riding upon a splendid car drawn by green horses, came into that concourse of the celestials, receiving honor from all.

88. Observing a sign that the holder of the thunder-bolt made and which Shree herself approved of, then the great Rishi Narada, whose prowess all the gods knew, welcomed the approach of the goddess there and announced it as highly auspicious.

89. Heaven's sky became clear and bright and began to shower ambrosia upon the region of the self-create Grand-father. The celestial kettle-drums, though struck by none, began to beat, and all the cardinal points, becoming clear, seemed ablaze with splendour.

90. Indra began to pour rain upon crops that sprouted up at its proper season. No one then disgressed the path of righteousness. The Earth was bedecked with many mines filled with jewels and gems, and the chanting of Vedic recitations and other sweet sounds swelled up on the occasion of that success of the gods.

91. Human beings, gifted with firm minds, and all following the sacred path trodden by the righteous, began to find pleasure in Vedic and other religious rites and acts. Men, Celestials, Kinnaras Yakshas and Rakshasas, all became endued with prosperity and cheerfulness.

92. Not a flower,—what to speak of fruits,—dropped untimely from a tree even if the Wind-God shook it with force. All the kine began to give sweet milk whenever milked by men and cruel and harsh words were not given vent to by any one.

93. They who, seeking advancement, appear before assemblies of Brahmanas, and read this description of the glorification of Shree by all the gods headed by Indra,—deities competent to grant every wish,—succeed in acquiring great prosperity.

94. These then, O king of the Kurus! are the foremost marks of prosperity and adversity. Requested by you, I have told you all. You should now act according to the instructions conveyed herein, understanding them after careful reflection."

CHAPTER CCXXIX.

(MOKSHADHARMA PARVA).—

Continued.

Yudhisthira said:—

1. "By what nature, what course of duties, what knowledge, and what energy, does one succeed in attaining to Brahma which is immutable and is beyond the reach of nature."

Bhishma said:—

2. "One who practises the religion of renunciation, who eats sparingly, and who has his senses under complete control, can attain to Brahma which is immutable and which is above nature.

3. Regarding it is cited the old discourse between Jaigishavya and Asita. O Bharata.

4. Once on a time Asita-Devala addressed Jaigishavya who was endued with great wisdom and fully acquainted with the truths of duty and morality.

Devala said:—

5. You are not pleased when lauded, you do not give way to anger when blamed or censured. What, indeed, is your wisdom? Whence have you got it? And what, indeed, is the refuge of that wisdom?

Bhishma said:—

6. Thus accosted by Devala, the pure Jaigishavya of austere penances, said those words of great import, fraught with full faith, and deep significance.

Jaigishavya said:—

7. O foremost of Rishis, I shall tell you of what is the highest end, that which is the supreme goal, that which is tranquility, as regarded by all pious persons.

8. They, O Devala, who treat equally those who praise them and those who blame them, they who conceal their own vows and good acts, they who never indulge in vilifications, they who never say even what is good when it is calculated to injure (instead of producing any benefit), they who do not desire to retaliate injury are said to be wise men.

10. They never grieve for what is yet to come. They are concerned with only what is present and act as they should. They never grieve for the past or even recollect it.

11. Endued with power and controlled minds, they do at their pleasure, in the way in which it should be done, what they should do, O Devala, if solicited respectfully thereto.

12. Of mature knowledge, of great wisdom, with anger under complete control, and with their passions subjugated, they never commit an injury to any one in thought, word, or deed.

13. Shorn of envy, they never injure others, and gifted with self-control, they are never pained on seeing other people's prosperity.

14. Such men never indulge in exaggerated speeches, or laud others, or speak ill of them. They are again never influenced by praise and censure showered on them.

15. They are tranquil regarding all their desires, and are engaged in the well-being of all creatures. They never give way to anger or indulge in joy, or injure any creature.

16. Loosening all the knots of their hearts, they pass on very happily. They have no friends nor are they the friends of others.

17. They have no enemies nor are they the enemies of other creatures. Indeed men who can live in this way can pass their days in perpetual happiness.

18. O foremost of twice-born ones, they who acquire a knowledge of the rules of morality and righteousness, and who observe those rules in practice, acquire joy, while they who deviate from the path of righteousness are afflicted by anxieties and sorrow.

19. I now follow the path of righteousness. Decried by others, why shall I be annoyed with them, or lauded by others, why shall I be pleased?

20. Let men get whatsoever objects they please from whatsoever callings they pursue. Praise and censure cannot secure my advancement or the reverse.

21. He who has understood the truths of things, becomes pleased with even disregard as if it were nectar. The wise man is indeed annoyed with regard as if it were poison.

22. He who is freed from all shortcomings sleeps fearlessly both here and hereafter even if insulted by others. On the other hand, he who insults him, meets with destruction.

23. The wise men who seek to attain to the highest end, succeed in obtaining it following such a conduct.

24. The man who has controlled all his

senses is considered to have performed all the sacrifices. Such a person attains to Brahma, which is eternal and which is above the reach of nature.

25. The very gods, the Gandharvas, the Pishachas, and the Rakshasas, cannot attain to the end of one who has attained to the highest end."

CHAPTER CCXXX.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhishthira said:—

1. "What man is there who is dear to all, who pleases all persons, and who is gifted with every merit and every accomplishment?"

Bhishma said:—

2. "About it I shall recite to you the words that Keshava, asked by Ugrasena, said to him on a former occasion.

Ugrasena said:—

3. All persons seem to be anxious to describe of the merits of Narada. I think that celestial *Rishi* must really be endued with every sort of merit. I ask you tell me this, O Keshava.

Vasudeva said:—

4. O chief of the Kukuras, listen to me as I describe shortly those good qualities of Narada which I know, O king! Narada is as well-read in the scriptures as he is good and pious in his conduct.

5. And yet, he is not proud of his conduct, which makes one's blood so hot. It is for this that he is adored everywhere.

6. Discontent, anger, levity, and fear, do not exist in Narada. He is free from procrastination, and endued with courage. For this he is adored everywhere.

7. Narada deserves the respectful adorations of all. He never retracts his words through desire or cupidity. For this he is adored everywhere.

8. He is fully conversant with the knowledge of the soul, bent on peace, endued with great energy, and a master of his senses. He is free from guile, and truthful in words. For this he is adored with respect everywhere.

9. He is distinguished by energy, fame, intelligence, knowledge, humility, birth, by penances, and years. For these he is everywhere adored with respect.

10. He is of good conduct. He dresses and houses himself well. He eats pure food. He loves all. He is pure in body and mind. He is sweet-speeched. He is free from envy and malice. For this he is adored everywhere with respect.

11. He is, forsooth, always employed in doing good to all people. No sin is in him. He never rejoices at other people's misfortunes. For this he is adored everywhere with respect.

12. He always tries to conquer all earthly desires by listening to Vedic recitations and attending to the *Puranas*. He is a great renouncer and he never disrespects any one. For this he is adored everywhere with respect.

13. He considers all equally; and, therefore, he has no one whom he loves and none whom he hates. He always speaks what is pleasant to the hearer. For this he is adored everywhere with respect.

14. He is endued with great learning in the scriptures. His conversation is varied and charming. His knowledge and wisdom are great. He is free from cupidity. He is free also from deception. He is large-hearted. He has conquered anger and cupidity. For this he is adored everywhere with respect.

15. He has never fallen out with any one for any subject of profit or pleasure. All faults have disappeared from him. For this he is adored everywhere with respect.

16. His devotion (to Brahma) is firm. His soul is blameless. He is well-versed in the Shrutis. He is free from cruelty. He is above the influence of delusion or faults. For this he is adored everywhere with respect.

17. He is unattached to all objects of attachment (for others). For all that he seems to be attached to all things. He does not suffer long from the influence of any doubt. For this he is everywhere adored with respect.

18. He has no longing for objects of profit and pleasure. He never speaks highly of his own self. He is shorn of malice. He is mild in speech. Therefore he is everywhere adored with respect.

19. He sees the hearts, different from one another, of all men, without blaming any of them. He is well-versed in all matters relating to the origin of things.

20. He never disregards or hates any kind of science. He lives according to his own standard of morality. He never

passes time idly. He has controlled his soul. Therefore he is everywhere adored with respect.

21. He has worked hard in subjects worthy of hard application. He has acquired knowledge and wisdom. He is never satiated with yoga. He is always attentive and ready for work. He is ever careful. For this he is everywhere adored with respect.

22. He does not feel shame for any deficiency of his. He is very attentive. He is always engaged by others for doing what is for their behoof. He never divulges the secrets of others. For this he is everywhere adored with respect.

23. He is never puffed up with joy at the time of making even valuable acquisitions. He is never pained at losses. His understanding is firm and fixed. His mind is unattached to all things. Therefore he is everywhere adored with respect.

24. Who, indeed, is there who will not love him who is thus endued with every merit and accomplishment, who is expert in all things, who is pure in body and mind, who is perfectly auspicious, who is well-versed with the course of time and the opportuneness it affords for particular acts, and who is well-acquainted with all agreeable things?'

CHAPTER CCXXXI.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhisthira said:—

1. "I wish, O Kuru hero, to know what the origin and what the end is of all creatures; what the nature of their meditation is and what their acts; what the divisions of time are, and what is the spare of human existence in the respective cycles.

2. I wish also to know fully the truth about the genesis and the conduct of the world; the coming of creatures into the world and their exit. Indeed, whence their creation and destruction?

3. O best of virtuous persons, if you wish to favor us, do tell us this about which I ask you.

4. Having heard before this the excellent discourse of Bhrigu to the twice-born sage Bharadwaja, which you did recite, my understanding, shorn of ignorance, has become greatly attached to yoga, and withdrawn from worldly objects rests upon heavenly purity. I ask you about the subject, therefore, once more. You should describe it to me fully."

Bhishma said:—

6. "Regarding it I shall recite to you an old narrative of what the divine Vyasa said to his son Shuka when the latter had asked the former.

7—8. Having studied the measureless Vedas with all their branches and the Upanishads, and desirous of leading a life of celibacy on account of his having acquired excellence of religious merit, Shuka put these very questions, about which his doubts had not been removed, to his father Dwaipayana, who had removed (by study and contemplation) all doubts regarding true duties.

Shuka said:—

9. You should tell me who the Creator is of all beings, as fixed by a knowledge of time, and what the duties are of a Brahmana!

Bhishma said:—

10. The father, having a knowledge of both the past and the future, conversant with all duties and gifted with omniscience, thus described the subject to his son, who had questioned him.

Vyasa said:—

11. Only Brahma, who is without begining and without end, unborn, effulgent, above decay, immutable, indestructible, inconceivable and transcending knowledge, exists before the Creation.

12—13. The Rishis, measuring time, have given particular names to particular portions. Five and ten winks of the eye make what is called a Kashtha. Thirty Kashthas make what is called a Kala. Thirty Kalas, with the tenth part of a Kala, make a Muhurta. Thirty Muhurtas make up one day and night. Thirty days and nights form a month, and twelve months form a year.

14. Persons well-read in mathematical science say that a year is made up of two solar motions, *viz.*, the northern and the southern.

15. The sun makes the day and the night for men. The night is for the sleep of all living creatures, and the day is for work.

16. A month of human beings is equal to a day and night of the departed manes. That division consists in this: the light half of the month is their day which is for work; and the dark fortnight is their night for sleep.

17. A year (of men) is equal to a day and night of the gods. This division consists in this: the half year for which the sun travels from the vernal to the autumnal equinox is the day of the gods, and the half year for which the sun moves from the latter to the former is their night.

18. Calculating by the days and nights of human beings about which I have told you, I shall speak of the day and night of Brahman and his years also.

19. I shall, in their order, tell you the number of years, that are for different purposes calculated differently, in the Krita, the Treta, the Dwapara, and the Kali yugas.

20. Four thousand celestial years is the duration of the first or Krita age. The morning of that cycle consists of four hundred years and its evening is of four hundred years.

21. Regarding the other cycles, the duration of each gradually decreases by a quarter in respect of both the principal period with the minor portion and the conjoining portion itself.

22. These periods always keep up the never-ending and eternal worlds. They who know Brahma, O child, regard this as Immutable Brahma.

23. In the Krita age all the duties exist in full, along with Truth. Men of that age never acquired knowledge or object through unrighteous or forbidden means.

24. In the other cycles duty, as laid down in the Vedas, is seen to gradually decline by a quarter in each. Sinfulness multiplies by theft, untruth, and deception.

25. In the Krita age, all persons are free from disease and achieve their objects, and all live for four hundred years. In the Treta, the period of life decreases by a quarter.

26. We have heard that, in the succeeding yugas, the words of the Vedas, the periods of life, the blessings and the fruits of Vedic rites, all decrease gradually.

27. The duties set down for the Krita yuga are of one kind. Those for the Treta are otherwise. Those for the Dwapara are different. And those for the Kali are otherwise. This is in accordance with the decline which marks every succeeding cycle.

28. In the Krita, Penance is the foremost. In the Treta, Knowledge is foremost. In Dwapara, Sacrifice has been said to be the foremost. In the Kali yuga, only Gift is sanctioned.

29. The learned say that these twelve thousand celestial years form what is called a cycle. A thousand such cycles form a single day of Brahman.

30. The same is the duration of Brahman's night. With the beginning of Brahman's day the universe begins to come into being. During the period of universal dissolution the Creator sleeps, in Yoga-meditation. When the period of sleep expires, He awakes.

31. What is Brahman's day covers a thousand such cycles. His night also covers a thousand similar cycles. They who know this are said to know the day and the night.

32. On the expiry of His night, Brahman, waking up, modifies the indestructible intelligence by causing it to be overlaid with ignorance. He then causes Consciousness to spring up, whence originates Mind which is at one with the Manifest.'"

CHAPTER CCXXXII.

(MOKSHADHARMA PARVA).—*Continued.*

Vyasa said:—

1. "Brahma is the effulgent seed from which existing as it does by itself, has originated the entire universe consisting of two kinds of being, *viz.*, the mobile and the immobile.

2. At the dawn of His day, waking up, He creates with the aid of Avidya this universe. Mahat or the principle of Greatness at first springs up. That Mahat is speedily changed into Mind which is the soul of the Manifest.

3—4. Overwhelming the Intelligence, which is effulgent, with Ignorance, Mind creates seven great entities. Urged by the desire of creating, Mind, which is far-reaching, which has many courses, and which has desire and doubt for its leading signs, begins to create various kinds of objects by modifications of itself. Ether first originates from it. Know that its property is Sound.

5. From Ether, by modification, originates the bearer of all scents, *viz.*, the pure, and powerful Wind. It is said to possess the property of Touch.

6. From Wind also, by modification, originates Light endued with effulgence. Beautiful and called also Shukram, it is thus created, possessing the attribute of Form.

7. From light, by modification, originates Water having taste for its attribute. From Water originates Earth having Scent for its attribute. These are said to represent primary creation.

8. These, in succession, acquire the attributes of the immediately preceding ones from which they have originated. Each has not only its own special attribute but each succeeding one has the attributes of all the previous ones.

9. If anybody, perceiving Scent in Water, were from ignorance to say that it belongs to Water, he would make a mistake, for Scent is the attribute of Earth though it may exist in Water and also Wind.

10. These seven kinds of entities, possessing various kinds of energy, at first existed separately from one another. They could not create objects without all of them acting in a body.

11. All these great entities coming together, and mixing with one another, form the constituent parts of the body which are called limbs.

12. On account of the combination of those limbs,—the sum-total, invested with form and having sixteen constituent parts, becomes what is called the body, (When the gross body is thus formed), the subtile principle of greatness, with the unexhausted remnant of acts, then enters that combination called the gross body.

13. The original Creator of all beings, then having by His Maya divided Himself, enters that subtile form for overlooking everything. And because he is the original Creator of all beings he is called the lord of all beings.

14—15. It is he who creates all beings mobile and immobile. After having thus assumed the form of Brahman, he creates the worlds of the gods, the Rishis, the Pitris, and men; the rivers, the seas and the oceans, the cardinal points, countries and provinces, hills and mountains, and large trees, human beings, Kinnaras Rakshasas, birds, animals domestic and wild, and snakes.

16—17. He creates both kinds of mobile and immobile; and those that are destructible and those that are indestructible. Of these created objects each gets those attributes which it had during the previous Creation; and each obtains repeatedly the same attributes at every subsequent Creation. Having a formed character by either injuriousness or peacefulness, mildness or fierceness, righteousness or unrighteousness, truthfulness, or untruthfulness, each creature, at every new creation, gets that particular attribute which it had got before. For this the particular attribute attaches to it.

18. It is the Ordainer himself who attaches variety to the great entities to the objects of the senses and to size or bulk of existent matter, and settles the relations of creatures with those various entities.

19. Of men who had devoted themselves to the science of things, there are some who say that, in the production of effects, Exertion is supreme. Some learned persons hold that Destiny is supreme, and some that it is Nature which is the agent.

20. Others hold that Acts flowing from Exertion and Destiny, produce effects, helped by Nature. Instead of considering any of these as alone powerful for the production of effects, they say that it is the union of all three that produces all effects.

21. About this subject, some say that such is the case; some, that such is not the case; some, that both of these are not the case; and some that it is not that the reverse of both are not. These, of course, are the contentions of those who depend on Acts, with reference to objects. They, however, whose see the truth consider Brahma as the cause.

22. Penance is the greatest good for living creatures. The roots of penance are tranquillity and self-control. By penance one acquires all things that he longs for in his mind.

23. By penance one attains to that Being who creates the universe. He who thus succeeds in attaining to that Being becomes the powerful lord of all beings.

24. It is by penance that the Rishis can read the Vedas without interruption. In the beginning the Self-create caused those excellent Vedic sounds, that are embodiments of knowledge and that have neither beginning nor end. From those sounds have sprung all sorts of actions.

25. The names of the Rishis, all things that have been created, the varieties of form seen in things, and the course of all actions, have all originated from the Vedas.

26. Indeed, in the beginning the Supreme Lord of all beings, created all things from the words of the Vedas. Truly, the names of the Rishis, and all else that has been created, are seen in the Vedas. Upon the expiration of his night, the Increate Brahman creates, from models that existed before, all things which are, of course, well-made by Him.

27. In the Vedas has been described the subject of the Soul's Liberation, along

with the ten means formed by study of the Vedas, adoption of the domestic mode of life, penances, observance of all duties, common to all the modes of life, sacrifices, performance of all acts leading to pure fame, meditation which is of three kinds, and that kind of Liberation called success (Siddhi) attainable in this life.

28. That incomprehensible Brahma which has been described in the words of the Vedas, and which has been described more clearly in the Upanishadas by those who have an insight into the Vedas, can be realised by gradually following the practices referred to above.

29. This consciousness of duality, fraught again with that of pairs opposites, is born only of acts in which he is engaged to a person who thinks he has a body. That person, however, who has attained to Liberation, aided by his knowledge, drives off by force that consciousness of duality.

30. Two Brahmas should be known, *viz.*, the Brahma represented by the Vedas and and that which is beyond the Vedas and is supreme. One who is conversant with Brahma represented by sound succeeds in attaining to Brahma that is Supreme.

31. The destruction of animals is the sacrifice sanctioned for the Kshatriyas. The growing of corn is the sacrifice sanctioned for the Vaishyas. Serving the three other orders is the sacrifice sanctioned for the Shudras. Penance is the sacrifice sanctioned for the Brahmanas.

32. In the Krita age the performance of sacrifices was not required. Such performance became necessary in the Treta age. In the Dwapara, sacrifices have begun to fall off. In the Kali, the same is the case with them.

33. In the Krita age, worshipping only one Brahma, men regarded the Richs, the Samans, the Yajushes, and the rites and sacrifices that are performed from motives of advantage, as all different from the object of their worship, and practised only Yoga by means of penances.

34. In the Treta age, many powerful men flourished who governed all mobile and immobile objects.

35. Accordingly, in that age, the Vedas, and sacrifices, and the distinctions bethe several orders, and the four modes of life, existed in a body. On account, however, of the decrease in the period of life in Dwapara, all these, it that age, fall off from that compact condition.

36. In the Kali age, all the Vedas become so scarce that they are not seen by men. Afflicted by iniquity, they become extinct along with the rites and sacrifices laid down in them.

37. The righteousness which is seen in the Krita age is now seen in such Brahmanas as are of purified souls and as are devoted to penances and the study of the scriptures.

38. As regards the other cycles, it is seen that without at once giving up the duties and acts that are consistent with righteousness, men, observing the practices of their respective orders, and conversant with the ordinances of the Vedas, are led, by the authority of the scriptures, and from motives of advantage and interest to perform sacrifices and vows and sojourns to sacred waters and places.

39. As in the rainy reason a large variety of new objects of the immobile order are caused to come into being by the showers that fall from the clouds, so many new kinds of duty or religious observances are brought about in each new cycle.

40. As the same phenomena reappear with the reappearance of the seasons, so, at each new Creation of the same attributes appear in each new Brahman and Hara.

41. I have, before this, spoken to you of Time which is without beginnig and without end, and which ordains this variety in the universe. It is that Time which creates and destroys all creatures.

42. All the numberless creatures which exist subject to pairs of opposites and according to their respective natures, have Time for their refuge. It is Time that puts on those forms and it is Time which upholds them.

43. I have thus described to you, O son, the topics about which you had asked, *viz.*, Creation, Time, Sacrifices and other rites, the Vedas, the real actor in the universe, action, and the results of action."

CHAPTER CCXXXIII.

(MOKSHADHARMA PARVA).—*Continued.*

Vyasa said:—

1. "I shall now tell you how, when his day is gone and his night comes, he withdraws all things to himself, or how the Supreme Master, making this gross universe exceedingly subtile, merges everything into his Soul.

2. When the time for universal dissolution comes twelve Suns, and Agni with his seven flames, begin to burn. Wrapt by those flames, the entire universe, begins to blaze forth in a huge fire.

3. All things mobile and immobile that are on the Earth first disappear and merge into the substance of which this planet is formed.

4. After all mobile and immobile objects have thus disappeared, the Earth, shorn of trees and herbs, looks nude like a tortoise shell.

5. Then water takes up the attribute of earth, *viz.*, scent. When earth becomes shorn of its principal attribute, that element is about to be destroyed.

6. Water then prevails. Surging into big billows and roaring dreadfully only water fills this space and moves about or stands still.

7. Then the attribute of water is taken by Heat, and losing its own attribute, water emerges in that element.

8. Dazzling flames of fire, ablaze all around, hide the Sun that is in the centre of ether. Indeed, then, ether itself, full of those flames, burns in a vast fire.

9. Then Wind comes and takes the attribute, *viz.*, form, of Heat or Light, which thereupon is extinguished, yielding to Wind, which, possessed of great power, begins to be awfully agitated.

10. Obtaining its own attribute, *viz.*, sound, the Wind begins to move upwards and downwards and transversely along all the ten points.

11. Then Space takes the attribute, *viz.*, sound, of Wind, upon which the latter is extinguished and enters into a state of existence resembling that of unheard or unuttered sound.

12. Then Space is all that remains, that element whose attribute, *viz.*, sound, exists in all the other elements, shorn of the attributes of form, and taste, and touch, and scent, and without shape of any kind, like sound in its unmanifest form of existence.

13. Then sound, which is the attribute of space, is swallowed up by Mind which is the essence of all manifest things. Thus Mind which in itself is unmanifest withdraws all that is manifested by Mind. This withdrawal of manifest Mind into unmanifest Mind, is called the destruction of the external universe.

14. Then the Moon having made Mind withdraw its attribute into itself, swallows it up. When Mind, ceasing to exist, thus enters into the Moon, the other attributes of Creator are all that remain.

15. This Moon which is called also determination, is then, after a very long time, brought under Creator's sway, the reason being that that determination has to perform a very difficult work, *viz.*, the destruction of the faculties that are employed in the process of judgment. When this has been done, the condition reached is said to be of high knowledge.

16. Then time swallows up this Knowledge, and as the Shruti says, Time itself, in its turn is devoured by Might or Energy. Might or energy, however, is (again) devoured by Time, which last is then brought under her sway by Knowledge.

17. Possessed of Knowledge, the Creator then swallows up non-existence itself into his Soul. That is Unmanifest and Supreme Brahma. That is Eternal, and that is the Highest of the High.

18. Thus all existent creatures are withdrawn into Brahma.

19. Truly has this, which should be conceived (with the aid of the scriptures) and which is a topic of Science, been thus said by Yogins endued with Supreme Souls, after actual experience.

20. Even thus does Unmanifest Brahma repeatedly practise the processes of Creation and Destruction, and even thus are Brahman's Day and Night each consisting of a thousand Yugas.

CHAPTER CCXXXIV.

(MOKSHADHARMA PARVA).—*Continued.*

Vyasa said:—

1. I have described to you fully that which you had asked me about the Creation of all beings. Listen to me as I tell you now what the duties are of a Brahmana.

2. The rituals of all ceremonies for which sacrificial fees are sanctioned, beginning with birth-rite and ending with Samavartana (return from preceptor's house) depend for their performance upon a preceptor well-versed in the Vedas.

3. Having read all the Vedas and having showed submission towards his preceptor while living with him, and having paid the preceptor's fee, the youth should return home with a perfect knowledge of all sacrifices.

4. Obtaining the permission of his preceptor, he should follow one of the four modes of life and live in it duly satisfying its duties till he renounces his body.

5. He should either live like a householder with wives and engaged in creating offspring, or live the life of celibacy or in the forest in the company of his preceptor, or follow the duties of a Yati.

6. A house-holder's life is said to be the root of all the other modes of life. A self-controlled house-holder who has mastered all his attachments to worldly objects always becomes successful.

7. By procreating children, by gaining a knowledge of the Vedas, and by celebrating sacrifices, a Brahmana satisfies the three debts he owes. He should then enter the other modes of life, having purified himself by his acts.

8. He should live for good in that place which he may ascertain to be the most sacred spot on earth, and he should try, in all matters leading to fame, for attaining to an eminent position.

9. The fame of Brahmanas increases through austere penances, through mastery of the various branches of knowledge, through sacrifices, and through gifts.

10. Truly, a person enjoys endless regions of the righteous as long as his deeds or the memory thereof exists in this world.

11. A Brahmana should teach, study, officiate at other people's sacrifices, and offer sacrifices himself. He should not give away uselessly or accept other people's gifts uselessly.

12. Profuse wealth, that may come from one who is assisted in a sacrifice, from a pupil, or from marriage of a daughter, should be spent in the celebration of a sacrifice, or in making gifts. Wealth coming from any of these sources should never be enjoyed by a Brahmana alone.

13. For a Brahmana living like a house-holder, there is no means save the acceptance of gifts for the sake of the gods, or the Rishis, or the Pitris, or the preceptor, or the aged, or the diseased, or the hungry.

14. One should make gifts from his own stock, including even cooked food, more than he can fairly afford, to those who are persecuted by unseen foes, or those who are trying to the best of their power to acquire Knowledge.

15. There is nothing that cannot be given to a deserving person. The good and the wise deserve to have even the best of horses, called Uchchaishravas, belonging to Indra himself.

16. Of high vows, Satyasandha, having, with due humility, offered his own life for saving a Brahmana, ascended to heaven.

17. Sankriti's son Rantideva, having given only lukewarm water to the great Vashistha, ascended to heaven and received great honors there.

18. Atri's royal and highly intelligent son Indradamana, having given various kinds of wealth to a deserving person, acquired various regions of felicity in the next world.

19. Ushinara's son Shivi, having given away his own limbs and his dear son for the sake of a Brahmana, ascended to heaven from this world.

20. Having given away his very eyes to a Brahmana, Pratarddana, the king of Kasi, enjoyed great fame both here and hereafter.

21. Having given away a very beautiful and costly umbrella, with eight golden ribs, King Devavriddha proceeded to heaven with all the denizens of this kingdom.

22. Having given instruction to his disciples on the subject of Impersonal Brahma, Sankriti of Atri's race, endued with great energy, proceeded to the regions of great felicity.

23. Having given to the Brahmanas eleven Arvudas of kine, Amvarisha of great prowess, proceeded to heaven with all the denizens of his kingdom.

24. By giving away her ear-rings, Savitri, and, by giving away his own body, king Janamejaya both proceeded to high regions of felicity.

25. By giving away various kinds of gems, a fine palace, and many beautiful women, Yuvanashwa the son of Vrishadabha ascended to heaven.

26. Nimi, the king the Videhas, gave away his kingdom, Jamadagni's son (Rama) gave away the whole Earth; and Gaya gave away the Earth with all her towns and cities, to the Brahmanas.

27. Once when the clouds ceased to pour, Vashishtha, resembling Brahman himself, kept alive all creatures like Prajapati (by his power and kindness).

28. By giving away his daughter to Angiras, Karandha's son Marutta of purified soul, quickly ascended to heaven.

29. Brahmadatta, the king of the Panchalas, possessed of great intelligence, by giving away two costly jewels called Nidhi and Shankha to some of the foremost of

the Brahmanas, acquired many regions of felicity.

30. Having given his own dear wife Mayadanti to the great Vashistha, King Mitrasaha ascended to heaven with that wife of his.

31. The royal and highly illustrious sage Sahasrajit, having cast off his own dear life for the sake of a Brahmana, ascended to regions of great happiness.

32. Having given to Mudgala a golden palace furnished with every object of comfort and use, king Shatadyumna ascended to heaven.

33. The king of the Shalwas, named Dyutimat, endued with great prowess, gave to Richika his entire kingdom and ascended to heaven.

34. By giving away his slender-waisted daughter to Hiranyahasta, the royal sage Madirashwa, ascended to regions esteemed of the very gods.

35. By giving away his daughter Shanta to Rishyarshringa, the highly powerful royal sage Lomapada obtained the fruition of all his wishes.

36. By giving away a hundred thousand kine with calves, the highly energetic king Prasenajit ascended to excellent regions of happiness.

37. These and many others, endued with great and well-ordered souls, and having their senses under control, ascended, by means of gifts and penances, to heaven.

38. Their fame will last as long as the Earth herself will exist. All of them have, by gifts and sacrifices and procreation of children proceeded to heaven.

CHAPTER CCXXXV.

(MOKSHADHARMA PARVA).—*Continued.*

Vyasa said:—

1. The three-fold knowledge which occurs in the Vedas and their branches should be required. That knowledge is to be got from the Richs, the Samans, and the sciences called Varna and Akshara. There are, besides, the Yajushes and the Atharvans. The Divine Being lives in the six sorts of acts indicated in these.

2. They who are well-read in the injunctions of the Vedas, who have knowledge of the Soul, who are attached to the quality of Goodness, and who are highly blessed, succeed in understanding the origin and the end of all things.

3. A Brahmana should follow the duties laid down in the Vedas. He should do all his works like a good man of controlled soul. He should acquire his livelihood without injuring any creature.

4. Having derived knowledge from the good and wise, he should govern his passions and desires. Well-versed in the scriptures, he should follow those duties which have been laid down for him, and do all works in this world guided by the qualities of goodness. Living even like a householder, the Brahmana should perform the six acts already spoken of.

5. With his heart full of faith, he should adore the deities in the five well-known sacrifices. Possessed of patience, ever vigilant, having self-control, conversant with duties, with a purified soul, divested of joy, pride, and anger, the Brahmana should never sink in langour.

6. Gifts, study of the Vedas, sacrifices, penances, modesty, guilelessness and self-control,—these increase one's energy and dissipate one's sins.

7. One gifted with intelligence should be abstemious in diet and should conquer his senses. Indeed, having subdued both lust and anger and having dissipated all his sins, he should try to attain Brahma.

8. He should adore the Fire and Brahmanas, and bow to the gods. He should avoid all sorts of inauspicious talk, and all acts of unrighteous injury.

9. This preliminary course of conduct is first sanctioned for a Brahmana. Subsequently, when knowledge comes, he should begin work, for success lies in works.

10. The Brahmana who is gifted with intelligence succeeds in crossing over the river of life that is so difficult to cross and so furious and terrible, having the five senses for its waters, cupidity for its origin, and anger for its mire.

11. He should never overlook the fact that Time stands behind him in a threatening mien,—Time who is the great stupefier of all things, and who is armed with a very great and irresistible force issuing from the great Creator himself.

12. Formed by the current of Nature, the universe is being ceaselessly carried along.

13—16. The powerful river of Time, overspread with eddies formed by the years, having the months for its waves and the seasons for its current, the fortnights for its floating straw and grass, and the

rise and fall of the eyelids for its froth, the days and the nights for its water, and desire and lust for its dreadful crocodiles, the Vedas and sacrifices for its rafts, and the righteousness of creatures for its islands, and Profit and Pleasure for its springs, Truthfulness of Speech and Liberation for its shores, benevolence for the trees floating along it, and the Yugas for the lakes along its course,—the powerful river of Time,—which has an origin as inconceivable as that of Brahma itself, is ceaselessly carrying away all beings created by the great Ordainer towards the abode of Yama.

17. Wise and patient persons always succeed in crossing over this dreadful river by engaging the rafts of knowledge and wisdom. What, however, can insensiate fools, destitute of similar rafts, do?

18. It is reasonable that only he that is wise should succeed in crossing this river and not the man of little understanding. The former sees from a distance the merits and faults of everything.

19. The man, however, of weak and little understanding, and whose soul is full of desire and cupidity, is always stricken with doubt. Hence the man shorn of wisdom never succeeds in crossing over that stream. He also who sits inactively, can never cross it over.

20 The man shorn of the raft of wisdom, in consequence of his having to bear the heavy burden of great faults, sinks down. One that is seized by the crocodile of desire, even if endued with knowledge, can never make knowledge his raft.

21. For these reasons the wise and intelligent man should try to float over the stream of Time. He, indeed, succeeds in keeping himself afloat who knows Brahma.

22. One born in a noble family, abstaining from the three duties of teaching, officiating at other's sacrifices, and accepting gifts, and doing only the three other acts, *viz.*, studying, sacrificing, and giving, should, for those reasons, try to float over the river. Such a man is sure to cross it over helped by the raft of wisdom.

23. One who is pure in conduct, who is self-controlled and observant of good vows, whose soul is under restraint, and who is endued with wisdom, certainly gains success in this and the other world.

24. The Brahmana living like a householder should conquer anger and envy, practise the virtues already named, and, adoring the gods in the five sacrifices, eat after having fed the gods, Pitris, and guests.

25. He should perform those duties which are observed by the good; he should, do all his acts like a self-controlled person; and he should without injuring any creature, earn his livelihood by following a course which is not censurable.

26—27. One who is well-read in the truths of the Vedas and the other branches of knowledge, whose conduct is like that of a person of well-governed soul, who is gifted with a clear vision, who follows the duties of his order, who does not, by his acts make an intermixture of duties, who follows the observances laid down is the scriptures, who is full of faith, who is self-controlled who is endued with wisdom, who is shorn of envy and malice, and who is well conversant with the differences between righteous and iniquity, succeeds in overcoming all his difficulties.

28. That Brahmana who is gifted with fortitude, who is always careful, who is self-controlled who is conversant with righteousness, whose soul is under restraint, and who has gone over joy, pride, and anger, has never to languish in grief.

29. This is the course of conduct laid down in days of yore for a Brahmana. He should try to acquire Knowledge, and do all the scriptural acts. By living thus, he is sure to acquire success.

30. One who is not gifted with clear vision, does wrong even when one wishes to do right. By even exercising his judgment, such a person, does such acts of virtue as are wrong.

31. Desiring to do what is right one does what is wrong. Likewise desiring to do what is wrong, one does what is right. Such a person is a fool. Not knowing the two kinds of acts, one has to go through repeated re-births and deaths.

CHAPTER CCXXXVI.

(MOKSHADHARMA PARVA)

Continued.

Vyasa said:—

1. If Liberation is sought for, then knowledge should be acquired. For a person who is carried up and down along the stream of Time or life, Knowledge is the raft by which he can reach the shore.

2. Those wise men who have acquired fixed conclusions of the nature of the soul by the help of wisdom, are able to assist

the ignorant in crossing the river of time or life with the raft of knowledge. The ignorant, are unable to save either themselves or others.

3. He who has freed himself from desire and all other faults, and who has freed himself from all attachments, should attend to these twelve requirements of Yoga, *viz.*, place, acts, affection, objects, means, destruction, certainty, eyes, food, suppression, mind and survey.

4. He who wishes to acquire superior Knowledge, should, by the help of his understanding, restrain both speech and mind. He who wishes to have tranquillity, should, by the help of his knowledge, govern his soul.

5—6. Whether he becomes merciful or cruel, whether he becomes conversant with all the Vedas or ignorant of the Richs, whether he becomes pious and observant of sacrifices or the worst of sinners, whether he becomes eminent for power and wealth or sunk into misery, that person who directs his mind towards these, is sure to cross the ocean of life which is so difficult to cross over.

7. Without speaking of the results of the attainment of Brahma by Yoga, it may be said that he who engages himself to only enquire after the Soul rises above the necessity of observing the acts laid down in the Vedas.

8—11. The body with individual soul within it is an excellent car. When sacrifices and religious rights are made its upastha, shame, its varutha, Upaya and Apaya, its kuvara, the vital air called Apana, its aksha, the vital air called Prana, its yuga, knowledge and the span of existence its points for tieng the horses, carefulness, its beautiful vandhura, the assumption of good conduct, its nemi, vision, touch, scent, and hearing, its four horses, wisdom, its nabhi, all the scriptures, its pratoda, certain knowledge of the scriptural sayings, its driver, the soul, its firmly-seated rider, faith, and self-control, its fore-runners, renunciation, its inseparable companion following behind and bent upon doing it good, purity the path along which it goes, meditation, its goal, then may that car reach Brahma and shine there effulgently.

12. I shall now tell you the speedy means that should be followed by the person who would get ready his car in such a way for passing through this forest of the world in order to reach the goal formed by Brahma that is above decrepitude and destruction.

13. To fix the mind upon one thing at a time is called Dharana, following proper vows and restraints, the Yogin practises in all seven kinds of Dharana. There are, again, as many sorts of Dharanas originating out of these, upon subjects which are near or distant.

14. Through these the Yogin by and by, lords over Earth, Wind, Ether, Water, Fire, Consciousness, and Understanding. After this he gradually lords over the Unmanifest.

15. I shall now describe to you the conceptions in their order that are realised by particular individuals amongst those who practise Yoga according to the rules and ordinances sanctioned for them. I shall tell you also of the nature of the success of Yoga undertaken by him who looks within his own self.

16. The Yogin who casts off his gross body, following the instructions of his preceptor, sees his soul displaying the following forms on account of its subtility. To him, in the first stage, the sky appears to be filled with a subtile substance like fog.

17. Such becomes the form of the Soul which has been separated from the body. When this fog disappears, a second form is seen.

18. For then the Yogin sees within himself, in the sky of his heart, the form of Water. After the disappearance of water, the form of Fire appears.

19. When this disappears, the form that is seen that of Wind as effulgent as a well-tempered and highly polished weapon. Gradually the form shown by Wind becomes like that of the thinnest gossamer.

20. Then having gained whiteness, and the subtilety of air, the Brahman's soul attains the supreme whiteness and subtilety of Ether.

21. Listen to me, as I tell you the results of these various conditions when they take place. That Yogin who has been able to conquer the element of Earth, acquires by such mastery the power of Creation.

22—23. Like a second Prajapati possessed of a nature which knows no disturbances he can, from his own body, create all sorts of creatures. With only his foe, or with his hand or feet, that person can, alone, make the entire Earth tremble who has conquered the Wind. Even this is the attribute of the Wind as said in the Shruti. The Yogin who has conquered Ether, can exist brightly in Space on account of his having attained to uniformity with that element, and can also disappear at will.

24. By mastering over Water, one can drink up rivers, lakes, and oceans. By mastering over Fire, the Yogin becomes so effulgent that his form cannot be spied. He becomes visible only when he puts out the fire within him. When the Yogin succeeds in destroying the consciousness of Ego, these five elements come within his control.

25. When the Understanding, which is the soul of the five elements and of the consciousness of Ego, is conquered, the Yogin acquires Omnipotence, and Omniscience.

26. For this, the Manifest is fused into the Unmanifest or Supreme Soul from which the world comes into being and becomes what is called Manifest.

27. Listen now to me fully as I explain the science of Unmanifest. But first of all listen to me about all that is Manifest as explained in the Sankhya system of philosophy.

28. In both the Yoga and the Sankhya systems, twenty-five subjects of knowledge have been treated in nearly the same way. Here me as I describe their chief characteristics.

29. What is Manifest is possessed of those four attributes, *viz.*, birth, growth decay and death.

30. What does not possess these attributes is said to be Unmanifest. Two Souls are mentioned in the Vedas and in their auxiliary sciences.

31. The first is endued with the four attributes already mentioned, and has a longing for the four-fold objects of life. This soul is called Manifest, and it is born of the Unmanifest. It is both Intelligent and not-Intelligent.

32. I have thus told you of Sattwa (inert matter) and Kshetrajna (immaterial spirit). Both kinds of Soul, as said in the Vedas, become attached to objects of the senses.

33—38. The doctrine of the Sankhyas is that one should stand aloof or dissociated from objects of the senses. That Yogin who is freed from attachment and pride, who transcends all pairs of opposites such as pleasure and pain, heat and cold, etc., who never yields to anger or hate, who never speaks an untruth, who though, censured or struck still shows friendship for the slanderer or the striker, who never thinks of injuring others, who restrains these three, *viz.*, speech, acts, and mind, and who treats all creatures equally, succeeds in approaching the presence of Brahman. That person who has no desire for earthly objects, who is not unwilling to take what comes, who is dependent on earthly objects so far as they are required for sustaining life, who is free from cupidity, who has driven off all sorrow, who has controlled his senses, who performs all necessary acts, who does not care for beauty and dress, whose senses are all collected, whose purposes are never left undone, who treats all creatures like friends, who considers equally a clod of earth and a lump of gold, who is equally disposed towards friend and enemy, who is endued with patience, who treats praise and blame equally, who is free from longing for all objects of desire, who practises Brahmacharyya, and who is firm and steady in all his vows and observances, who cherishes no malice or envy for any creature in the universe, is a Yogin who according to the Sankhya system succeeds in acquiring Liberation.

39. Hear now of the way and the means by which a person may acquire Liberation through Yoga. That person who moves and acts after having transcended the power that follows the practice of Yoga succeeds in acquiring Liberation.

40. I have thus described to you those topics, *viz.*, Liberation according to the Sankhya system and that according to the Yoga system) which are dissimilar if the speaker be disposed to treat them as such. Thus can one get over all pairs of opposites. Thus can one attain to Brahma.

CHAPTER CCXXXVII.

(MOKSHADHARMA PARVA).—*Continued.*

Vyasa said:—

1. Carried up and down in life's ocean, he that is capable of meditation catches the raft of Knowledge, and for achieving his Liberation adheres to Knowledge itself.

Shuka said:—

2. What is that Knowledge? Is it that learning by which, when error is gone, the truth reveals itself? Or, is it those duties consisting of acts to be done or achieved, by the help of which the object sought for, may be understood or attained? Or, is it those duties, called absention from acts by which an extinction of the Soul is to be sought? Do tell me what it is, so that by its help the two, *viz.*, birth and death, may be avoided.

Vyasa said:—

3. That fool who, believing that all this exists by its own Nature without, in sooth,

an eternal foundation, satisfies by such instruction the aspirations of disciples, defeating by his dialectical ingenuity the reasons the latter might urge to the contrary, succeeds not in acquiring any truth.

4. They again, who firmly believe that all Cause is due to the Nature of things, cannot acquire any truth by even listening to learned men or the Rishis.

5. Those little-witted men who stop (in their speculations), having adopted either of these doctrines, those men who regard Nature as the Cause never succeed in acquiring any benefit for themselves.

6. This belief in Nature (as the producing and the sustaining Cause), originating as it does from a mind labouring under the influence of error, causes the destruction of the person who cherishes it. Hear of the truth regarding these two doctrines which hold (1) that things exist by their own Nature and (2) that they flow accordingly from others that are different from, and that precede, them.

7. Wise men take to agriculture and tillage, and the acquisition of crops and of vehicles, seats, carpets and houses.

8. They also look to the laying of pleasure-gardens, the construction of spacious palaces and the preparation of medicines for all sorts of diseases.

9. It is wisdom (which consists in the application of means) which brings about the fruition of objects. It is wisdom which gains beneficial results. It is wisdom which enables kings to exercise and enjoy sovereignty although they are endued with attributes equal to those of persons over whom they rule.

10. It is by wisdom that the difference is made between the high and the low among beings. It is by wisdom that the superior and the inferior ones among created objects are made out. It is wisdom or knowledge which is the greatest refuge of all things,

11. All the sorts of created things have four kinds of birth. They are viviparous, oviparous, vegetables, and those born of filth.

12. Mobile creatures should be regarded superior to the immobile. It is reasonable that intelligence which differentiates (all non-intelligent matter), should be considered superior to (non-intelligent) matter.

13. Mobile creatures, whose number is legion, are of two sorts, *viz.*, those that are many legs and those that have two. The latter, however, are superior to the former.

14. Bipeds, again, are of two sorts, *viz.*, those that live on land and those that are otherwise. Of these, the former are superior to the latter. The superior ones eat various sorts of cooked food.

15. Bipeds moving on land are of two sorts, *viz.*, middling or intermediate, and those that are foremost. Of these, the middling or intermediate are considered as superior (to the former) for their observing the duties of caste.

16. The middling or intermediate ones are said to be of two sorts, *viz.*, those who are conversant with duties, and those who are otherwise. Of those, the former are superior for they can discriminate between what should be done and what should not.

17. Those conversant with duties are said to be of two sorts, *viz.*, those who are acquainted with the Vedas and those who are otherwise. Of those the former are superior, for the Vedas are said to live in them.

18—19. Those who are acquainted with the Vedas are said to be of two sorts, *viz.*, those who lecture on the Vedas and those who are otherwise. Of these the former, who are well-read in the Vedas, and are conversant with the duties and the rites laid down in them, and the fruits of those duties and rites, are superior for their declaring all those duties and rites. Indeed, all the Vedas, with the duties laid down in them, are said to emanate from them.

20. Preceptors of the Vedas are of two sorts, *viz.*, those who are conversant with the Self and those that are otherwise. Of these the former are superior on account of their knowledge of Birth and Death.

21. Duties, again, are of two kinds, (*viz.*, Pravritti and Nivritti). He who is conversant with duties is said to be omniscient or endued with uuiversal knowledge. Such a man is a Renouncer. Such a man is firm in the fulfilment of his objects. Such a man is truthful, pure and endued with prowess.

22. The gods know him as a Brahmana who is devoted to knowledge of Brahma. Such a man is versed also in the Vedas and earnestly given to the study of the Self.

23. They who have true knowledge see their own self as existing both in and out. Such men, O child, are truly twice-born and such men are gods.

24. This world of beings depends upon these, and in them exist this whole universe. There is nothing equal to their greatness.

25. Transcending birth, and death, and distinctions and all acts, they are the lords of the four kinds of creatures, and are the equals of the Self-create himself.

CHAPTER CCXXXVIII.

(MOKSHADHARMA PARVA).—*Continued.*

Vyasa said:—

1. These then are the obligatory acts laid down for Brahmanas. One gifted with knowledge, always attains to success by going through (the prescribed) acts.

2. If no doubt is entertained about acts, then acts done are sure to lead to success. The doubt we speak of is whether acts are obligatory or optional.

3. About this if acts, are ordained for man for gaining knowledge, they should be considered as obligatory. I shall now describe them by the light of inferences and experience. Hear me.

4. Regarding acts some men hold that Exertion is their root. Others say that Necessity is their cause. Others, again, hold that Nature is the cause.

5. Some hold that acts are the outcome of both Exertion and Necessity. Some hold that acts originate from Time, Exertion, and Nature. Some hold that of the three, one only is the cause. Some hold that all three combined are the cause.

6. Some persons who perform acts say, with respect to all objects, that they exist, that they do not exist, that they cannot be said to exist, that they cannot be said not to exist, that it is not that they cannot be said to exist, and lastly, that it is not that they cannot be said not to exist. These then are the diverse views entertained by men. The Yogins, however, see Brahma as the universal cause.

7. The men of the Treta, the Dwapara, and the Kali Yugas, are filled with doubts. The men, however, of the Krita Yuga, are given to penances, endued with tranquil souls, and observant of righteousness.

8. In that age all men consider the Richs, the Samans, and the Yajushes as identical, despite their seeming diversity. Analysing desire and hatred, they adore only penance.

9. Given to the practice of penances, firm in them, and rigid in their observance, one acquires the fruition of all desires by penances alone.

10 By penance one acquires to that position, by becoming which one creates the universe. By penance one becomes that by which one becomes the powerful master of all things.

11. That Brahma has been expounded in the injunctions of the Vedas. For all that, Brahma cannot be conceived by even those who are conversant with those declarations. Once more has Brahma been described in the Vedanta. Brahma, however, cannot be seen by means of acts.

12. The sacrifice ordained for Brahmanas consits in recitation), that for Kshatriyas consists in the destruction of (clean) animals for the satisfaction of the gods; that for Vaishyas consits in the rearing of crops and the keep of domestic animals; and that for Shudras in menial service of the three other castes.

13. By observing the duties sanctioned for him, and by studying the Vedas and other scriptures, one becomes a twice-born one whether one does any other deed or not, he becomes a Brahmana by becoming the friend of all creatures.

14. In the beginning of Treta, the Vedas and sacrifices and the distribution of caste and the several modes of life existed in full. On account of the duration of life being decreased in Dwapara, those suffer decline.

15 In the Dwapara age as also in the Kali, the Vedas become of doubtful interpretation. Towards the close of Kali again, it is doubtful if they ever can be seen by the eye.

16. In that age, the duties of the respective castes disappear, and men become possessed by sin; the juicy attributes of kine, of the earth, of water, and of herbs, disappear.

17. Through (universal) sin the Vedas disappear, and with them all the duties laid down in them, as also the duties of the four modes of life. They who follow the duties of their own order become afflicted, and all mobile and immobile objects suffer a change for the worse.

18. As the rain from the sky causes all products of the Earth to grow, likewise the Veda developes all its auxilliaries.

19. Forsooth, Time assumes various shapes. It has neither beginning nor end. It is Time which creates all creatures and again devours them. I have already spoken of it to you.

20. Time is the origin of all creatures; it is Time which makes them grow; Time is their destroyer; and lastly it is Time

which is their ruler. Subject to pairs of opposites, innumerable sorts of creatures rest on Time, according to their own natures.

CHAPTER CCXXXIX.

(MOKSHADHARMA PARVA).—*Continued.*

Bhishma said:—

1. Thus addressed by his father, Shuka, highly praising these instructions of the great Rishi, began to ask the following question regarding the import of duties which brings on Liberation.

Shuka said:—

2. By what means does a wise man well-read in the Veads, observant of sacrifices, and shorn of malice attains to Brahma which is incapable of being apprehended by either direct evidence or inference, and incapable of being described by the Vedas.

3. Asked by me, tell me by what means can Brahma be known. Is it by penance, by Brahmacharyya, by renunciation of everything, by intelligence, by help of the Sankhya philosophy, or by Yoga?

4. What are the means and what sort of singleness of purpose may men acquire regarding both, *viz.*, the mind and the senses? You should explain all this to me!

Vyasa said:—

5. "No man achieves success by any other means save the acquisition of knowledge, the practice of penances, the control of the senses, and renunciation of everything.

6. The great elements (five in number) represent the first creation of the Self-create. They have been very largely put in embodied creatures living in the world of life.

7. The bodies of all embodied creatures are originated from earth. Their humours originate from water. Their eyes originate from light. Prana, Apana, (and other vital breaths,) depend on the wind. And, lastly, all unoccupied apertures within them originate from Space,

8. Vishnu is in the feet (of living creatures). Indra is in their arms. Within the stomach lies Agni, desirous of eating. The points of the horizon are in the ears, the organ of hearing. Speech, which is the goddess of learning, is in the tongue.

9. The ears, skin, eyes, tongue, and nose forming the fifth, are the senses of knowledge. These exist for apprehending their respective objects.

10. Sound, touch, form, taste, and scent for the fifth, are the objects of the (five) senses. These should always be considered as distinct from the senses.

11. Like the charioteer driving his well trained horses along the paths he likes, the mind, moves the senses. The mind, in its turn, is moved by the Understanding sitting in the heart.

12. The mind is the lord of all these senses employing them in their functions and guiding or controlling them. Likewise, the Understanding is the lord of the mind.

13. The senses, the objects of the senses, the attributes of the objects of Nature, understanding, mind, the vital airs and individual soul dwell in the bodies of all embodied creatures.

14. The body within which the Understanding lives, has no real existence. The body, therefore, is not the seat of the Understanding. Nature (Prakriti), endued with three qualities, is the refuge of the Understanding which exists only in the form of a sound. The Soul also is not the refuge of the Understanding. It is Desire which creates the Understanding. Desire, however, never creates the three qualities.

15. The wise man, capable of controlling his senses, sees the seventeenth, *viz.*, the Soul, as surrounded by six and ten qualities, in his own Understanding by the help of the mind.

16. The Soul cannot be seen with the help of the eye, or with that of all the senses. Getting over all, the Soul can be seen by only the light of the mind's lamp.

17. Shorn of the properties of sound and touch and form, without taste and smell, indestructible and without a body and without senses, it is nevertheless seen within the body,

18. Unmanifest and supreme, it lives in all mortal frames, Guided by the preceptor and the Vedas, he who sees it hereafter becomes Brahma's self.

19. The wise see impartially a Brahmana gifted with knowledge and disciples, a cow, an elephant, a dog, and a Chandala.

20. Transcending all things, the Soul lives in all creatures, mobile and immobile. Indeed, all things are permeated by it.

21. When a living creature sees his own Soul in all things, and all things in

his own Soul, he is said to attain to Brahma.

22. One occupies the Supreme Soul proportionate to what is occupied in one's own soul by Vedic sound. He who can always realise the identity of all things with his own self, forsooth, acquires immortality.

23. Even the gods are stupefied in the path of that trackless man who forms the soul of all creatures, who is engaged in the well-being of all creatures and who wishes to attain to the final refuge (of all things).

24. Indeed, the road which is followed by men of knowledge is as invisible as that of birds in the sky or of fish in water.

25. Time, by its own power, cooks all entities within itself. No one, however, knows That in which Time, again, is itself cooked.

26. That does not take place above, or in the middle or below, or in transverse or in any other direction. That is no tangible thing and cannot be found in any place.

27. All these worlds exists within That. There is nothing in these worlds which exists out of That. Even if one goes on ceaselessly with the motion of arrow shot off the bow-string, even if one goes on with the speed of the mind itself, one would not still get at the end of that which is the cause of all this. There is nothing grosser than that.

29. His hands and feet are everywhere. His eyes, head, and face are everywhere. His ears are everywhere in the universe. He exists occupying all things.

30. That is minuter than the minutest, and is the heart of all things. Though existing, that is still imperceptible.

31. Indestructible and destructible,—these are the dual forms of the (Supreme) Self. The existence it shows in all mobile and immobile entities is destructible; while the existence it shows in Chaitanya is celestial, immortal, and indestructible.

32. Though the master of all existent beings both mobile and immobile, though inactive and shorn of attributes, it enters nevertheless the well-known house of nine doors and becomes engaged in action.

33. Wise men who can see the other shore hold that the Supreme Soul becomes endued with the attribute of action on account of motion, pleasure and pain, variety of form, and the nine well-known possessions.

34. That indestructible Soul which is said to be endued with the attribute of action is nothing else than that indestructible Soul which is said to be inactive. A learned person, by attaining to that indestructible essence, gives up for ever both life and birth.

CHAPTER CCXL.

(MOKSHADHARMA PARVA).—*Continued.*

Vyasa said:—

1. O excellent son, accosted by you, I have told you truly what the answer to your question should be according to the doctrine of Knowledge as explained in the Sankhya system.

2—5. Listen now to me as I explain to you all that should be done according to the Yoga doctrine. The unision of intellect and Mind, and all the Senses, and the all-prevading Soul is said to be the highest kind of Knowledge. That Knowledge should be gained by one who is of a tranquil mind, who has governed his senses, who is capable of seeing the Soul, who takes pleasure in (such) meditation, who is gifted with intelligence and purety in acts. One should try to gain this Knowledge by abandoning those five obstacles of Yoga which are known to the wise, namely, desire, anger, cupidity, fear, and sleep. Anger is conquered by tranquility of disposition. Desire is defeated by giving up all purposes.

6. By meditating with the help of the understanding upon topics deserving meditation one, gifted with patience, succeeds in relinquishing sleep. By steady endurance one should govern his organs of generation and the stomach. One should protect his hands and feet by his eyes.

7. One should protect his eyes and ears by the help of his mind, and his mind and speech by his acts. One should avoid fears by carefulness, and pride by attending the wise.

8. Controlling procrastination, one should by these means subdue these obstacles of Yoga. One should pay his adorations to fire and the Brahmanas and should bow his head to the gods.

9. One should avoid all kinds of unholy conversation and malicious speech and words which pain other minds. Brahma is the effulgent seed. It is again, the essence of that seed from which proceeds all this.

16—11. Brahma became the eye, in the form of this mobile and immobile universe, of all elements that were born. Meditation, study, gift, truth, modesty, simplicity, forgiveness, purity of body, purity of conduct, and subjugation of the senses, these increase one's energy which dissipates his sins.

12. By treating impartially all creatures and by living contentedly upon what is gained easily and without exertion one acquires the fruition of all his objects and succeeds in gaining knowledge.

13. Purged of all sins, gifted with energy, sparing in diet, with senses under complete control, one should, after having subdued his desire and anger, try to attain to Brahma,

14. Uniting firmly the senses and the mind with gaze fixed inwards, one should, in the silent hours of evening or those before dawn, fix his mind upon the understanding.

15. If even one of the five senses of a human being be kept ungoverned all his wisdom escapes through it like water through a hole not made up at the bottom of a leathern bag.

16. The mind in the first instance should be controlled by the Yogin like a fisherman trying at the commencement to make that one among the fish powerless from which he anticipates the greatest danger to his nets. Having first governed the mind, the Yogin should then proceed to subdue his ears, then his tongue, and then his nose.

17. Having controlled these, he should fix them on the mind. Then withdrawing the mind from all purposes, he should settle it on the understauding.

18—19. Indeed having governed the five senses, the Yati should fix them on the mind. When these with the mind for the sixth become concentrated in the understanding, and thus centred remain steady and firm then Brahma becomes perceptible like a smokeless blazing fire or the effulgent Sun.

20. Indeed, one then beholds in himself his own soul like lightning in the firmament. Everything then appears in it and it appears in everything on account of its infinitude.

21. Those great Brahmanas, who are possessed of wisdom, who are endued with fortitude, who are possessed of high knowledge and who are engaged in the well-being of all creaturss, succeed in saying it.

22. Practising austere vows, the Yogin, who acts thus for six months seated by himself on a lonely spot, becomes at one with the Indestructible.

23—42. Acquiring by Yoga annihilation, extension, power to present different shapes in the same person or body, celestial scents, and sounds, and sights, the most agreeable sensations of taste and touch, pleasurable sensations of coolness and warmth, equality with the wind, power to understand the meaning of scriptures and every work of genius, living with celestial damsels, the Yogin should not care for them and merge them all in the Understanding.

25. Restraining words and the senses one should practise Yoga after dusk and before dawn, seated on a mountain summit, or at the foot of a huge tree or with a tree before him.

26. Controlling all the senses within the heart, one should, with faculties concentred, think on the Eternal and Indestructible like a man of the world thinking of wealth and other valuable properties. One should never, while practising Yoga, withdraw his mind from it.

27. One should with devotion pursue those means by which he may control the restive mind. One should never suffer himself to fall away from it.

28. With the senses and the mind withdrawn from everything else, the Yogin should repair to empty caves of mountains, to temples consecrated to the gods and to empty houses or apartments, for living there.

29. One should not mix with another in either speech, act or thought. Disregarding all things and eating very sparingly the Yogin should regard equally objects acquired or lost.

30. He should treat equally one who praises and one who censures him. He should not seek the good or the evil of one or the other.

31. He should not rejoice at an acquisition or be sorry at a failure or loss. Treating all beings equally he should imitate the wind.

32. Brahma, as represented by sound, appears very clearly unto one whose mind is thus turned to itself, who leads a pure life, and who sees all things equally, indeed unto one who is ever engaged in Yoga thus for even six months.

33. Seeing all men stricken with anxiety the Yogin should regard a clod of earth, a piece of stone, and a lump of gold with an equal eye. Indeed, he should withdraw himself from this path, cherishing a

hatred for it, and never allow himself to be stupified.

34. By following the path indicated above, even a person of an inferior caste, or a woman, will surely acquire the highest end.

35. He who has subdued his mind sees in his own self, by the help of his own understanding the Increate, Ancient, Undeteriorating, and Eternal Brahma.—That which cannot be attained to except by controlled senses,—That which is subtiler than the most subtile, and grosser than the most gross, and which is Emancipation's self.

Bhishma said :—

36. 'By ascertaining from the preceptors and by themselves reflecting with their minds upon these words of the great Rishi spoken so properly wise persons become at one with Brahma himself, till, indeed, the time when the universal dissolution sets in that swallows up all existent beings.'

CHAPTER CCXLI.

(MOKSHADHARMA PARVA).—*Continued.*

Shuka said :—

1. The injunctions of the Vedas are twofold. They once lay down the command,—Do all acts,—They again declare renounce acts.—I ask—where do persons go by the help of Knowledge and where by the help of acts.

2. I wish to hear this. Do tell me this. Indeed, these injunctions about knowledge and acts are dissimilar and even contradictory.

Bhishma said :—

3—4. Thus addressed, the son of Parasara said to his son :—I shall explain to you the two paths, viz., the destructible and the indestructible, resting respectively upon acts and knowledge. Listen with rapt attention, O child, to me as I point out to you the place which is reached by one with the help of knowledge, and that other place which is reached with the help of acts. The difference between these two places is as great as the endless firmament.

5. The question which you have asked me has given me much pain as an atheistic talk gives to a religious man.

6. These are the two paths upon which the Vedas are settled: the duties (acts) indicated by action and those based on renunciation described so beautifully.

7. By acts a living creature is destroyed. By knowledge, however, he becomes free. Therefore, Yogins, who see the other side of the ocean of life, never perform acts.

8. Through acts one is compelled to take rebirth, after death with a body composed of the sixteen ingredients. Through knowledge, however, one becomes metamorphosed into that which is Eternal, Unmanifest, and Immutable.

9 Little-witted persons speak highly of acts. On account of this they have to assume bodies ceaselessly.

10. Those men, who have keen perceptions about duties and who have attained to that high understanding, never speak highly of acts even as persons, who depend for their drinking water upon the supply of streams never speak highly of wells and tanks.

11—14. The fruit of acts consists of pleasure and pain, of existence and non-existence. By knowledge one attains to that where there is no occasion for grief; where one becomes freed from both birth and death; where one is not subject to decrepitude; where one gets over the state of conscious existence; where is Brahma which is Supreme, Unmanifest, immutable, ever-existent, imperceptible, above the reach of pain, immortal, and transcending destruction; where all become freed from the influence of all pairs of opposites as also of wish or purpose. Reaching that stage, they regard everything equally, become universal friends and devoted to the well-being of all creatures. There is a huge gulf, O son, between one given to knowledge and one given to acts.

15. Know that without suffering destruction, the man of knowledge exists for ever like the moon on the last day of the dark fortnight existing in a subtile form.

16. The great Rishi has described this more fully. Regarding the man given to acts his nature may be inferred from seeing the new moon which appears like a bent thread in the sky.

17. Know, O son, that the man of acts is born again with a body with eleven elements for its component parts which are the results of modification, and with a subtile from which represents a total of sixteen.

18. The god who resides in that (material) form, like a drop of water on a lotus leaf, should be known as Kshetrajna (Soul)

which is Eternal and which gets over by Yoga both the mind and the understanding.

19. Goodness, darkness, and ignorance are the qualities of the Understanding. The understanding is the attribute of the individual soul living within the body. The individual soul, in its turn, emanates from the Supreme Soul.

20. The body with the soul is said to be the attribute of individual soul. It is individual soul which acts and causes all bodies to live. He who has created the seven worlds is said by those who are acquainted with what is Kshatra to be above individual soul.

CHAPTER CCXLII.

(MOKSHADHARMA PARVA.—*Continued*,

Shuka said:—

1. I have now understood that there are two kinds of creation, viz., one universal emanating from the (universal) Soul. The other consisting of the senses with their objects, originates from the power of the Understanding. This last transcends the other and is considered to be the foremost.

2. I wish however, to once more hear of that path of righteousness which runs in this world, regulated by the virtue of Time and according to which all good men form their conduct

3. In the Vedas there are both kinds of saying, do acts and avoid acts. How shall I succeed in determining which of the two is right? You should explain this clearly.

4. Having acquired through your instructions, a thorough knowledge of the course of conduct of human beings, having purified myself by the practice of only righteousness, and having cleansed my understanding, I shall, after renouncing my body, see the indestructible Soul.

Vyasa said:—

5. The course of conduct that was first laid down by Brahman himself was duly followed by the wise and pious persons of yore viz., the great Rishis of ancient times.

6—8. The great Rishis conquer all the worlds by the practice of celebacy. Seeking all things which are good for himself, by fixing the mind on the understanding, practising severe austerities, by living in forest and living on fruits and roots, by treading on sacred spots, by practising universal benevolence, and by begging alms at the prpper time from the huts of hermits when these become smokeless and the sound of the husking rod is hushed a person attains to Brahma.

9. Abstaining from flattery and from bowing your head to others, and avoiding both good and evil, live in the forest alone appeasing hunger by any means that presents itself before you.

10. The saying of the Vedas are, in the opinion of the ordinary persons, contradictory. Whether this is authoritative or that is so, when there is this conflict, how can they be considered to be spiritual.

11. I wish to hear this: how can both be considered as authoritative. How indeed, can liberation be obtained without violating the ordinance regarding the obligatory character of acts.

Bhishma said:—

12. Thus addressed the son of Gandhavati, viz., the Rishi, praising these words of his highly energetic son, replied to him as follows.

Vyasa said:

13. One who is a Brahmacharin, one who lives like a house-holder, one who is a hermit and one who lives like a mendicant, all reach the same high end by duly satisfying the duties of their respective modes of life.

14. Or if one, and the same person, shorn of desire and aversion, follows (one after another) all these four modes of life according to the ordinances that have been laid down, he is certainly gratified (by such conduct) to understand Brahma.

15. The four modes of life form a ladder or flight of steps. That flight attaches to Brahma. By ascending that flight one reaches the region of Brahma.

16, For following the fourth mode of life the Brahmacharin, conversant with the distinctions of duty and shorn of malice, should live with the preceptor or his preceptor's son.

17—18. While living in the preceptor's house, he should seek bed after the preceptor has gone to his and rise therefrom before the preceptor rises from his. He should do all such acts again which a disciple as also a menial servant should do. Doing these he should humbly stand by his preceptor. Skilled in every kind of work, he should act like a menial servant, doing every act for his preceptor.

19. Having performed all acts, he should study, sitting at the feet of his preceptor, with anxious desire to learn. He should always behave with simplicity, avoid evil speech, and take lessons only when his preceptor asks him for it.

20. Becoming pure in body and mind, and acquiring cleverness and other virtues he should now and then speak what is pleasant. Controlling his senses he should look at his preceptor without curiosity.

21. He should never eat before his preceptor has eaten; never drink before his preceptor has drunk; never sit down before his preceptor has sat down; and never go to bed before his preceptor has gone.

22. He should gently touch his preceptor's feet with palms, the right foot with the right hand and the left foot with the left.

23. Reverentially saluting the preceptor, he should say to him:—O illustrious one, teach me! I shall do this, O illustrious one! This I have already done, O twice born one. I am ready to do whatever else your reverend self may be pleased to command.

24. Having said all this, and having duly offered himself (thus), he should perform whatever acts of his preceptor wait for doing and having completed them inform the preceptor once more that they have been done.

25. What scents or tastes the Brahmacharin may abstain from while actually leading a life of celebacy may be used by him after his return from the preceptor's house. This is according to the ordinance.

26. Whatever observances have been laid down in full for Brahmacharins should all be regularly practised by him. He should be always at the beck and call of his preceptor.

27. Having pleased his preceptor in this way to the best of his powers, the disciple should, from that mode of life, enter into the others and practise the duties of each.

28. Having (thus) spent a fourth part of his life in the study of the Vedas, and observance of vows and fasts, and having given the preceptor his fee, the disciple should, according to the ordinance, bid adieu and return home for becoming a house-holder.

29. Then, having married according to the ordinances, and having carefully established the domestic fire, he should, observing all the vows and fasts, become a house-holder and pass the second period of life.

CHAPTER CCXLIII.

(MOKSHADHARMA PARVA).—*Continued.*

Vyasa said:—

1. Performing meritorious vows, the house holder, for the second period of his life, should live in his house, having married according to the ordinance and having established a fire.

2. Four kinds of conduct have been enunciated by the learned for the domestic mode of life. The first consists of keeping grain in store sufficient to last for three years. The second is of keeping a store to last for one year.

3. The third is of providing for the day without thinking for the morrow. The fourth consists of collecting grain like a pegion. Of these each one is superior in merit to its predecessor as has been laid down by the scriptures.

4. Observing the first kind of conduct a householder may practise all the six well known duties. He who observes the second kind of conduct should perform three only of these duties, namely learning, giving and taking. He who follows the third kind of conduct should practise only two of the duties (*viz*, learning, and giving). The householder practising the fourth mode of life should observe only one duty (*viz*, reading the scriptures.

5. The duties of the householder are all considered as highly meritorious. The householder should never cook any food only for his own use; nor should he kill animals (for food) except in sacrifices.

6. If a householder wishes to slay (for food), or to cut down a tree (for fuel), he should do both the acts according to the ritual laid down in the Yajur for that much is due to both animate and inanimate creation. The householder should never sleep during the day, or in the first or the last part of the night.

7. He should never take two meals between morning and evening, and should never call his wife to bed except in her season. In his house no Brahmana should be allowed to remain unfed or unadored.

8—9. He should always adore such guests who present sacrificial offerings, who are cleansed by Vedic learning, who observe excellent vows, who are high-born and conversant with the scriptures, who follow the duties of their own order, who are self-controlled, mindful of all religious acts, and devoted to penances. The

scriptures hold that what is offered to the gods and the departed manes in sacrifices and religious rites, is meant for the service of guests like these.

10—11. In this mode of life, the scriptures hold that a portion of the food, should be given to every creature, to one, who for the sake of show, keeps his nails and beard, to one who from pride shows what his own (religious) practices are, to one who has unduly abandoned his sacred fire, and even to one who has injured his preceptor. A house holder should give (food) to Brahmacharins and Sanyasins.

12—13. The house-holder, should every day eat Vighasa and ambrosia. Mixed with clarified butter, the remains of the food which is offered in sacrifices, make ambrosia. That householder who eats after having fed his servants, is said to eat Vighasa. The food, which remains after the servants have been fed, is called Vighasa, and that which is left after the presentation of sacrificial offerings, is called amrita.

14. A householder should be content with his own married wife. He should be self-controlled. He should avoid malice and control his senses.

15—16. He should never fall out with his sacrificial priest, ordinary, and preceptor, with his maternal uncle and guests and dependants, with the aged and the young, with those who suffer from diseases, with those who practise as physicians, with kinsmen, relatives, and friends, with his parents, with women who belong to his own paternal family, with his brother and son and wife, with his daughter, and with his servants.

17. By avoiding quarrels with these, the householder becomes purged of all sins. By conquering such disputes, he succeeds in conquering all the blessed regions. There is no doubt in this.

18. The preceptor is able to take one to the regions of Brahman. The father can take to the regions of Prajapati. The guest is powerful enough to lead to the region of Indra. The priest has the power to take to the regions of the celestials. Female relatives on the father's side have power over the regions of the Apsaras, and blood relatives over the regions of the Vishvedevas.

19. Relation by marriage and collateral kinsmen have power over the several quarters of the horizon (*viz.*, north, &c.) and the mother and the maternal uncle have power over the Earth. The old, the young, the afflicted, the worn out have power over the firmament.

20. The eldest brother is like a father (to all his younger brothers). The wife and the son are one's own body. One's menial servants are his shadow. The daughter is an object of great love.

21. Therefore a householder, gifted with learning, observant of duties and endued with endurance, should bear without excitement or anxiety every sort of annoyance and even censure from the last-named relatives.

22. No pious householder should do any act, out of consideration for money. There are three courses of duty attached to the domestic mode of a life. Of these every succeeding one is more meritorious than the preceding one.

23. The same rule of merit holds good regarding the four modes of life also *viz.*, every succeeding one is superior to the one preceding it.

24. One seeking prosperity, should perform all those duties and rites that have been laid down in the scriptures regarding those modes.

25. That kingdom becomes prosperous where these highly deserving persons dwell *viz.*, those who live like householders according to the Kumbhadhanya method, they who live according to the Uncha method, and they who live according to the Kapoti method.

26. That man, who cheerfully lives like a householder, observing those duties, succeeds in sanctifying ten generations of his ancestors above and ten generations below.

27. A householder, duly observing the duties of domestic life, acquires what gives in the end happiness, equal to what takes place in the regions attained by great kings andemperors. Even such is the end of thosewho have controlled their senses.

28. Heaven has been ordained for all great householders. That heaven is filled with charming cars for each. Even that is the charming heaven described in the Vedas.

29. The regions of heaven form the high mead for all householders of controlled minds.

30. The Self-born Brahma ordained that the domestic life, should secure heaven, and since it has been so ordained, a person, by gradually following the second mode of life, obtains happiness in heaven.

31. After this comes that high and superior mode of life, called the third, for those that are desirous of renouncing their bodies. Superior to that of householders

his the life of hermits,—who reduce their bodies into skeletons overlaid with dried skins. Listen as I describe to this subject to you further more."

CHAPTER CCXLIV.

(MOKSHADHARMA PARVA).—*Continued.*

Bhishma said:—

1. "You have been told what the duties of a householder are as ordained by the wise. Listen now, O Yudhisthira, to the next class of duties.

2. Gradually leading off the domestic mode, one should enter the third mode which is good. It is the mode which is followed by persons who living with their wives pain themselves by means of austerities. It is the mode followed by those who live in forest as hermits.

3. Blessed be you, O son, listen to the duties observed by those who follow this mode of life in which are set forth the practices of all men and all modes of life. Listen, indeed, to the duties of those who live in sacred spots and who have adopted this mode after proper consideration.

Vyasa said:—

4. When the householder sees his body wrinkled and hair white on his head, and children of his children, he should then retire into the forest.

5. He should pass the third portion of his life as Vanaprastha. He should worship those sacred fires to which he had attended while a householder. Desirous of performing sacrifices, he should also worship the gods.

6. Observing vows and being sparing in diet, he should eat only once, during the sixth part of the day. He should be always careful. Adoring his fires, he should keep some kine, serving them dutifully. He should perform all the rituals of a sacrifice.

7. He should live upon rice and wheat which grows indegenously, and upon other sorts of grains, growing wildly. He should eat the remnant after feeding guests. In the third mode of life, he should make offerings of clarified butter in the five celebrated Sacrifices.

8. Four courses of conduct have been laid down for the Vanaprastha mode of life. Some gather only what is necessary for the day. Some store up things for a month.

9. Some collect grain and other necessaries sufficient to last for twelve years. Hermits may act thus for adoring gods and performing sacrifices.

10. They should during the rains, expose themselves to rain and go to water during the autumn. In summer, they should sit in the midst of four fires with the sun burning overhead. Throughout the year, however, they should be sparing in diet.

11. They should sit and sleep on the naked earth. They stand on only their toes. They should be satisfied with the bare earth and with small mats of grass. They perform their ablutions morning, noon, and evening.

12. Some amongst them use only their teeth for cleaning grain. Others use only stones for the same. Some amongst them drink, only during the light fortnight, boiled very lightly, gruel of wheat (or other grain).

13. Others drink similar gruel only during the dark fortnight. Some eat what only comes of itself. Some practising rigid vows, live upon only roots, some upon only fruits, some upon only flowers, duly following the method followed by the Vaikhanashas.

14. These and various other observances are practised by those wise and pious men. The fourth mode of life is based upon the Upanishads.

15. The duties prescribed for it may be observed in all the modes of life equally. Differing from the others this mode comes after domestic and forest life.

16—18. In this very cycle, O son, many learned Brahmanas knowing the truths of all things, have been known to observe this mode. Agastya, the seven Rishis Madhuchchhandas, Aghamarshana, Sankriti, Sudivatandi who lived whithersoever he pleased and was content to take what came (without ever seeking for anything), Abhiviryya, Kavya, Tandya, the learned Medhatithi, the highly energetic Karmanirvaka, and Shunyapala who had worked hard (for acquiring Yoga power), were the authors of this course of duties, and themselves practising them, have all gone to heaven.

19—21. Many great Rishis, O son, who had the power to see immediately the fruits of their ascetic merit, those numberless ascetics who pass by the appellation of Vayavaras, many Rishis of very austere penances and endued with accurate knowledge about distinctions of duty, and many other

Brahmanas too numerous to mention, adopted the forest mode of life. The Vaikhanasas, the Valikhilyas, the Saikatas, all of whom were given to austere penances, who were firm in virtue, who had controlled their senses, and who used to see the fruits of their penances immediately, adopted this mode of life and finally went to heaven.

22—23. Freed from fear and not counted with the stars and planets, these have become visible in the sky as luminaries. When the fourth or last part of life is got at, and when one is weakened by decrepitude and possessed by disease, one should leave off the forest mode of life. Performing a sacrifice capable of being completed in a single day and in which the sacrificial fee should be everything he has, he should himself perform his own funeral rite. Withdrawn from every other object, he should devote himself to his own self, taking pleasure in himself, and depending also on his own self. He should put up all his sacrificial fires (thenceforth) upon his ownself, and sever all sorts of bonds and attachments.

25—26. He should always celebrate such sacrifices and rites as are completed in a single day. When, however, from performance of the (ordinary) sacrifices of sacrificers, the Sacrifice in Self begins, then for liberation he should sacrifice his own self in the three fires. Without finding fault with his food he should take five or six mouthfuls, offering them duly to the five vital airs uttering Mantras of the Yajurveda.

27. Practising austerities while living like a forest recluse, one should shave off his hair and bristles and pare off, his nails, and having purified himself by acts, pass into the fourth and the last holy mode of life.

28. That twice-born one who enters the fourth mode of life, giving pledges of assurance to all creatures, succeeds in acquiring many effulgent regions hereafter and ultimately attains to the Infinite.

29. Of excellent disposition and conduct, with sins all purged off the person who is conversant with his own self never wishes to perform any act for either this or the other world. Shorn of anger, error, anxiety and without friendship, such a person lives in this world like one having nothing to do with it.

30. One in the (observance of Sannyasa) should not be unwilling in satisfying the duties included in Yama and those also that walk behind them. Such a person should live energetically according to the ordinances laid down for his own mode, and leave off Vedic study and the sacred thread which marks his birth. Given to righteousness and having his senses under complete control, such a person endued with knowledge of self, attains, forsooth, to the end for which he tries.

31. After the third is the fourth mode of life. It is very superior, and has numberless high virtues. In merit it reigns supreme over the three other modes of life. It is said to occupy the very highest place. Listen to me as I describe the duties belonging to that mode which is very supreme and which is the high refuge of all.

CHAPTER CCXLV.

(MOKSHADHARMA PARVA).—*Continued.*

Shuka said:—

1. While living satisfying duly the duties of the forest life, how should one, who tries to attain to That which is the highest object of knowledge, set his soul on Yoga according to the best of his power?

Vyasa said:—

2. Having acquired purity by the practice of the first two modes of life, *viz*, Brahmacharyaya and domesticity, one should, thereafter, set his mind on Yoga in the third mode of life. Listen now with rapt attention to what should be done for attaining to the highest object of acquisition.

3. Having conquered all shortcomings of the mind or heart by easy means in the practice of the first three modes of life, one should pass into the best and the highest of all the modes, *viz.*, Sannyasa or Renunciation.

4. Do you then pass your days, having acquired that purity. Listen also to me. One should, alone and without anybody to help him or bear him company, practise Yoga for achieving success.

5. One who practises Yoga without any one in his company, who sees everything as a repetition of his own self, and who never discards anything, never falls away from Liberation. Without keeping the sacrificial fires and without a fixed dwelling, such a person should enter a village for only begging his food.

6. He should provide himself for the day without keeping any thing in store for the morrow. He should practise penances, [illegible] heart fixed on the Supreme. Eating

tittle and that even under proper restrictions, he should not take more than one meal in a day.

7. The other marks of a mendicant are the human skull, protection under trees, rags for wearing, companionless solitude, and indifference to all creatures.

8. That person into whom words enter like terrified elephants into a well, and from whom they never return to the speaker, is fit to lead this mode of life which has Liberation for its end.

9. The mendicant should never mind the evil deeds of any person. He should never hear vilifications of others. He should especially guard against reviling a Brahmana.

10. He should always say only what is pleasant to the Brahmanas. When anything is said against him, he should remain perfectly silent. Such silence is the medical treatment prescribed for him.

11. That person for whose single self the spot he occupies becomes like the eastern sky, and who can regard as perfectly lonely a spot teeming with thousands of men and things, is considered by the gods to be a true Brahmana.

12. The gods know him for a Brahmana who puts on whatever comes by the way, who lives upon whatever he gets, and who sleeps on whatever spot he finds.

13. The gods regard him as a Brahmana who fears company like a snake; the full measure of gratification (from foods and drinks) as of hell; and women as a corpse.

14. The gods know him as a Brahmana who is never glad when honored and never angry when insulted, and who has given assurances of mercy to all creatures.

15. One following the last mode of life should not regard death with joy. Nor should he regard life with joy. He should only wait for his hour like a servant waiting for his master's command.

16. He should purify his heart of all shortcomings. He should purify his speech of all faults. He should purge himself of all sins. Shorn as he is of enemies what fear can attack him.

17. He who fears no creature and whom no creature fears, can have no fear from any quarter, freed as he is from every form of mistake.

18. As the foot-prints of all other creatures moving upon legs are engulphed within those of elephants, likewise all ranks and conditions are absorbed within Yoga.

19. Similarly, every other duty and observance is encompassed within the one duty of abstention from injury. He who avoids injuring other creatures, lives an eternal life of joy.

20. One who abstains from injury, who regards all creatures impartially, who is devoted to truth, who is gifted with fortitude, who has his senses under restraints, and who extends protection to all beings, attains to a peerless end.

21. The state of death cannot transcend such a person who is content with self-knowledge, who is shorn of fear, desire and expectancy. On the other hand, such a person conquers death.

22. The gods know him for a Brahmana who is freed from attachments of every kind, who practises penances, who lives like space which while containing everything is yet unattached to all things, who has nothing which he can call his own, who leads a lonely life, and who possesses equanimity of soul.

23. The gods regard him as a Brahmana whose life is for the practice of righteousness, whose righteousness is for the behoof of them who wait dutifully upon him, and whose days and nights exist only for acquiring religious merit.

24. The gods regard him as a Brahmana who is shorn of desire, who never struggles [for worldly emoluments], who never lowers his head to any one, who never flatters another, and who is shorn of all sorts of attachment.

25. All creatures are filled with pleasure at the prospect of happiness or miserable at the prospect of grief. The man of faith, therefore who should feel sorry at the prospect of afflicting other creatures, must abstain absolutely from all acts.

26. The gift of assurances of harmlessness to all creatures is superior in point of merit all other gifts. He who, at the beginning, promises abstention from injury, acquires Liberation whence is the assurance of harmlessness to all creatures.

27. That man who does not put into his open mouth even the five or six mouthfuls which are sanctioned for the forest recluse, is said to be the navel of the world, and the refuge of the universe. The fire occupies the head and other limbs, as also the acts good and bad.

28. Such a man, who performs a sacrifice in his own self, makes a libation of his senses and mind into the fire which lives within the limited space of his own heart. On account again of his pouring such a libation into such a fire within his own

self, the universe with all creatures including the very celestials, becomes pleased.

29. They, who know the Sentiency which is endued with effulgence, which is covered with three sheaths, which has three qualities for its characteristics, to be Ishwara partaking of that which is highest, *viz.*, the nature of the Supreme Soul, are respected of all the worlds. The very gods with all human beings applaud their merits.

30. He who succeeds in seeing in the Soul which lives in his own body all the Vedas, ether and the other objects of perception, the rituals of the scriptures, all those entities which are perceptible in sound only, and the superior nature of the Supreme Soul, adored of the very gods as the foremost of all beings.

31. He who sees in the Soul which lives within his body that foremost of beings which is not attached to the Earth, which is immeasurable in even the limitless sky, which is made of gold, which is begotten of the egg and lives within the egg, which is equipped with many feathers, and which has two wings like a bird, and which is rendered effulgent by many rays of light, is adored of the very gods as the foremost of all beings.

32. The very gods adore him in whose understanding is set the wheel of Time, which is constantly revolving, which knows no deterioration, which devours the span of existence of every cceature, which has the six seasons for its naves, which is equipped with twelve radii consisting of the twelve months, which has excellent joints, and towards whose gaping mouth goes on this universe.

33. The Supreme Soul is the huge unconsciousness of dreamless sleep. That Unconsciousness forms the body of the universe. It pervades all created things. Sentiency occupying a portion of that capacious unconsciousness, pleases the gods. These last, being pleased, gratify the open mouth of that unconsciousness.

34. Endued with effulgence as also with the principle of eternity, Sentiency is without a beginning. It wins infinite regions of eternal happiness. He whom no creature fears, has never to fear any creature.

35. He who never does anything blamemable and who never censures another, is said to be a truly twice-born one. Such a man succeeds in seeing the Supreme Soul. He whose ignorance has been removed and whose sins have been washed away, never enjoys either here or hereafter the happiness that is enjoyed by others.

36. A person following the fourth mode of life wanders on the Earth like one not attached to anything. Such a person is shorn of anger and error. Such a person regards equally a clod of earth and a lump of gold. Such a man never keeps anything in store for his use. Such a person has no friends and enemies. Such a person does not care praise or blame, and the agreeable and the disagreeable.

CHAPTER CCXLVI.

(MOKSHADHARMA PARVA).—*Continued.*

Vyasa said:—

1. The Sentiency is endued with all those entities which are modifications of Nature. These do not know the Soul but the Soul knows them all.

2. Like a good driver going on with the help of strong, well-trained, and very good horses along the paths he chooses, the Soul acts with the help of these, called the senses, having the mind for their sixth.

3. The objects of the senses are superior to the senses themselves. The mind is superior to those objects. The understanding is superior to the mind. Mahat or the principle of greatness is superior to the understanding.

4. Superior to Mahat is the Prakriti. Superior to the Prakriti is Brahma. There is nothing superior to Brahma. That is the highest limit of goodness and the highest end.

5. The Supreme Soul is hidden in every creature. It is not so manifest that ordinary men can see. Only Yogins with subtile vision see the Supreme Soul with the help of their keen and subtile understandings.

6—7. Merging the senses having the mind for their sixth and all the objects of the senses into the inner self by the help of the understanding, and meditating upon the three states of consciousness, *viz*, the object thought, the act of thinking, and the thinker, and abstaining by contemplation from every kind of enjoyment, replenishing his mind with the knowledge that he is Brahma's self, laying aside at the same time all consciousness of power, and thereby making his Soul perfectly tranquil, the Yogin attains to immortality.

8. That person, however, who becomes the slave of all his senses and whose ideas of right and wrong have been confounded, already subject as he is to death, actually meets with death by such surrender of self.

9. Destroying all desires, one should drown the gross understanding into one's subtile Understanding. Having thus drowned the gross into the subtile Understanding, one is sure to become a second Kalanjara mountain.

10. By purifying his heart, the Yogin gets over both righteousness and its opposite. By purifying his heart and by living in his own true nature, he acquires the highest happiness.

11. The sign of that purity of heart is that one who has acquired it experiences that state of unconsciousness which is similar to that of dreamless slumber. The Yogin who has acquired that state lives like the steady flame of a lamp which burns in a place where the atmosphere is perfectly still.

12. Being sparing in diet, and having purified his heart, that Yogin who applies his Soul to the Soul, sees [the Soul in the Soul.

13. This topic, O son, intended for your instruction, is the essence of all the Vedas. The truths expounded in it cannot be understood by the help of inference alone or by that of mere study of the scriptures. One must understand it himself by the help of faith.

14. By churning the riches contained in all religious works and in all topics based on truth, as also the ten thousand Richs, this ambrosia has been acquired.

15. As butter from curds and fire from wood, so this has been raised for the sake of my son,—this which forms the knowledge of all truly wise men.

16. This topic, O son, fraught with solid instruction, is intended for Brahmana who ihaving studied the Vedas, have become house-holders. It should never be delivered to one who is not of tranquil soul, or one is not self-controlled, or who one who has not practised penances.

17. It should not be delivered to one who is not conversant with the Vedas, or one who do not humbly wait upon his preceptor, or one who is not shorn of malice, or one who is not possessed of sincerity and candour, or one who is of reckless conduct.

18. It should never be delivered to one whose intellect has been consumed by disputation, or one who is vile or low. This topic containing the quintessence of duties, should be communicated to that person, however, who is possessed of fame, or who deserves praise, or who is of tranquil soul, or possessed of ascetic merit, to a Brahmana who is such to one's son or dutiful disciple, but on no account should it be delivered to others.

20. If any person gives away the entire Earth with all her treasures, to one conversant with truth, the latter should still consider the gift of this knowledge as very much superior to that gift.

21. I shall now describe to you a subject which is a greater mystery than this, a subject connected with the Soul, which is above the ordinary understandings of human beings, which has been seen by the foremost of Rishis, what has been treated in the Upanishadas, and which forms the topic of your inquiry.

22. Tell me what, after this, is in your mind? Tell me in what you have still any doubt? Listen, for here I am. O son, seated before you! Upon what, indeed, shall I once more discourse to you.

CHAPTER CCXLVII.

(MOKSHADHARMA PARVA).—*Continued.*

Shuka said:—

1. O illustrious one, O foremost of Rishis, once again describe to me fully the subject bearing on soul. Tell me what, in deed, is spiritual topic and whence does it come?

Vyasa said:—

2. That, O son, which is considered as spiritual with reference to human beings, I shall now mention to you, and listen to the explanation I give.

3. Earth, water, light, wind, and entities are the great principles which form the component parts of all creatures, and though really one are yet considered different like the waves of the ocean.

4. Like a tortoise extending out its limbs and withdrawing them again, the great elements, by living in innumerable small forms, go through transformations.

3. All this universe of mobile and immobile objects has for its component parts these five elements. Everything, regarding creation and destruction, is referrible to this fivefold elements.

6. These five elements are in all existent things. The Creator of all things, however, has made an unequal distribution of those elements for serving different ends.

Shuka said :—

7. How can one understand that unequal distribution in the various objects of the universe? Which amongst them are the senses and which the attributes? How may this be understood?

Vyasa said :—

8. I shall explain this to you properly, one after another. Listen with rapt attention to the subject as I explain how what I have said actually takes place.

9. Sound, the sense of hearing, and all the cavities within the body,—these three originate—from ether. The vital airs, the action of the limbs, and touch are the attributes of the wind.

10. Form eyes and the digestive fire within the stomach, originate from light. Taste, tongue, and all the humours,—these three originate from water.

11. Scent, nose, and the body,—these three,—form the attributes of earth. These then, as I have explained to you, are the changes of the five (great) elements in connection with the senses.

12. Touch is said to be the attribute of the wind; taste of water; form of light. Sound originate from ether, and scent is the property of earth.

13. Mind, Understanding, and Nature,—these three, originate from their own previous states, and acquiring a position higher than the attributes, do not get over those attributes.

14. As the tortoise extends its limbs and withdraws them once again within itself, so the Understanding creates the senses and once again withdraws them into itself.

15. The consciousness of ego which arises about what is above the soles of the feet and below the crown of the head, is mainly due to the action of the Understanding.

16. It is the Understanding which is transformed into the (five) attributes. It is the Understanding also which is transformed into the (five) senses with the mind for the sixth. Where are the attributes when the Understanding is nowhere?

17. There are five senses in man. The mind is called the sixth. The Understanding is called the seventh. The Soul is the eighth.

18. The eyes and the other senses are for only receiving impressions of form, etc. The mind exists for doubting. The Understanding determines those doubts. The Soul is said to only see every work without mingling with them.

19. The qualities of goodness, darkness and ignorance originate from their own counterparts. These exist equally in all creatures. These are called qualities and should be known by the actions they produce.

20. Regarding those actions, all such states of cheerfulness or joy, of tranquillity and purity which one becomes conscious of in oneself, should be known as due to the quality of goodness.

21. All such states of sorrow in either the body or the mind, should be considered as due to the influence of the quality of darkness.

22. All such states of stupefaction whose cause cannot be determined (by either reason or inward light), should be known as due to the action of Ignorance.

23. Delight, cheerfulness, joy, equanimity, contentment of heart, due to any known cause or originating otherwise, are all effects of the quality of goodness.

24. Pride, false speech, cupidity, stupefaction, vindictiveness, whether originating from any known cause or otherwise, are characteristics of the quality of darkness.

25. Stupefaction of judgment, carelessness, sleep, lethargy, and indolence, from whatever cause these may originate, are to be regarded as the characteristics of the quality of Ignorance.

CHAPTER CCXLVIII.

(MOKSHADHARMA PARVA).—*Continued.*

Vyasa said :—

1. The mind creates innumerable ideas. The Understanding, differentiates things, and ascertains their true nature. The heart discriminates which is pleasant and which unpleasant. There are the three forces which produce acts.

2. The objects of the senses are superior to the senses. The mind is superior to those objects. The Understanding is superior to mind. The Soul is considered as superior to Understanding.

3. Ordinarily the Understanding is a man's Soul. When the Understanding, by itself, forms ideas (of objects) within itself, it is then called Mind.

4. The senses being different from one another, the Understanding presents different aspects on account of its different modifications. When it hears, it becomes

the organ of hearing, and when it touches, it becomes the organ of touch.

5. Likewise, when it sees, it becomes the organ of vision, and when it tastes, it becomes the organ of taste, and when it smells, it becomes the organ of scent. It is the Understanding which appears under different guises by modification.

6. These modifications of the Understanding are called the senses. The invisible Soul is placed over them as their presiding chief. Living in the body, the Understanding exists in the three states (of qualities).

7. Sometimes it acquires cheerfulness, sometimes it yields to grief; and sometimes its condition becomes such that it is united with neither joy nor sorrow.

8. The Understanding, however, whose chief function is to create elements, transcends those three states as the ocean, the king of rivers, stands against the powerful currents of the rivers that fall into it.

9. When the Understanding desires for anything, it is called by the name of Mind. The senses, again, should all be considered as contained within the Understanding.

10. The senses, which are engaged in bearing impressions of form, scent, etc., should all be controlled.

11. When one sense becomes subordinate to the Understanding, the latter, though really not different, enters the Mind in the form of existent things. Such is the case with the senses one after another with reference to the ideas that are said to be apprehended by them.

12. All the three states which exist, *viz.*, Sattwa, Rajas, and Tamas, attach to those three (*viz.*, Mind, Understanding, and Consciousness), and like the spokes of a car-wheel acting for their attachment, to the circumference of the wheel, they follow the various objects.

13. The mind must convert the senses into a lamp for removing the darkness which obstructs the knowledge of the Supreme Self. This knowledge which is gained by Yogins with the help of the especial instrument of Yoga, is acquired without any particular exertion by men who abstain from worldly objects.

14. The universe is of this nature. The man of knowledge, therefore, becomes never stupefied. Such a man never grieves, never rejoices, and is shorn of envy.

15. The soul cannot be seen] with the help of the senses whose nature is to roam about among all objects of desire. Even pious men, whose senses are pure, cannot see the soul with their help what then should be said of the vicious whose senses are impure.

16. When, however, a person, with the help of his mind, firmly holds their reins, it is then that his Soul sees itself like an object coming in view on account of the light of a lamp.

17. As all things are seen when the darkness that covers them is removed, so the soul becomes manifest when the darkness that covers it is dispelled.

18. As a water fowl, though floating on the water, is never drenched by it, similarly the Yogin of freed soul is never sullied by the imperfections of the three qualities.

19. Likewise, a wise man by even enjoying all earthly objects without being attached to any of them, is never affected by shortcomings of any kind.

20. He who avoids acts after having performed them properly, and takes delight in the one really existent, *viz.*, the Soul who has formed himself the soul of all created beings, and who keeps himself aloof from the three qualities, acquires an understanding and senses which are created by the Soul. The qualities cannot apprehend the Soul. The Soul, however apprehends them always.

22. The Soul is the witness which sees the qualities and duly works them up. Mark this difference between the Understanding and the Soul both of which are highly subtile.

23. One of them creates the qualities. The other does not create them. Though they are different from each other by nature, they are, however, always united.

24. The fish residing in the water is different from the element in which it resides. But as the fish and the water forming its residence are always united, likewise the quality of goodness and the individual soul exist in a state of union. The gnat begotten of a rotten fig is really not the fig but different from it. As the gnat and the fig are seen to be united with each other, so are the qualities of goodness and the individual Soul.

25. As the blade in a clump of grass though distinct from the clump, exists in a state of union with it, so these two, though different from each other and each exists in its own self, are to be seen in a state of prepetual union.

CHAPTER CCXLIX.

(MOKSHADHARMA PARVA.)—

Continued.

Vyasa said:—

1. The objects by whith one is encircled are created by the Understanding. Without being connected with them, the Soul stands aloof, lording over them. The Understanding creates all objects. The three principal qualities are continually being transformed. The Soul, gifted with power, lords over them all, without, however, mingling with them.

2. The objects created by the Understanding partake of its own nature. Like the threads created by the spider, the objects created by the Understanding partake of the nature of the Understanding.

3. Some hold that the qualities, when done away with by Yoga or knowledge, do not cease to exist. They hold this because when once gone, the marks only of their return are not perceived. Others hold that when destroyed by knowledge, they are at once destroyed never to return.

4. Meditating duly upon these two opinions, one should try his best according to the way one thinks proper. It is by this way that one should acquire eminence and take refuge in his own Soul alone.

5. The Soul is without beginning and without end. Understanding his Soul properly man should move and act, without yielding to anger, without indulging in joy, and always shorn of envy.

6. Cutting by this means the knot that is in his heart, created by the faculties of the Understanding, which is hard (to cut), but which can be destroyed by knowledge, one should live happily, without yielding to grief, and with his doubts removed.

7. Know that they who mix in worldly affairs, are as distressed in body and mind as persons ignorant of the art of swimming when they fall from the land into a vast and deep river.

8. Being conversant with the truth, the learned man, however, is never distressed, for he feels like one walking over firm land. Indeed, he who perceives his Soul to be such, *viz.*, as full of consciousness which has knowledge alone for its mark, is never distressed.

9. By thus knowing the origin and end of all creatures, and by thus apprehending their distinctions, a person succeeds in acquiring high felicity.

10. This knowledge is the possession of a Brahmana in particular by virtue of his birth. Knowledge of the Soul, and happiness like above, are each fully sufficient to lead to Liberation.

11. By gaining such knowledge one really becomes learned. What else is the mark of a person of knowledge? Having gained such knowledge, the wise men consider themselves successful and become liberated. Those things which produce fear to men shorn of knowledge do not do so to those who are gifted with knowledge. There is no end higher than the eternal end which is acquired by a learned person.

13. One sees with aversion all earthly objects of enjoyment which are, of course, full of shorcomings. Again seeing others pursue such objects with pleasure, another is filled with sorrow. But they who are conversant with both objects, *viz*, that which is fictitious and that which is not so, are never grieved and are truly happy.

14. What a man does without expectation of fruits dissipates his acts of a pristine life. The acts, however, of such a person both of this end and his pristine life cannot lead to Liberation. On the other hand, such destruction of former acts and such acts of this life cannot bring what is disagreeable (*viz.*, hell,) even if the wise man engages in acts.

CHAPTER CCL.

(MOKSHADHARMA PARVA)—

Continued.

Shuka said:—

1. May your reverend self describe what is the foremost of all duties, indeed, of that duty than which no higher one exists in this world.

Vyasa said:—

2. I shall now describe to you duties having a very ancient origin and laid down by the Rishis, duties which are superior to all others. Listen to me with rapt attention.

3. The maddening senses should carefully be governed by the understanding like a father checking his own in experienced children liable to fall into various evil habits.

4. To withdraw the mind and the senses from all unworthy objects and their due concentration (upon higher objects) is the highest penance. That is the highest of all duties. Indeed, that is said to be the highest duty.

5 Directing, by the help of the understanding, the senses having the mind for their sixth, and without, thinking of worldly objects which create innumerable kinds of thought, one should live contented with his own self.

6. When withdrawn from the fields where they generally run loose, the senses and the mind return for living in their proper abode, it is then that you will see in your own self the Eternal and Supreme Soul.

7. Those great Brahmanas who are endued with wisdom succeed in seeing that Supreme and Universal Soul which resembles a blazing fire in effulgence.

8—9. As a large tree enveloped with numberless branches and filled with many flowers and fruits, does not know in which part it has flowers and in which it has fruits, similarly the Soul, as modified by birth and other qualities, does not know whence it has come and whither it is to go. There is, however, an inner Soul, which sees every thing.

10. One sees the Soul with the help of the lamp of knowledge. Seeing, therefore, yourself with your ownself, cease to regard your body as yourself and acquire omniscience.

11. Purged of all sins, like a snake that has cast off its slough, one acquires high intelligence here and becomes free from every anxiety and the obligation of acquiring a new body.

12. Having its current spread in various directions, dreadful is this river of life carrying the world onward in its course. The five senses are its crocodiles. The mind and its objects are the shores.

13. Cupidity and bewilderment of judgment are the grass and straw that float on it, blocking its bosom. Lust and anger are the dreadful reptiles which live in it. Truth forms the landing stage by its miry banks. Falsehood forms its surges, and anger its mire.

14. Originating from the Unmanifest, rapid is its current, and incapable of being crossed by persons of impure souls. Do you, with the help of the understanding, cross that river having desires for its alligators.

15. The worldly concerns form the ocean towards which that river runs. Genus and species form its unfathomable depth that none can understand. One's birth, O child, is the source from which that stream originates. Speech forms its eddies.

16. Only men endued with learning, wisdom, and understanding succeed in crossing it which is so difficult to cross. Crossing it, you will free yourself from every attachment, acquiring a tranquil heart, knowing the Soul, and becoming pure in every way.

17—18. Depending then on a purged and elevated understanding, you will succeed in becoming Brahma's self. Having estranged yourself from every worldly attachment, having acquired a purified Soul and conquering every sort of sin, look you upon the world like a person looking from the mountain summit upon creatures creeping below on the Earth's surface! Without being subject to anger or joy, and without making any cruel wish, you will see the origin and the destruction of all created objects.

19. Wise men consider such an act to be the foremost of all things. Indeed, this act of crossing the river of life is considered by the foremost of pious persons, by ascetics conversant with the truth, to be the greatest of all acts that one can perform.

20. This knowledge of the all-pervading Soul should be delivered to one's son. It should be inculcated unto one who is of controlled senses, who is honest in conduct, and that is docile or submissive.

21. This knowledge of the Soul, which I have just explained to you, O child, and the evidence of whose truth is supplied by the Soul itself, is, indeed, the greatest of all mysteries, and the very highest knowledge which one can acquire.

22. Brahma has no sex,—male, a female, or neuter. It is neither sorrow nor happiness. Its essence the past, the future, and the present.

23. Whatever the sex may be, male or female, the person who acquires the knowledge of Brahma hath never to go through re-births. This duty (of Yoga) has been described for acquiring Liberation from re-birth.

24. These words which I have used for answering your question lead to Liberation in the same way as the various other opinions held by various other sages who have described this subject. I have explained the subject to you in the manner in which it should be explained. Those opinions sometimes yield fruit and sometimes not.

25. Threfore, O good child, when asked by a contented, meritorious, and self-controlled son or disciple, a preceptor should, with a delighted heart, explain, according to their true import, these instructions which I have delivered for your benefit my son.

CHAPTER CCLI.

(MOKSHADHARMA PARVA).—*Continued.*

Vyasa said:—

1. One should not show any liking for scents and tastes and other sorts of enjoyment. Nor should one accept ornaments and other articles giving the enjoyment of the senses of scent and taste. One should not seek honour and achievements and fame. Even this is the conduct of a Brahmana endued with vision.

2. He who has mastered all the Vedas, having served dutifully his preceptor and practised the vow of celibacy, he who knows all the Riks, Yajushes, and Samans, is not a twice-born person.

3. One who treats all creatures like his kinsman, and one who is acquainted with Brahma, is said to be the master of all the Vedas. One who is shorn of desire, never dies. It is by such a conduct and such a bent of mind that one becomes a truly twice-born one.

4. Having performed only various sorts of religious rights and various sacrifices completed with sacrificial presents, one does not gain the dignity of a Brahmana if he is devoid of mercy and has not renounced desire.

5. When one ceases to fear all creatures and when all creatures cease to fear him, when one never desires for anything nor entertains hatred for anything, then he is said to acquire the dignity of Brahma.

6. When one abstains from injuring all creatures in thought, words, and act, then he is said to acquire the dignity of Brahma.

7. There is only one kind of fetter in this world, *viz.*, the chain of desire, and no other. One who is freed from the chain of desire acquires the dignity of Brahma.

8. Shorn of desire like the Moon emerged from clouds, the wise man, purged of all stains, lives patiently expecting his time.

9. That person into whose mind all sorts of desire enter like various rivers falling into the ocean without being able to increase its limits by their discharge, acquires equanimity, but not he who cherishes desire for all worldly objects.

10. Such a person becomes happy for the fruition of all his wishes, and not he who entertains desire for worldly objects. The latter, even if he acquires heaven, has to fall away from it.

11. The Vedas have truth for their object. Truth has the mastering of the senses for its object. The subjugation of the senses has charity for its object. Charity has penance for its object.

12. Penance has renunciation for its recondite object. Renunciation has happiness for its object. Happiness has heaven for its object. Heaven has tranquillity for its object.

13. For the sake of contentment you should desire to acquire a serene understanding which is a valuable possession, indicating Liberation, and which, scorching sorrow and all objects or doubts together with thirst, destroys them entirely in the long run.

14. One endued with those six qualities, *viz.*, contentment, sorrowlessness, freedom from fetters, peacefulness, cheerfulness, and freedom from envy, is sure to become full or complete.

15. They who, transcending all consciousness of body, know the Soul which lives within the body and which is understood by only wise persons with the help of the six entities when endowed with only the quality of goodness, and with the help also of the other three, succeed in attaining to Liberation.

16. The wise man enjoys endless beatitude by understanding the Soul which reigns within the body, which is shorn of the attributes of birth and death, which exists in its own true nature, which being uninvested with attributes requires no act of purification, and which is identical with Brahma.

17. The pleasure which a man enjoys by governing his mind from roving in all directions and fixing it entirely on the Soul is such that its like cannot be acquired by one through any other means.

18. He is said to be a qualified master of the Vedas who is conversant with what gratifies one whose stomach is empty, which pleases one who is angry, and which invigorates one whose limbs are dry.

19. Suspending his senses that have been properly checked from unworthy indulgence, he who lives in Yoga meditation, is said to be a Brahmana. Such a person is said to acquire his joys from the Soul.

20. Regarding one who lives after having destroyed desire and devoting himself to the highest subject of existence, it should be said that his happiness is continuously increased like the lunar disc.

21. Like the Sun removing darkness, happiness removes the sorrows of that

Yogin who gets over both the gross and the subtile elements, as also the intellectual principle and the Unmanifest.

22. Decrepitude and death cannot attack that Brahmana who has got beyond the sphere of acts, who has gone the destruction of the qualities themselves, and who is no longer attached to earthly objects.

23. Indeed, when freed from everything, the Yogin, lives in a state transcending both attachment and hatred, he is said to be, even in this life, above his senses and all their objects.

24. That Yogin, who having gone above Prakriti attains to the Highest Cause, becomes freed from the obligation of a re-birth on account of his having attained to that which is the highest."

CHAPTER CCLII.

(MOKSHADHARMA PARVA).—*Continued.*

Vyasa said:—

1. A qualified preceptor should, first of all, describe the most capacious subject of spirituality, that has been explained in the previous chapter, to a disciple who wishes to enquire after Liberation after having transcended all pairs of opposites and performed the concerns of both profit and religion.

2. Ether, wind, light, water, and earth as the fifth, and existence and non-existence and time, exist in all living creatures having the five for their component ingredients.

3. Space is unoccupied interstice. The organs of hearing consist of space. One knowing the science of elements endued with form should know that ether has sound for its attribute.

4. Wind is the essence of the feet. The vital airs are made of wind. Wind is the essence of the sense of touch, and touch is the attribute of wind.

5. Heat, the digestive fire in the stomach, light that manifests all things, the heat of the body, and eye as the fifth, are all of light which has form of various colors for its attribute.

6. Solubility, and all kinds of liquid matter partake of water. Blood, marrow, and all else that is cool, have water for their essence. The tongue is the sense of taste, and taste is known as the attribute of water.

7. All solid substances partake of earth, as also bones, teeth, nails, beard, the hairs on the body, hair, nerves, sinews, and skin.

8. The nose is known as the organ of smell. The object of that sense, *viz.*, scent, is known as the attribute of earth.

9. Each subsequent element partakes of the attribute or attributes of the preceding one in addition to its own. The (three) supplementary entities exist in all living creatures. The Rishis thus described the five elements and the effects and qualities emanating from or belonging to them.

10. The mind is the ninth, and the understanding is the tenth. The Soul, which is infinite, is the eleventh. It is considered as the highest of all.

11. The mind has doubt for its essence. The understanding discriminates and produces certainty. The Soul becomes known as Jiva or individual soul when invested with body through the consequences of acts.

12. That man who regards all living creatures as unsullied though endued with all these entities having time for their essence, has never to perform acts moved on by error.

CHAPTER CCLIII.

(MOKSHADHARMA PARVA).—*Continued.*

Vyasa said:—

1. Those who are well-read in the scriptures see, with the help of acts laid down in the scriptures, the Soul which is encased in a subtile body and is highly subtile and which is dissociated from the gross body in which it lives.

2. As the rays of the Sun which move in dense masses through every part of the sky, cannot be seen by the naked eye though their existence can be perceived by reason, likewise, existent beings freed from gross bodies and moving in the universe are above the reach of human vision.

3. As the shining solar disc is seen reflected in the reflected water so the Yogin sees reflected within gross bodies the existent self.

4. All those souls again that are encased in subtile forms after being alienated from the gross bodies in which they lived, are perceptible to Yogins, who have controlled their senses and who are gifted with knowledge of the soul. Indeed, helped by their own souls, Yogins see those invisible beings.

5—6. Whether asleep or awake, during the day or in the night, and during the night or in the day, they who practise Yoga after renouncing all the creations of the understanding the passion engendered by acts, and the power which Yoga begets, succeed in keeping their subtile form under complete control.

7. The individual soul which lives in such Yogins, always endued with the seven subtile principles, moves in all blissful regions, freed from decrepitude and death. I say 'always,' and 'freed from death, as in common parlance, for, in sooth, that subtile form is also terminable.

8. That man, however, who is under the influence of his mind and understanding, differentiates, even in his dreams, his own body from that of another and experiences both pleasure and pain.

9. Really, even in his dreams he enjoys happiness and suffers misery; and yielding to anger and cupidity, suffers all sorts of calamities.

10. In his dreams he acquires great riches and feels highly satisfied: performs meritorious acts, and sees as he does when he is awake.

11. It is wonderful to mark that individual soul which has to lie within the uterus and amid much internal heat, and which has to pass there full ten months, is not digested and destroyed like food within the stomach.

12. Men possessed by the qualities of Darkness and Ignorance never succeed in seeing within the gross body the sentiency which is a portion of the Supreme Soul of transcendent effulgence and which lies within the heart of every creature.

13. They who learn Yoga for the purpose of obtaining a knowledge of Self succeed in getting over the inanimate and gross body, the imperceptible subtile body, and the casual body which is not destroyed on the occasion of even the universal destruction.

14. Of the duties laid down for the various modes of life including the fourth mode, these which I have described, which have Yoga for their foremost, and which indicate a complete stoppage of all operations of the Mind and the Understanding, have been laid down by Shandilya.

15. Having comprehended the seven subtile principles, having comprehended also the Supreme Cause of the universe with the six attributes, and lastly having understood that the universe is only a modification of nescience endued with the three qualities, one succeeds in seeing high Brahma."

CHAPTER CCLIV.

(MOKSHADHARMA PARVA).—*Continued.*

Vyasa said:—

1. There is a wonderful tree in the heart of man, called Desire. It is born of the seed called Error. Anger and Pride form its large trunk. The desire for work is the hollow ground around its foot.

2. Ignorance is the root of that tree, and carelessness is the water which nourishes it. Envy forms its leaves. The evil acts of pristine lives supply it with vigor.

3. Loss of judgment and anxiety are its twigs; grief forms its huge branches: and fear is its sprout. Thirst which seems agreeable, forms the creepers which twine round it on all sides.

4. Avaricious men, fettered in chains of iron, sitting around that fruit-producing tree, worship it, in expectation of its fruit.

5. He who, subduing those chains, cuts down that tree and seeks to renounce both sorrow and joy, succeeds in attaining to the end of both.

6. That foolish wight who nourishes this tree by enjoying the objects of the senses is destroyed by those very objects like a poisonous pill destroying the patient to whom it is given.

7. However, by the help of Yoga, a clever man forcibly cuts off with the sword of concentration, the far-reaching root of this tree.

8. One who understands that the end of all acts performed from the desire of fruit is re-birth or chains that bind, succeeds in getting over all sorrow.

9. The body is compared to a city. The understanding is its mistress. The mind living within the body is the minister of that mistress whose chief duty is to decide.

10. The senses are the citizens who are employed by the mind. For maintaining those citizens the mind shows a strong inclination for various sorts of acts. Two great faults are seen in those acts, namely, Darkness and Ignorance.

11. Upon the fruits of those acts depend those citizens along with the chiefs of the city. The two faults live upon the fruits of those acts which are done by forbidden means.

12. Such being the case, the understanding, which of itself is unconquerable, goes down to a state of equality with the

mind. Then again the senses, moved by the stained mind, lose their own firmness.

13. Those objects again to acquire which the understanding tries, produce grief and ultimately meet with destruction. Those objects, after destruction, are remembered by the mind, and accordingly they afflict the mind even after they are lost.

14. The understanding is also afflicted, for the mind is said to be different from the understanding only when the mind is viewed regarding its chief function of getting impressions about whose certainty it is no judge. In sooth, however, the mind is identical with the understanding. The quality of Darkness which is in the understanding then overwhelms the Soul itself that lies over that understanding sullied by Darkness like an image upon a mirror.

15. It is the mind that first becomes united with darkness. Having united itself, it attacks the soul, the understanding, and the senses, and surrenders them to Rajas."

CHAPTER CCLV.

(MOKSHADHARMA PARVA).—*Continued.*

Bhishma said:—

1—2. "Do you, O son, O sinless one, listen once more, with feelings of great pride, to the words given vent to by the Island-born Rishi on the subject of the enumeration of the principles. Like a blazing fire, the great Rishi said these words to his son who took after a fire wrapped in smoke. Instructed by what he said, I also, O son, shall again explain to you that certain knowledge.

3. The properties of earth are immobility, weight, hardness, productiveness, scent, density, capacity to absorb all sorts of scents, cohesion, habitableness, and that attribute of the mind which is called patience.

4. The properties of water are coolness taste, moisture, liquidity, softness, agreeableness, tongue, fluidity, capacity to be congealed, and power to melt all earthy products.

5. The properties of fire are irresistible energy, inflammability, heat, capacity to soften, light, sorrow, disease, speed, fury, and upward motion.

6. The properties of the wind are touch that is neither hot nor cool, power to help the organs of speech, independence, strength, celerity, power to help all kinds of discharge, power to raise other objects, breaths inhaled and exhaled, life, and birth.

7. The properties of space are sound, extension, capacity of being enclosed, absence of refuge, power of being unmanifest, capacity for modification, incapacity for resistance, material cause for producing the sense of hearing, and the unoccupied parts of the human body.

8. These are the fifty properties, as declared, which form the essences of the five elementary entities.

9. Patience, reasoning, remembrance, forgetfulness or error, imagination, endurance, inclination towards good, inclination towards evil, and restlessness,—are the properties of the mind.

10. Destruction of both good and evil thoughts, perseverance, concentration, decision, and ascertainment of all things depending upon direct evidence, form the five properties of the understanding."

Yudhisthira said:—

11 "How can the understanding be said to have five properties? How again, can the five senses be described as properties. Explain to me, O grandfather, all this abstruse topic."

Bhishma said:—

12. "The understanding is said to possess altogether sixty properties, for the understanding includes the five elements. All those properties exist in the Soul. The Vedas say, O son, that the elements, their properties, are all created by Him who is above all decay. These entities, therefore, are not eternal.

13. The theories contradicting the Revelation which have in the previous Verses, O son, been placed before you, are all defective in the eye of reason. Minding, however, in this world all that I have said to you about the Supreme Brahma, do you after acquiring the power which the knowledge of Brahma offers, seek to acquire tranquillity of heart."

CHAPTER CCLVI.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhisthira said:—

1. "These kings who lie on the Earth's surface amid their respective armies, these princes of great power, are now all deprived of life.

2. Every one of these powerful kings was endued with strength equal to that of ten thousand elephants. Alas! these have all been killed by men equally powerful and strong.

3. I do not see any one else that could kill any of these men in battle. All of them were gifted with great prowess, great energy, and great strength.

4. Highly wise, they are now lying dead on the naked earth. About them, however, that are deprived of life, the word that is used is that they are *dead*.

5. All these highly powerful kings are said to be dead. On this subject a doubt lies in my mind. Whence is life and whence is death.

6. Who is it that dies? Whence is death? Why does death take away living creatures. O grandfather, tell me this, O you who are like a god."

Bhishma said:—

7. "In days of yore, in the Krita age, O son, there was a king of the name of Anukampaka. His cars, elephants, horse and men having been reduced in number, he succumbed to the power of his enemies in battle.

8. His son, named Hari, who was like Narayana himself in strength, was in that battle killed by his enemies along with all his followers and troops.

9. Stricken with grief consequent on the death of his son, and himself brought under the control of enemies, the king devoted himself thence to a life of peacefulness. One day, while wandering listlessly he met the sage Narada on the Earth.

10. The king told Narada all that had taken place, *viz.*, the death of his son in battle and his own capture by his enemies.

11. Having heard him Narada, endued with wealth of penances, then recited to him the following narrative for removing his grief consequent on the death of his son.

Narada said:—

12. Listen now, O king, to the following long narrative which had taken place. I myself heard it formerly, O king!

13. Endued with great energy, the Grandfather, at the time of the creation of the universe, created a large number of living beings. These multiplied greatly, and none of them died.

14. There was not a part of the universe which was not overcrowded with living creatures, O you of great glory! Indeed, O king, the three worlds appeared to swell with living beings, and became, as it were, breathless.

15. Then, O king, the Grandfather thought as to how he should destroy the surplus population. Thinking of the matter, the Self-create, however, could not decide by what means the destruction of life was to be performed.

16. Thereupon, O king, Brahman gave way to anger and in consequence of his anger a fire issued out of his body. With that fire born of his anger, the Grandfather burnt all the quarters of the universe, O king.

17. Indeed, that fire begotten of the Divine Lord's anger, O king, burnt Heaven and Earth and the Sky and the whole Universe with all its mobile and immobile beings.

18. Truly, when the Grandfather thus became angry, all mobile and immobile beings began to be consumed by the irresistible power of that anger.

19. Then the divine and sacred Sthanu, that destroyer of hostile heroes, that lord of the Vedas and the scriptures, filled with pity, tried to please Brahma.

20—21. When Sthanu came to Brahma out of feelings of benevolence, the great God addressed him, saying,—you deserved boons at my hands! What desire of yours shall I fulfil? I shall do you good by doing whatever you wish.

CHAPTER CCLVII.

(MOKSHADHARMA PARVA).—*Continued.*

Sthanu said:—

1. Know, O lord, that my prayer to you is in behalf of the created beings of the universe! These beings have been created by you. Do not be angry with them, O Grandfather.

2. By the fire born of your anger, O illustrious one, all the created beings are being burnt. Seeing them placed in such a condition, I am filled with compassion. Do not be angry with them, O maker of the universe.

3. The lord of all created beings said, I am not angry, nor is it my desire that all the created beings should perish. It is only for lightening the load of the Earth that destruction is desireable.

4. The goddess Earth, suffering from the load of creatures, requested me, O Mahadeva, for destroying them, especially

as she appeared to sink under their load into the water.

5. When after exercising my intelligence even for a long time I could not find out the means by which to bring about the destruction of this overgrown population, it was then that I was possessed by ire.

Sthanu said:—

6. Do not give way to anger, O lord of the celestials, about the destruction of living creatures! Be pleased! Let not these mobile and immobile beings be destroyed.

7—8. All tanks, all sorts of grass and herbs, all immobile beings, and all the four divisions of mobile creatures, are being consumed. The whole universe is about to be shorn of beings. Be pleased, O divine lord! O you of pious soul this is the boon that I seek at your hands.

9. If destroyed, these creatures would not return. Therefore, let this energy of yours be neutralised by your own energy.

10—11. Moved by pity for all created beings, find some means so that, O Grandfather, these living creatures may not be consumed! Oh, let not these living creatures die with even their descendants thus destroyed! You have appointed me to preside over the Consciousness of all living creatures, O Lord of all the lords of the universe.

12. All this mobile and immobile creatures, O lord of the universe, originated from you. Pacifying you, O god of gods, I beg of you that living creatures may repeatedly come back into the world, undergoing repeated deaths!

Narada continued:—

13. Hearing these words of Sthanu, the divine Brahma of controlled speech and mind himself suppressed that energy of his within his own heart.

14. Suppressing that fire that had been destroying the universe, the illustrious Brahma, worshipped of all, and endued with illimitable power, then arranged for both birth and death of all living creatures.

15—16. After the Self-create had withdrawn and suppressed that fire, there came out, from all the pores of his body, a lady dressed in robes of black and red, with black eyes, black palms, wearing a pair of charming ear-rings and bedecked with celestial ornaments.

17. Having originated from Brahman's body, the lady sat on his right. The two foremost of gods thereupon espied her.

18. Then, O king, the powerful Self-create, the prime Cause of all the worlds, saluted her and said.—O Death, kill these creatures of the universe.

19. Filled with ire and resolved to encompass the destruction of created beings, I have called you. Do you, therefore, begin to destroy all creatures foolish or learned.

20. O lady, kill all created beings without any exception. At my command you will acquire great prosperity.

21. Thus addressed, the goddess Death, adorned with a garland of lotuses, began to think sorrowfully and shed profuse tears.

22. Without suffering her tears, however, to fall down, she held them, O king, in her joined-hands. She then solicited the Self-born, moved by the desire of doing good to mankind.

CHAPTER CCLVIII.

(MOKSHADHARMA PARVA).—*Continued.*

Narada said:—

1. The lady having large eyes, controlling her grief by self-exertion, addressed the Grandfather, with joined hands and bending low like a creeper.

2. And she said,—How, O foremost of speakers, shall a lady like me who has sprung from you proceed to perform such a terrible feat,—a feat, which is sure to terrorize all living creatures.

3. I fear to do any thing that is iniquitous! Do you find out a holy work for me. You see that I am frightened. Oh, look upon me mercifully.

4. I shall not be able to cut off living creatures,—infants, youths, and elderly ones,—who have done me no injury! O lord of all creatures, I bow to you, be pleased with me.

5. I shall not be able to cut off dear sons, loved friends and brothers and mothers and fathers! If these perish their surviving relatives will surely curse me. Thinking of this I am filled with fear.

6. The tears of the sorrow-stricken survivors will burn me for good. I am very much afraid of them. I seek your protection.

7. All sinful creatures will have to sink into hell. I seek to please you, O boon-giving god! Extend to me your favour, O powerful lord.

8. I seek the satisfaction of this wish, O Grandfather, of all the worlds. O foremost of all the gods, I seek, through your grace, permission to practise austere penances.

The Grandfather said:—

9. O Death, I have selected you for the destruction of all creatures! Go, and begin the task of killing all. Do not think thus.

10. This must surely take place. It cannot be otherwise. O sinless one, O fair lady do you satisfy the order I have given.

11. Thus addressed, O you of mighty arms, the lady called Death, O conqueror of hostile cities, did not utter a word, but humbly stood there with her eyes turned towards the powerful Lord of all creatures.

12. Brahma addressed her again and again, but the lady appeared to be herself deprived of life. Seeing her thus, the god of gods, that lord of lords, became silent.

13. Indeed, the Self-create by an effort of his will, became pleased. Smiling the lord of all the worlds then looked at the universe.

14. We have heard that when that unconquered and illustrious lord controlled his anger, the lady (called Death) went away from his side.

15. Leaving Brahma's side without having promised to bring about the destruction of living creatures, Death speedily went, O king, to the sacred spot known by the name of Dhenuka.

16. There the goddess performed austere penances for fifteen billions of years, standing upon one foot.

17—19. After she had practised such highly severe austerities in that place, the highly energetic Brahma once more said to her,—Do you satisfy my command, O Death!—Disregarding this order, the lady once more practised austerities standing upon one foot for twenty billions of years, O giver of honors! And once more, O son, she lived in the forest with the deer for another long period of ten thousand billions of years.

20—21. And once more, O foremost of men, she passed twenty thousand years, living upon air only. Once again, O king, she observed the excellent vow of silence for eight thousand years, passing the whole period in water. Then that maiden, O best of kings, went to the river Kaushiki.

22. There she began to pass her days observing another vow, living upon only water and air. After this, O king, the blessed maiden proceeded to the Ganges and thence to the mount Meru.

23—24. Actuated by the desire of doing good to all living creatures, she stood perfectly motionless there like a piece of wood. Going thence to the summit of Himavat where the gods had celebrated their great sacrifice, she stood there for another hundred billions of years, standing upon only the toes of her feet, with the object of pleasing the Grandfather with such an act of austerity.

25. Going there the Creator and Destroyer of the universe again addressed her, saying,—What are you doing, O daughter! Satisfy those words of mine!

26. Addressing the divine Grandfather, the maiden once more said,—I am unable to destroy living creatures, O god! I seek to please you.

27. Frightened at doing the prospect of iniquity as she then was and employed in soliciting the Grandfather to excuse her for disobedience the Grandsire silenced her, and once more said to her,—

28. No sin shall visit you, O Death! Do you, O auspicious maiden, begin the task of destroying living creatures! What I have said, O amiable girl, cannot be falsified.

29. Eternal virtue shall now live in you. Myself and all the gods shall always be busy with seeking your well-being.

30. I grant you this other wish that is in your heart! Living creatures shall be possessed by disease, and shall not censure you.

31. You will become a male in all male beings, a female in all female beings, and a eunuch in all those who are so.

32. Thus addressed by Brahma, O king, the maiden at last said, with joined hands to that great and undecaying lord of all the gods:—I am unable to satisfy your order.

33. The great God again said to her,—O Death, do you kill men!

34. I shall so ordain that you will not commit any sin by doing this, O auspicious lady. The tears that I see fall from your eyes, and which you still hold in joined hands, shall take the form of terrible diseases and even they shall destroy men when their time comes.

35. When the end of living creatures arrives you will send Desire and Anger together against them. You shall reap immeasurable merit. You will not commit sin, being yourself perfectly equal in your conduct.

36. By doing this you will only observe righteousness instead of committing sin. Do you, therefore, mind the work in hand, and addressing Desire and Anger begin to kill all living creatures.

37. Thus addressed, that lady, Death, became afraid of Brahma's curse and answered him, saying,—Yes! Thenceforward she began to send Desire and Anger at the last hours of living creatures, and through their agency to kill them.

38. Those tears that Death had shed are the diseases by which the bodies of men are possessed. At the destruction, therefore, of living creatures, one should not, understanding with the help of the intelligence, give way to grief.

39. As the senses of all creatures disappear when they are in dreamless slumber and return once more when they awake, similarly, upon the dissolution of their bodies, all human beings have to go into the other world and return thence to this, O foremost of kings.

40. The element called wind, which has terrible energy and mighty prowess and deafening roars, acts as the life in all living creatures. When the bodies of living creatures are destroyed, that wind, passing from the old performs various functions in various new bodies. Therefore the wind is called the lord of the senses and is superior to all other elements forming the gross body.

41. The gods, without any exception, have to take birth as mortal creatures on Earth. Likewise, all mortal creatures also, succeed in acquiring the dignity of gods. Therefore, O foremost of kings, do not grieve for your son. Your son has gone to heaven, and is enjoying great happiness there.

42. It was thus, O king, that Death was created by the Self-Create and it is in this way that she kills duly all living creatures when their time comes. The tears she had shed became diseases, which when their last hours come, snatch away all beings gifted with life."

CHAPTER CCLIX.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhisthira said:—

1.—2. "All men who live on this Earth, are filled with doubts regarding the nature of righteousness. Who is this that is called Righteousness? Whence also does Righteousness come? Tell me this, O Grandfather! Is Righteousness for this world or for the next world? Or, is it for both here and hereafter? Tell me this, O grandfather?"

Bhishma said:—

3. "The practices of the good, the Smritis, and the Vedas, are the three marks of righteousness. Besides these, the learned have said that the object (of doing works) is the fourth mark.

4. The Rishis of old have said what acts are righteous and also classified them as superior or inferior in point of merit. The rules of righteousness have been sanctioned for the conduct of the affairs of the world.

5. In both the worlds, here and hereafter, righteousness begets happiness as its fruit. A sinful person, unable to acquire merit by subtile ways, becomes sullied with sin only.

6. Some hold that sinful wights can never be purged of their sins. In times of difficulty a person by even speaking an untruth acquires the merit of speaking the truth. So a person who performs a sinful act acquires by that very means the merit of having done a pious act. Conduct is the refuge of righteousness. Helped by it you should know what righteousness is.

7. The very thief, stealing others' things, spends them in acts of seeming virtue. During anarchy, the thief takes great pleasure in approaching what belongs to others.

8. When others, however, rob him of what he has gained by robbery, he then seeks a king. At even such a time, when he is highly indignant for his rights of property being violated, he secretly hankers after the riches of those who are contented with their own.

9. Fearlessly and without a doubt in his mind he goes to the king's palace, with a mind purged of every sin. Within even his own heart he does not see the mark of any evil act.

10. To speak the truth is meritorious. There is nothing superior to truth. Everything is supported by truth, and everything depends upon truth.

11. Even the sinful and dreadful persons swearing to keep the truth amongst themselves, do away with all grounds of quarrel and in a body perform their (sinful) deeds, depending upon truth. If they behaved falsely towards one another, they would, for sooth, be destroyed.

12. One should not take other's properties. That is an eternal duty. Powerful men consider it as one that has been introduced by the weak.

13. When, however, ill luck overtakes these men they then approve of this injunction. Again, they who surpass others in strength or power do not necessarily become happy.

14. Therefore, do not ever think of doing a wrong act. One behaving in this way has no fear of dishonest men or thieves, or the king. Not having injured any one, such a man lives fearlessly and with a pure heart.

15. A thief fears every body, like a deer driven from the forest into the midst of an inhabited village. He considers other people as sinful as himself.

16. A pure-hearted person is always filled with cheerfulness and has no fear from any where. Such a person never sees his own misconduct in other persons.

17. Persons who do good to all creatures have said that charity is another high duty. The rich people think that this duty has been laid down by the poor.

18. When, however, those wealthy men become poor on account of some bad turn of fortune, they then appreciate the practice of charity. Men who are highly rich do not necessarily experience happiness.

19. A person should never do that to others which he does not like to be done to him by others, knowing how painful it is to himself.

20. What can a man seeking another man's wife say to another man? It is seen, however, that even such a man, when he sees his wife with another person, becomes unable to forgive the act.

21. How can a person who wishes to himself take breath think of preventing another by a murderous act from doing the same? Whatever wishes one cherishes about his own self, one should certainly cherish regarding another.

22. With his surplus riches he should remove the wants of the poor. Therefore the Creator ordained the practice of multiplying one's wealth.

23. One should walk along that road by proceeding along which he may hope to meet with the gods; or, at such times when wealth is acquired, the duties of sacrifice and gift are highly spoken of.

24. The sages have said that righteousness consists in the performance of objects by means of agreeable means. See, O Yudhisthira, that this is the standard that has been upheld in pointing out the marks of virtue and sin.

25. In days of yore the Creator ordained virtue gifting it with the power of holding the world together. The excellent conduct of the good, is subjected to restraints for acquiring virtue which depends upon many delicate considerations.

26. The marks of virtue have now been described to you, O best of Kuru's race! Do not, therefore, at any time think of doing a wrong act."

CHAPTER CCLX.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhisthira said:—

1. "You say that virtue or duty depends upon delicate considerations, that it is marked out by the conduct of the good, that it is fraught with restraints, and that its characteristics are also contained in the Vedas. It appears to me, however, that I have a certain inward light by virtue of which I can differentiate between right and wrong by inferences.

2. Numberless questions which I had wished to ask you have all been answered by you. There is one question, however, that I shall just now put. It is not prompted, O king, by desire of mere discussion.

3. All these embodied creatures, it seems, take birth, exist, and renounce their bodies, of their own nature. Duty and its opposite, therefore, cannot be determined, O Bharata, by study of the scriptures alone.

4. The duties of a rich person are of one sort. Those of a person who has fallen into distress are of another sort. How can duty in the time of poverty be determined by reading the scriptures alone?

5. The acts of the good, as you have said, form virtue. The good, however, are to be known by their acts. The definition, therefore, has at the bottom a begging of the question, and the result is that what is meant by conduct of the good remains unsettled.

6. It is seen that some ordinary man commits sin while apparently achieving virtue. Some extraordinary person again may be seen who achieves virtue by committing acts which are seemingly sinful.

7—8. Then, again, the proof has been given by even those who are well-conversant with the scriptures themselves, for we

have heard that the ordinances of the Vedas disappear gradually in every successive cycle. The duties in the Krita age are of one sort. Those in the Treta are of another sort, and those in the Dwapara are of a different sort. The duties in the Kali age, again, are entirely of a different character. It seems, therefore, that duties have been sanctioned for the respective cycles according to the powers of human beings in the different ages.

9. When, therefore, all the declarations in the Vedas do not suit equally all the ages, the saying that the Vedas are true is only a popular parlance given vent to for popular satisfaction. From the Shrutis have originated the Smritis whose range is very wide.

10. If the Vedas be considered authoritative everywhere, then the Smritis also would be considered authoritative, for the latter are based on the former. But when the Shrutis and the Smritis contradict each other, how can either be authoritative.

11. Then, again, it is seen, that when some wicked wights of great power cause certain portions of religious acts to be stopped, these are destroyed for ever.

12. Whether we know it or not, whether we are able to determine it or not, the course of duty is sharper than the edge of a razor and grosser than even a mountain.

13. Virtue at first appears in the form of the romantic house of vapour seen in the distant sky. When, however, it is examined by the learned, it disappears.

14. Like the small ponds at which cattle drink or the shallow canals along cultivated fields, that dry up very soon, the eternal practices laid down in the Smritis, falling into discontinuance, at last disappear for good.

15. Amongst good men, some are seen to become hypocrites by allowing themselves to be moved by desire. Some become so, desiring by others. Many others tread in the same path, moved by various other motives of a similar nature.

16. It cannot be gainsaid that such acts are righteous. Fools, again, hold that virtue is an empty sound among those called good. They ridicule such persons and consider them as men bereft of reason.

17. Many great men, again, neglecting the duties of their own order, follow those of the Kshatriyas. No such conduct, therefore, is to be seen, which is for universal benevolence.

18. By a certain action, one becomes really meritorious. The same actions prevent another from the acquisition of merit. Another, by performing those actions at his pleasure, it is seen, remains unchanged.

19. Thus that action by which one reaps merit, obstructs another in the acquisition of merit. One may thus see that all actions are not peculiar in motive and character.

20. It seems, therefore, that only that which the learned of old denominated righteousness is righteousness to this day; and through that course of conduct the distinctions and limitations have become eternal."

CHAPTER CCLXI.

(MOKSHADHARMA PARVA).—*Continued.*

Bhishma said:—

1. "Regarding it is cited the old conversation of Tuladhara with Jajali on the subject of virtue. There was once a Brahmana named Jajali who lived in a certain forest, like a forest-recluse.

2. Practising austere penances, he proceeded at a certain time towards the seashore, and arrived there began to practise the most austere penances.

3. Observing many vows and restraints his food restricted by fast, his body clad in rags and skins, bearing matted locks on his head, his entire body smeared with filth and clay, that intelligent Brahmana passed many years there, speechless.

4. Highly energetic that regenerate ascetic, O king, while living within the waters, travelled through all the worlds with the speed of the mind, desirous of seeing all things.

5. Having seen the whole Earth bounded by the ocean and adorned with rivers and lakes and forests, the ascetic one day, while sitting under the water, began to think thus:—

6. In this world of mobile and immobile creatures there is none who can equal me! Who can travel with me among the stars and planets in the sky and live again within the waters!

7. Unseen by the Rakshasas while he said this to himself, the Pishachas said to him,—You should not say so!

8. There is a man named Tuladhara highly illustrious and doing the business of buying and selling. Even he, O best of

twice-born ones, is not worthy of saying such words as you say!

9. Thus addressed by those beings, Jajali of austere penances replied to them, saying,—I shall see that famous Tuladhara who is endued with such wisdom!

10. When the Rishi said this, those superhuman beings raised him from the sea, and said to him,—O best of twice-born one, go along this road!

11. Thus addressed by those beings, Jajali went onwards with a depressed heart. Arrived at Baranasi he met Tuladhara whom he addressed thus.

Yudhisthira said:—

12. "What, O sire, are those difficult feats which Jajali had performed before for which he had acquired such great succses? You should describe them to me."

Bhishma said:—

13. "Jajali had practised penances of the severest austerities. He used to perform ablutions morning and eveniug.

14. Carefully serving his fires, he was given to the study of the Vedas. Well conversant with the duties laid down for hermits, Jajali, seemed to shine with effulgence.

15. He continued to live in the forest, performing penances. But he never took himself for one who had acquired any merit by his acts. During the rains he slept under the open sky. In autumn he sat in water.

16. In summer he exposed himself to the sun and the wind. Still he never took himself for one who had acquired any merit by such acts. He used to sleep on various sorts of painful beds and also on the naked earth.

17. On one occasion that ascetic, while standing under the sky during the rainy season, received on his head repeated showers from the clouds.

18. He had to pass through the forests again and again. Partly with exposure to the rains and partly with the filth they caught, the locks of that pure Rishi became entangled and interwined with one another.

19. At one time abstaining entirely from food and living upon air alone, that great ascetic, stood in the forest like a wooden post. Unmoved at heart, he stood there, without once moving an inch.

20. While he stood there unmoved like a wooden post, O Bharata, a pair of Kulinga birds, O king, built their nest on his head.

21. Filled with pity, the great Rishi allowed those birds in building their nest among his matted locks with pieces of grass.

22. And as the ascetic stood there like a wooden post, the two birds lived on his head happily and confidingly.

23. The rainy season passed away and autumn set in. Actuated by desire, the couple approached each other according to the law of the Creator, and with perfect confidence laid their eggs, O king, on the head of that Rishi.

24. Of rigid vows and endued with energy, the ascetic knew it. Knowing even what the birds had done, Jajali did not move. Bent strongly upon acquiring merit, no act involving the slightest injury to others could meet with his approval.

25. Going away and returning every day from, and to his head, the birds happily and trustfully lived there, O powerful king.

26. When in the course of time the eggs became mature and young ones came out, they began to grow up in that nest, for Jajali moved not in the least.

27. Firmly observing his vows, the righteous Rishi continued to hold and protect those eggs by standing on that very spot perfectly motionless and immersed in Yoga meditation.

28. In course of time the young ones grew and became endued with wings. The Muni knew that the young Kulingas had grown up so.

29. That foremost of intelligent men, of austere vows, one day saw those young ones and became filled with pleasure.

30. Seeing their young ones endued with wings, the parent birds became very happy and continued to live in the Rishi's head with them in perfect confidence.

31. The learned Jajali saw that when the young birds had wings they flew to the air every evening and came back to his head without having gone far. He still stood motionless there.

32. Sometime after he saw that, left by their parents, they went out alone and came back again alone. Jajali did not still move.

33. Some time after, the young birds going away in the morning spent the whole day out of his sight but returned in the evening for living in the nest.

34. Sometime after, leaving their nest for five days at a time, they returned on the sixth day. Jajali still did not move.

35. Subsequently, when they gained their full strength, they left him and did not return at all even after many days.

36. At last, at another time, leaving him, they did not come even after a month. Then, O king, Jajali left that place.

37. When they had thus gone away for ever, Jajali wondered much, and thought that he had gained ascetic success. Then pride entered his heart.

38. Ever observing vows, the great ascetic, seeing the birds thus leave him after having been brought up on his head, thought highly of himself, and became filled with joy.

39. He then bathed in a river and poured libations on the sacred fire, and worshipped the rising Sun.

40. Having thus made those chataka birds, grow on his head, Jajali that foremost of ascetics, began to strike his armpits and cry loudly through the sky,—I have acquired great merit.

41. Then an unseen voice arose in the sky and Jajali heard these words :—You are not equal, O Jajali, to Tuladhara in righteousness.

42. Highly wise, that Tuladhara lives at Baranasi. Even he is not competent to say what you say, O twice-born one!

43. Hearing these words, Jajali became possessed by anger and desirous of meeting with Tuladhara, O king, began to roam over the whole Earth, observing the vow of silence and passing the night where he met with evening.

44. After a long time he reached the city of Baranasi, and saw Tuladhara engaged in selling miscellaneous articles.

45. As soon as the shop-keeper Tuladhara saw the Brahmana arrived at his place, he cheerfully stood up and adored the guest with proper salutations.

Tuladhara said :—

46. Forsooth, O Brahmana, I know that you have come to me. Listen, however, O foremost of twice-born ones, to what I say!

47. Living on a low land near the seashore you had practised very hard penances. But you had no consciousness of having acquired religious merit.

48. When you had at last acquired ascetic success, certain birds were born on your head. You took great care of the little creatures.

49. When at last those birds became winged and when they began to leave your head for going here and there in search of food, it was then that, for your having thus assisted at the birth of those Chatakas, you began to feel pride, O Brahmana, thinking you had acquired great merit.

50. Then, O foremost of twice-born ones, you heard in the sky a voice that spoke of me. The words you had heard filled you with anger and for that you have come here! Tell me, what wish of yours shall I fulfil, O best of Brahmanas."

CHAPTER CCLXII.

(MOKSHADHARMA PARVA).—*Continued.*

Bhishma said :—

1. Thus accosted by the intelligent Tuladhara on that occasion, the highly intelligent Jajali, that foremost of ascetics, said these words to him :—

Jajali said :—

2. You sell all sorts of juices and scents, O son of a trader, as also (barks and leaves of) huge trees and herbs and their fruits and roots.

3. But how have you gained this stability of understanding? How have you gained this knowledge? O you of great intelligence, tell me all this fully.

Bhishma continued :—

4. Thus accosted by that highly famous Brahmana, Tuladhara of the Vaishya caste, well acquainted with the truths of morality and contented with knowledge, described to Jajali who had practised severe penances, the ways of morality.

Tuladhara said :—

5. O Jajali, I know, with all its mysteries, morality, which is eternal. It is nothing else but that ancient morality which every body knows, and which consists of universal friendliness, and beneficence to all creatures.

6. The highest form of morality consists in a living which is founded upon a total harmlessness towards all creatures or upon the smallness of such harm. I live according to that mode, O Jajali.

7—8. This my house hath been made with wood and grass cut by other people's hands. Lacdye, the roots of Nymphœa lotus, filaments of the lotus, various sorts of good scents, and many kinds of liquids, O twice-born Rishi, with the exception of

wines, I purchase from other people and sell without cheating.

9. He, O Jajali, only knows morality or righteousness is, who is always the friend of all creatures and who is always engaged in the behoof of all creatures, in thought, word, and deed.

10. I never beg of any one, I never fall out with any one; I never hate any one. I never desire for anything. I regard equally all things and all creatures. See, O Jajali, this is my vow.

11. My scales are perfectly even, O Jajali, as regards all creatures.

12. I neither praise nor blame the deeds of others, considering this variety in the world, O foremost of Brahmanas, as the variety seen in the sky.

13. Know, O Jajali, that I regard equally all creatures. O highest of intelligent men, I perceive no difference between a clod of earth, a piece of stone, and a lump of gold.

14. As the blind, the deaf, and they who are bereft of reason, find consolation for the loss of their senses, likewise, I find consolation by their example.

15. As they who are possessed by decrepitude, they who are afflicted by disease, and they who are weakened and emaciated, do not like any sort of enjoyments, similarly, I feel no inclination for wealth or pleasure or enjoyments.

16. Then only a person attains to Brahma when he fears nothing and is not feared himself, when he cherishes no desire and does not hate anything.

17. Then only a person attains to Brahma when he does not behave sinfully towards any creature in thought, word, or deed.

18. There is no past, no future. There is no morality or virtue. He who is not an object of fear with any creature acquires a state in which there is no fear.

19. On the other hand, that person who for his harsh words and bad temper, is troublesome to all creatures like death itself, certainly attains to a state full of fear.

20. I follow the practices of great and benevolent men of advanced years who with their children and grand children live observing duly the ordinance laid down in the scriptures.

21. The eternal Vedic practices are entirely abandoned by one who allows himself to be stupefied by some mistakes that he may have marked in the conduct of those who are admittedly good and wise. One, however, who is gifted with learning, or one who has controlled his senses, or one who has strength of mind, acquires liberations by virtue of that very conduct.

22. That wise man who, having controlled his senses, follows with a heart purged off all desire of injuring others, the conduct of the good, is sure, O Jajali, to acquire the merit of righteousness.

23. In this world, as in a river, a piece of wood that is being carried away by the current, is seen to come into contact (for some time) with another piece which is being likewise carried away. There on the current, other pieces of wood that had been collected together, are seen to again separate from one another. Grass, sticks, and cowdung cakes are seen to be joined together. This union is merely accidental and not brought about by any set design.

25. He, whom no creature fears, is himself, O ascetic, never frightened by any creature.

26. He, on the other hand, O learned man, whom every creature fears like a wolf, becomes himself filled with fear as aquatic animals when compelled to leap on the shore from fear of the roaring Vadava fire.

27. This practice of universal harmlessness has thus originated. One may follow it by every means in his power. He who has a following and he who has riches, may seek to adopt it. It is sure to bring on prosperity and heaven.

28. On account of their power to remove the fears of others, men having riches and followers are considered as foremost by the learned. Those, who seek common-place happiness, practise this duty of universal harmlessness for the sake of fame; while they, who are truly skilled, practise the same for attaining to Brahma.

29. Whatever fruits one enjoys by penances, by sacrifices, by making charities, by speaking the truth, and by seeking wisdom, may all be acquired by practising the duty of harmlessness.

30. That person who declares to all creatures the assurance of harmlessness acquires the merit of all the sacrifices and at last acquires fearlessness for himself as his meed. There is no duty superior to the duty of not injuring other creatures.

31. He whom, O great ascetic, no creature fears in the least, does not himself fear any creatures.

32. He whom every body fears like a snake lying in ones bed-room, never ac-

quires any merit in this world or in the next.

33. The very celestials, in their search after it, become bewildered in the track of that person who rises above al states, the person, *viz.*, who himself is the soul of all creatures and who considers all creatures as identical with his own self.

34. Of all gifts, the promise of harmlessness to all creatures is the greatest. I tell you truly, believe me, O Jajali.

35. One who performs acts at first acquires prosperity, but then he once more meets with adversity.

36. Seeing the destruction of (the merits of) acts, the wise do not speak highly of them.

37. There is no duty, O Jajali, that is not done by some motive (of happiness). Duty, however, is very subtile. Duties have been ordained in the Vedas for both Brahma and heaven.

38. The subject of duties is full of secrets and mysteries. It is so subtile that one cannot understand it fully. Amongst various conflicting ordinances, some succeed in understanding duty by observing the acts of the good.

39—40. Why do you not destroy them who emasculate bulls and bore their noses and make them bear heavy loads and bind them and put them under various sorts of restraint, and who eat the flesh of living creatures after killing them. Men are seen to acquire men as slaves, and by beating, by binding, and by otherwise subjugating them, make them work day and night. These people are not ignorant of the pain that is caused by beating and chains.

42. All the gods live in every creature who have the five senses. The Sun, the Moon, the God of Wind, Brahman, Vital Airs, Kratu and Yama, (these live in living creatures).

43. There are men who maintain themselves by trading in living creatures. When they acquire a living by such a sinful trade, what scruples have they in selling dead carcases? The goat is Agni. The sheep is Varuna. The horse is the Sun. Earth is the god Virat.

44. The cow and the calf are Soma. The man who sells these can never acquire success. But what fault is there in selling oil, clarified butter, honey, or drugs, O twice-born one?

45—46. There are many animals which grow up in ease and comfort in places free from gnats and biting insects. Knowing that their mothers love them dearly, men persecute them in various ways, and lead them into mire full of biting insects. Many beasts of burden are oppressed with heavy loads. Others, again, are made to languish for the treatment not sanctioned by the scriptures.

47. I think that such acts of injury done to animals are the same as fœticide. People consider the calling of agriculture as sinless. That profession, however, is again fraught with cruelty.

48. The iron plough wounds the soil and many creatures which live there. Look, O Jajali, at those bullocks yoked to the plough.

49. Kine are called in the Shrutis the Undestructible. That man commits a great iniquity who kills a bull or a cow.

50. In ancient times, many Rishis with controlled senses addressed Nahusha, saying,—You have, O king, killed a cow which is regarded in the scriptures like one's mother! You have also killed a bull, which is declared to be like the Creator himself.

51. You have committed a sin, O Nahusha, and we have been greatly pained at it!—For purifying Nahusha, however, they divided that sin, into a hundred and one parts and metamorphosing the pieces into diseases cast them among all creatures.

52. Thus, O Jajali, did those highly-blessed Rishis cast that sin on all living creatures and addressing Nahusha who had committed fœticide, said,—We shall not be able to pour libations in your sacrifice! Thus said those great Rishis and Yatis conversant with truth, having learnt by their ascetic power that king Nahusha had not committed the sin intentionally.

54. These, O Jajali, are some of the wicked and dreadful practices of this world. You do them because they are practised by all men from days of yore, and not because they are approved of your purified understanding.

55. One should perform his duty guided by reasons, instead of blindly following the conduct of the world. Listen now, O Jajali, how I treat him who injures and him who praises me.

56. I regard both of them equally. I have none whom I like and none whom I dislike. The wise speak highly of such a course of conduct as consistent with duty or religion.

57. The Yatis also follow this course of conduct, which is consistent with reasons,

The righteous always observe it with eyes having purified vision.

CHAPTER CCLXIII.

(MOKSHADHARMA PARVA.)—*Continued.*

Jajali said:—

1. This duty which you, O holder of scales, describe, shuts the door of heaven against all creatures and puts a stop to the very means of their livelihood.

2. From agriculture comes food. That food gives maintenance even to you. With the help of animals, crops and herbs, human beings, O trader, can maintain themselves.

3. From animals and food sacrifices originate. Your doctrines are atheistical. This world will come to an end if the means by which life is upheld have to be given up.

Tuladhara said:—

4. I shall now describe the topic of the means of livelihood. I am not, O Brahmana, an atheist. I do not speak against Sacrifices. The man, however, is very rare who is truly an adept in Sacrifice.

5. I bow to that Sacrifice which is laid down for Brahmanas. I bow also to them who are adepts in that Sacrifice. Alas, having abandoned the Sacrifice that is ordained for them, the Brahmanas have begun to perform Sacrifices that are for Kshatriyas.

6. Many persons of faith, O twice-born one, who hanker after wealth, without having understood the true meaning of the sayings of the Shrutis, and proclaiming things that are in sooth false but that have the show of truth, have introduced many sorts of Sacrifices, saying,—

7. This should be given away in this Sacrifice. This other thing should be given away in this other Sacrifice. The first of this is very praiseworthy.—The result, however, of all this, O Jajali, is that theft and many evil acts originate.

8. It should be known that only that sacrificial offering which was gained by fair means can please the deities. There are abundant proofs in the scriptures that the adoration of the gods may be done with bows, with libations poured on the fire, with recitation or chaunting of the Vedas, and with plants and herbs.

9. Sinful men get wicked children, from their religious acts. Covetous men beget covetous children, and contented men beget contented children.

10. If the sacrificer and the priest allow themselves to be guided by desire of fruit, their children take the stigma. If, however, they are not moved by the desire of fruit, their children become tho same. From Sacrifices originate children like clear water from the sky.

11. The libations poured on the sacrificial fire get up to the Sun. From the Sun originates rain. From rain comes food. From food are born living creatures.

12. In days of yore men religiously given to Sacrifices used to attain therefrom the fruition of all their wishes. The Earth gave crops without cultivation. The blessings of the Rishis produced herbs and plants.

13. The men of ancient times never celebrated Sacrifices from desire of fruits and never considered themselves as bound to enjoy those fruits. Those who somehow or other celebrate Sacrifices, doubting their efficacy, are born in their next lives as dishonest, wily, and greedy men greatly covetous of wealth. That man who by the help of false reasoning show all the authoritative scriptures as fraught with evil, is certain to go, for such a sinful deed, into the regions of the sinful. Such a man is surely possessed of a sinful soul, O foremost of Brahmanas, and always remains here, shorn of wisdom.

16. That man whe consider those acts as bounden which have been laid down in the Vedas and directed to be performed every day, who is filled with fear if he fails to perform them any day, who considers all the essentials of Sacrifices as identical with Brahma, and who never considers himself as the actor, is truly a Brahmana.

17. If the acts of such a person remain incomplete or if their completion is hindered by all unclean animals, even then those acts are, as we have heard, of supreme efficacy. If, however, those acts are performed from desire of fruit then expiation would become necessary.

18. They, who seek the acquisition of the highest object of life, who do not hanker after earthly riches, who do not care for future provision, and who are shorn of envy, follow the course of truth and practise self-control as their Sacrifice.

19. They who know the distinction between body and soul, who are given to Yoga, and who meditate on OM, always succeed in pleasing others.

20. The universal Brahma, which is the soul of all the gods, lives in him who is conversant with Brahma. When, therefore, such a man eats and is pleased, all the gods, O Jajali, become pleased and are contented.

21. As one who is satisfied with all sorts of taste feels no desire for any particular taste, similarly one who is pleased with knowledge has eternal gratification which to him is a source of perfect happiness.

22. Those wise men who are the refuge of righteousness and whose joy is in righteousness, are persons who have certain knowledge of what is duty and what is otherwise. One endued with such wisdom always considers all things in the universe as emanating from his own self.

23—24. Some who are gifted with knowledge, who try to reach the other shore (of this ocean of life), and who have faith, succeed in going to the region of Brahman, which yields great blessings, is highly sacred, and inhabited by pious men,—a region which is freed from sorrow, whence no body returns, and where there is no agitation or pain.

25. Such men do not hanker after heaven. They do not worship Brahma in costly Sacrifices. They trade the path of the virtuous. The Sacrifices they celebrate are performed without injury to any creature.

26. These men consider trees, herbs, fruits and roots as the only sacrificial offerings. Greedy priests who seek riches, never ifficiate at the sacrifices of these (poor) men.

27. These regenerate men, although all their acts have been done, still perform sacrifices for doing good to all creatures making their own selves as sacrificial offerings.

28. Therefore, greedy priests officiate at the Sacrifices of only those misguided persons who, without trying to attain to Liberation, seek for heaven. Those, however, who are really good, always try, by performing their own duties, to cause others to go to heaven. Looking at both these kinds of conduct, O Jajali, I have come to regard all creatures impartially.

29. Gifted with wisdom, many leading Brahmanas celebrate Sacrifices. By performing those Sacrifices, they walk, O great ascetic, along the path wended by the gods.

30. Of one class of Sacrificers there is return (from the region where they go). Of those, however, who are truly wise there is no return. Although both classes of sacrificers, O Jajali, wend the path trodden by the gods, yet such is the difference between their ultimate ends.

31. On account of the success of the purposes such men form in their minds, bulls, without being forced thereto, willingly set their shoulders to the plough for helping the cultivation and to the yoke for dragging their cars, and kine pour forth milk from udders without being touched by human hands.

32. Creating sacrificial stakes by their will-force, they celebrate many kinds of Sacrifice with profuse presents. One who is of such a purified soul may kill a cow.

33. They, therefore, who are otherwise, should celebrate Sacrifices with herbs and plants. Because Renunciation has such merit, there I have kept it in view in speaking to you.

34. The gods consider him a Brahmana who has cast of all desire of fruit, who does not exert for worldly acts, who never bows down his head to any one, who never praises others, and who is gifted with strength though his acts have all been weakened.

35. What, O Jajali, will be the end of him who does not recite the Vedas to others, who does not celebrate Sacrifices, who does not make gifts to Brahmanas, and who follows a calling in which every sort of desire is indulged? By duly respecting, however, the duties which belong to Renunciation, one is sure to attain to Brahma.

Jajali said :—

36. We had never before, O son of a trader, heard of these subtle doctrines of ascetics who perform only mental Sacrifices. These doctrines are very difficult to understand. It is, therefore, I ask you (about them). The sages of yore were not followers of these doctrines of Yoga. Hence, the succeeding sages have not mentioned them.

37. If you hold that only men mentally bent like brutes fail to achieve sacrifices in the soil of the Soul, then, O son of a trader, by what acts would they succeed in securing their happiness? Tell me this, O you of great wisdom. I have great faith in your words.

Tuladhara said :—

38. Sometimes sacrifices celebrated by some persons do not become sacrifices. These men, it should be said, do not deserve performing any sacrifice. Regarding the faithful, however, only one thing, *viz.*, the cow, is fit for upholding all sacrifices by means of full libations of clarified

butter, milk, and curds, the hair at end of her tail, her horns, and her hoofs.

39. In celebrating sacrifices, however, according to the mode I have mentioned, one may convert Faith into his married wife, for dedicating such offerings to the gods. By duly honoring such sacrifices, one is sure to attain to Brahma.

40. Excluding all animals, the rice-ball is a worthy offering in sacrifices. All rivers are as sacred as the Saraswati, and all mountains are sacred.

41. O Jajali, the Soul is itself a sacred shrine. Do not roam about on the Earth for visiting sacred places! A person, by following these duties, and by seeking to acquire merit according to his own ability, undoubtedly succeeds in getting blessed regions hereafter.

Bhishma continued:—

42. These are the duties, O Yudhishthira, which Tuladhara spoke highly of—duties which are consistent with reason, and which are always followed by the good and the wise.

CHAPTER CCLXIV.

(MOKSHADHARMA PARVA).—*Continued.*

Tuladhara said:—

1. See with your own eyes, O Jajali, who, amongst the good or otherwise, have followed this path of duty which I have spoken of! You will understand properly how the truth stands.

2. See, many birds are roving in the sky! Amongst them are those who were brought up on your head, as also many hawks and many others of different kinds.

3. See, O Brahmana, those birds have got their wings and legs for entering their respective nests. Call them, O twice-born one.

4. There, those birds, treated affectionately by you, are showing their love for you who are their father! Forsooth, you are their father, O Jajali! Do you call your children!

Bhishma continued:—

5. Then those birds, summoned by Jajali, answered according to the dictates of that religion which preaches abstention from injury to any creature.

6. All acts that are done without injuring any creature come to use both here and hereafter. Those acts, however, that injure others, destroy faith, and faith being destroyed, brings ruin on the destroyer.

7. The sacrifice of those who regard equally both acquistion and non-acquisition, who are endued with faith, who are self controlled, who have tranquil minds, and who celebrate sacrifices from a sense of duty yield fruits.

8. Faith in Brahma is the daughter of the Sun-God, O twice-born one. She is the protectress and the giver of good birth. Faith is superior to the merit begotten by recitations and meditation.

9. An act vitiated by faulty speech is saved by Faith. An act sullied by defect of mind is saved by Faith. But neither speech nor mind can save an act which is sullied by want of Faith.

10—11. Men who know the past recite in this connection the following verse sung by Brahman. The gods regard as equal the offerings in sacrifices of a person who is pure but wanting in Faith, and of another who is impure but wanting in Faith, and of another who is impure but has Faith. After mature consideration the gods have considered equal the food, again, of a person conversant with the Vedas but miserly in conduct, and that of a usurer who is liberal in conduct.

12—13. The supreme Lord of all creatures, then told them that they had committed a mistake. The food of a liberal person is purified by Faith. The food, however, of the person who has Faith is lost for such want of Faith. The food of a liberal usurer can be accepted but not the food of a miser.

14. Only one person in the world, *viz.*, he who has no Faith, is unfit to make offerings to the gods. The food of only such a man is unfit to be eaten. This is the opinion of men who know duties.

15. Want of Faith is a great sin. Faith is a purifier of sins. Like a snake casting off its slough, the man of Faith succeeds in shaking off all his sins.

16. The religion of abstention with Faith is superior to all sacred things. Abstaining from all shortcomings of conduct, he who follows Faith, becomes purified.

17. What need has such a person of penances, or of conduct, or of endurance? Every man has Faith. Faith, however, is of three sorts, *viz.*, as partaking of the nature of the qualities of goodness, darkness, and ignorance, and according to the nature of Faith which one has, one is named.

18. Persons gifted with goodness and endued with insight into the true impor

of morality have thus described the subject of duties. We have, on enquiry, got all this from the sage Dharmadarshana.

19. O you of great wisdom, adopt Faith, for you will then acquire what is superior. He who believes (in the sayings of the Shrutis), and who acts according to their sense, is, indeed, of righteous soul. O Jajali, he who follows his own path is surely a superior person.

Bhishma said:—

20—21. After a short time Tuladhara and Jajali, both of whom had been gifted with great wisdom, ascended to heaven and played there in great happiness, having reached their respective places won by their respective deeds. Tuladhara had spoken many truths of this sort.

22. That great person understood this religion perfectly. These eternal duties were accordingly declared by him.

23. O son of Kunti, having heard these words of Tuladhara of celebrated energy, the twice-born Jajali betook himself to tranquillity. In this way many truths of deep sense were spoken by Tuladhara, illustrated by examples for instruction. What other truths do you wish to hear?

CHAPTER CCLXV.

(MOKSHADHARMA PARVA).—*Continued.*

Bhishma said:—

1. Regarding it is cited an old discourse of what was recited by king Vicharakhu through pity for all creatures.

2—3. Seeing the mangled body of a bull, and hearing the highly painful groans of the kine in a cow-killing sacrifice, and observing the cruel Brahmanas collected there for assisting at the ceremonies, that king said these words:—Prosperity to all the kine in the world!—When the slaughter had begun, these words expressive of a blessing were uttered:—

4. And the king further said,—Only those who transgress fixed limits, who are shorn of intelligence, who are atheists and sceptics, and who desire the acquisition of celebrity by sacrifices and religious rites, speak highly of the destruction of animals in sacrifices.

5. The pious Manu has spoken highly of harmlessness *in all* acts. Indeed, men kill animals in sacrifices, actuated only by the desire of fruit.

6. Hence, guided by authority one conversant (with the scriptures) should practise the true course of duty which is highly subtile. Harmlessness to all creatures is the highest of all duties.

7. Living near an inhabited place and practising rigid vows, and disregarding the fruits of Vedic acts, one should give up the life of a house-holder, adopting that of Renunciation. Only they who are mean are actuated by the desire of fruit.

8. Mentioning respectfully sacrifices and trees and sacrificial stakes, men do not eat tainted meat. This practice, however, is not worthy of praise.

9. Knaves have introduced wine, fish, honey, meat, alchohol, and preparations of rice and sesame seeds. The use of these is not sanctioned in the Vedas.

10. The hankering after these originates from pride, error of judgment, and cupidity. The Brahmanas realise the presence of Vishnu in every sacrifice.

11—12. His adoration, it has been laid down, should be made with sweet Payasa. (The leaves and flowers of) such trees as have been mentioned in the Vedas, whatever act is considered as worthy and whatever else is held as pure by persons of pure hearts and purified natures and those eminent for knowledge and holiness, are well worthy of being offered to the Supreme God and not unworthy of His acceptance."

Yudhishthira said:—

13. "The body and all sorts of dangers and calamities continually fight with each other. How, therefore, will a person who is absolutely free from the desire of injuring and who on this account will not be able to act, succeed in maintaining his body?"

Bhishma said:—

14. "One should, when able, acquire merit and act in such a way that his body may not languish and suffer pain, and that death may not come."

CHAPTER CCLXVI.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhishthira said:—

1. "You, O grandfather, are our highest preceptor in the matter of all acts which it is difficult to perform. I ask, how should

one judge of an act regarding one's obligation to do it or of abstaining from it? Is it to be judged quickly or with delay?"

Bhishma said:—

2, "Regarding it is cited the old discourse of what took place regarding Chirakarin born in the race of Angirasa.

3. Twice blessed be the man who thinks long before he acts! One who thinks long before he acts is surely possessed of great intelligence. Such a man never offends in an act.

4. There was once a highly wise man by name Chirakarin, who was the son of Gautama. Thinking for a long time upon every aspect of proposed acts, he used to do all he had to do.

5. He passed by the name of Chirakarin because he used to think long upon all matters, to remain awake for a long time, to sleep for a long time, and to take a long time in performing such acts.

6. But still he passed for an idle man. He was also considered as a foolish person, by every person of a light understanding and shorn of foresight.

7. On a certain occasion, seeing an act of great fault in his wife, the father Gautama, passing over his other children, commanded in anger this Chirakarin, saying,—kill this woman!

8. Having said these words without much thought, the learned Gautama, that foremost of persons engaged in the practice of Yoga, that highly blessed ascetic, left for the forest.

9. Having after a long while assented to it, saying,—So be it,—Chirakarin, on account of his very nature, and owing to his habit of never performing any act without much thought, began to think for a long while.—

10. How shall I obey the order of my father, and yet how avoid killing my mother? How shall I avoid sinking, like a wicked man, into sin in this plight in which contradictory duties are dragging me into opposite directions?

11. Obedience to the orders of the father forms the highest merit. The protection of the mother again is a clear duty. The condition of a son is fraught with dependence. How shall I avoid being affected by sin?

12. Who is there that can be happy after having killed a woman, especially his mother? Who again can acquire prosperity and fame by disobeying his own father.

13. Regard for the father's order is obligatory. The protection of my mother is equally a duty. How shall I so act that both obligations may be satisfied?

14. The father puts his own self within the mother's womb and takes birth as the son, for continuing his practices, conduct, name and race.

15. I have been begotten as a son by both my mother and my father. Knowing as I do my own birth, why should I not have this knowledge?

16. The words spoken by the father while performing the initial rite consequent upon birth, and those that were spoken by him on the occasion of the subsidiary rite are sufficient (evidence) for settling the respect due to him and, indeed, confirm the respect actually paid to him.

17. On account of his bringing up the son and instructing him, the father is the son's foremost of superiors and the highest religion. The very Vedas sanction it as certain that the son should consider what the father says as his highest duty.

18. The son is only a source of joy to his father. The father is all in all to a son. The body and all else that the son has he has got from the father alone.

19. Hence, the commands of the father should be obeyed without ever questioning them in the least. The very sins of one who obeys his father are cleansed.

20. The father is the giver of all articles of enjoyment, of all articles of food, of instructions in the Vedas, and of all other knowledge of the world. The father is the performer of such rites as Garbhadhana (the ceremony for the attainment of puberty by the wife,) and Simantonnayana (the ceremony performed by the husband in the fourth, sixth, or eighth, month of gestation.

21. The father is religion, The father is heaven. The father is the highest penance. The father being pleased all the gods are pleased.

22. Whatever words are spoken by the father, become blessings that attach to the son. The words of joy that the father utters purify the son of all his sins.

23. The flower is seen to drop down from the stalk. The fruit is seen to drop down from the tree. But the father, in whatever difficulty he may be, moved by parental affection, never leaves the son.

24. These then are my thoughts upon the respect due from the son to the father. The father is not an ordinary object to the son. I shall now think upon the mother.

25. Of this the mother is the principal cause of those union of the five elements in me due to my birth as a human being, as the fire-sticks of fire.

26. The mother is as the fire-stick about the bodies of all men. She is the medicine for all sorts of calamities. The existence of the mother grants protection to one; the reverse deprives one of all protection.

27. The man who, though shorn of prosperity, enters his house uttering the words—O mother!—does not suffer from grief. Nor does decrepitude ever attack him.

28. A person whose mother exists, even if he has sons and grandsons and even if he is a hundred years old, looks like a child of two.

29. Able or disabled, lean or robust, the son is always protected by the mother. None else, according to the Scripture, is the son's protector.

30. When his mother leaves him then does the son become old, then does he become stricken with grief, then does the world look empty in his eyes.

31. There is no shelter like the mother. There is no refuge like the mother. There is no defence like the mother. There is no one dearer than the mother.

32. For having borne him in her womb the mother is the son's Dhatri. For having been the principal cause of his birth, she is his Janani. For having reared his young limbs, she is called Amva. For giving birth to a child possessed of courage, she is called Virasu.

33. For nursing and looking after the son, she is called Shushru. The mother is one's own body. What rational man is there who would kill his mother to whose care only his own head did not lie on the street like a dry gourd?

34. When husband and wife unite themselves for procreation, the desire for a son is cherished by both, but about its fruition more depends upon the mother than on the father.

35. The mother knows the family in which the son is born and the father who has begotten him. From the time of conception the mother begins to show affection to her child and find joy in him. On the other hand, the Scriptures hold that the issue belong to the father only.

36. If men, after taking wives and pledging themselves to acquire religious merit without being dissociated from them, seek union with other people's wives, they then cease to deserve respect.

37. The husband, because he maintains the wife, is called Bhartri, and he is called Pati, because he protects her. When he fails to discharge these two functions, he ceases to both Bhartri and Pati.

38. Then again woman can commit no fault. It *is* man only who commits faults. By committing an act of adultery, the man only becomes sullied with sin.

39. It has been said that the husband is the highest object with the wife and the highest god to her. My mother resigned her sacred person to one who came to her in the shape of her own husband.

40. Women can commit no sin. It is man who becomes sullied with sin. Indeed, on account of the natural weakness of the sex as shown in every act, and their liability to solicitation, women cannot be considered as offenders.

41. Then again the sinfulness is evident of Indra himself who made the recollection of the request that had been made to him in days of yore by woman. There is no doubt that my mother is sinless.

42. She whom I have been ordered to kill is a woman. That woman is again my own mother. She occupies, therefore, a place of greater respect. The very beasts which are irrational, know that the mother should not be killed.

43. The father must be known to be a combination of all the gods together. The mother, however, is a combination of all mortal creatures and all the gods.

44. On account of his habit of reflecting long before acting, Gautama's son Chirakarin, by thinking thus, passed a long time. After many days, his father Gautama came back.

45. Gifted with great wisdom, Medhatithi of Gautama's race, practising penances, returned, convinced, after having meditated for that long time, of the impropriety of the punishment he had ordered to be inflicted upon his wife.

46. Burning with grief and shedding profuse tears, for repentance had come to him on accouut of the wholesome effects of that calmness of temper which is caused by a knowledge of the scriptures, he said:—

47. The lord of the three worlds, *viz.*, Purandara, came to my asylum, in the guise of a Brahmana asking for hospitality.

48. He was received by me with becoming words, and welcomed and presented in due form with water to wash his feet and

the usual offerings of the Arghya. I also gave him the rest he had asked for.

49. I further told him that I had acquired a protector in him, I thought that such conduct on my part would make him treat me as a friend. When, however, notwithstanding all this, he misbehaved himself, my wife Ahalya could not be considered to have committed any sin.

50. It seems that neither my wife, nor myself, nor Indra himself who while passing through the firmament had seen my wife, could be held to have committed any sin. The blame really is the result of the carelessness of my Yoga power.

51. The sages have said that all calamities originate from envy, which, in its turn, springs from mistaken judgment. By that envy, also, I have been dragged from where I was and plunged into an ocean of sin.

52. Alas, I have killed a woman,—a woman who is again my wife—one, who, on account of her sharing her husband's misfortunes passed by the name of Vasita,—one, who was called Bharyya owing to my obligation for maintaining her. Who is there who can save me from this sin ?

53. Acting carelessly I ordered the great Chirakarin ! If on the present occasion he proves true to his name then may he save me from this sin.

54. Twice blessed be yon, O Chirakarin ! If on this occasion you have delayed accomplishing the work, then are you truly worthy of your name !

55. Save me, and your mother, and the penances I have won, as also your own self, from grave sins :—Be you truly a Chirakarika to-day !

56. Ordinarily, on account of your great wisdom you take a long time for reflection before performing any act. Let not your conduct be otherwise to-day ! Be you a true Chirakarika to-day !

57. Your mother had expected your coming for a long time. For a long time did she carry you in her womb. O Chirakarika, let your habit of reflecting long before acting yield beneficial results to-day !

58. Perhaps, my son Chirakarika is delaying to-day, anticipating the sorrow it would cause me ! Perhaps, he is sleeping over that order, bearing it in his heart. Perhaps, he is delaying, anticipating the grief it would cause both him and me, and thinking upon the circumstances of the case !—

59. Repenting in this way, O king, the great Rishi Gautama then saw his son Chirakarin sitting near him.

60. Seeing his father return to their house, the son Chirakarin, laden with grief, cast away the weapon and bowing his head began to pacify Goutama.

61. Seeing his son prostrated before him with bent head, and seeing also his wife almost petrified with shame, the Rishi became filled with great joy.

62. From that time the great Rishi, living in that solitary hermitage did not live separately from his wife or his careful son.

63. Having made the command that his wife should be killed he had gone away from his asylum for accomplishing some object of his own. Since then his son had stood in an humble manner, weapon in hand, for satisfying that command on his mother.

64. Seeing that son prostrated at his feet, the father thought that, filled with fear, he was asking for pardon for the offence he had perpetrated in taking up a weapon.

65. The father praised his son for a long time, and smelt his head for a long time, and embraced him for a long time, and blessed him, uttering the words—Do you live long.

66. Then, filled with joy and contented with what had taken place, Gautama, O you of great wisdom, said to his son.

67. Blessed be you, O Chirakarika ! Do you always think long before acting ! By your delay in carrying out my command you have to-day made me happy for ever !

68. That learned and best of Rishis then saying these verses upon the subject of the merits of such cool men as think for a long time before doing any work,—

69. If it be the death of a friend, one should perform it after a long time. If one has to give up a project already begun, he should do it after a long time. A friendship that is contracted after a long examination lasts for a long time.

70. In yielding to anger, to arrogance, to pride, to disputes, to sinful deeds, and in performing all disagreeable works, he who delays long, deserves praise !

71. When the offence is not distinctly proved against a relative, a friend, a servant, or a wife, he who thinks long before inflicting the punishment, is praised.

72. Thus, O Bharata, was Gautama pleased with his son, O you of Kuru's race,

or that act of delay on the latter's part in satisfying the former's order.

73. In all deeds a man should, in this wise, think for a long time and then settle what he should do. By acting thus one is sure to avoid grief for a long time.

74—75. That man who nurses his anger for a long time, who thinks long before doing any work, never does any act which produces repentance. One should wait for a long time upon the aged, and sitting near them show them respect. One should satisfy his duties for a long time and be engaged for a long time in determining them.

76. Serving for a long time the learned, and reverentially serving for a long time those who are good in conduct and keeping one's soul for a long while under proper control, one succeeds in enjoying the respect of the world for a long time.

77. One instructing others on the subject of religion and duty, should, when asked by another for information on those subjects, take a long time to think before giving an answer. He will not then repent.

78. Regarding Gautama of austere penances, that Rishi, having worshipped the gods for a long while in that asylum of his, at last went up to heaven with his son."

CHAPTER CCLXVII.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhisthira said:

1. "How, indeed, should the king protect his subjets without harming anybody? I ask you this, O grandfather, tell me, O foremost of good men!"

Bhishma said:—

2. "Regarding it is cited the old conversation between Dyumutsena and king Satyavat.

3. We have heard that upon a certain number of individuals having been brought out for execution at the command of his father, prince Satyavat gave vent to certain words that had never before been said by any body else.

4. Sometimes virtue assumes the form of sin, and sin assumes the form of virtue. It can never be possible that the destruction of individuals can ever be a virtuous act.

Dyumutsena said:—

5. If the sparing of those who should be killed, be virtue, if robbers be spared, O Satyavat, then all distinctions (between virtue and vice) would disappear.

6. 'This is mine,'—'This is not his'—ideas like these will not prevail in the Kali age. (If the wicked be not punished) the affairs of the world will come to an end. If you know how the world may go on, then describe it to me.

Satyavat said:—

7. The three other castes should be placed under the control of the Brahmanas. If those three castes be kept within the limits of virtue, then the subsidiary caste (that have sprung from intermixture) will imitate their practices.

8. Of them those who will violate (these commands) shall be reported to the king.—This one does not care for my commands!—upon such a complaint being lodged by a Brahmana, the king should punish the offender.

9. Without destroying the body of the offender the king should punish him as ordained by the Scriptures. The king should not act otherwise, neglecting to think properly upon the character of the offence and upon the science of morality.

10. By killing the wicked, the king kills a large number of innocent men. See, by killing a single robber, his wife, mother, father, and children are all killed. When injured by a wicked person, the king should, therefore, think seriously on the question of punishment.

11. Sometimes a wicked man is seen to imbibe good conduct from a pious person. It is seen that good children spring from wicked persons.

12—15. The wicked, therefore, should not be uprooted. The extermination of the wicked is not quite of a piece with eternal practice. By punishing them gently, by depriving them of all their riches, by chains and imprisonment, by disfiguring them they may be made to expiate their offences. Their relatives should not be punished by the infliction of capital sentences on them. If in the presence of the priest and others, they give themselves up to him from desire of protection, and swear, saying,—O Brahmana, we shall never again commit any sin,—they would then be discharged without any punishment. This is the command of the Creator himself. Even the Brahmana who puts on a

deer-skin and the wand and has his head shaved, should be punished.

16. If great men transgress, their punishment should be proportionate to their greatness. As regards them who offend again and again, they should not be let off without punishment as on their first offence.

Dyumatsena said:—

17. As long as those limits within which men should be kept are not outstripped, so long are they known by the name of virtue.

18. If they who transgressed those limits were not punished with death, those barriers would soon be destroyed. Men of more ancient times were capable of being governed easily.

19. They were very truthful. They were little bent upon quarrelling. They seldom gave way to anger, or, if they did, their anger never became ungovernable. In those days mere disapproval of offence was sufficient punishment. After this came the punishment represented by harsh words or censures.

20. Then came the punishment of fines and forfeitures. In this age, however, the punishment of death is in vogue. Wickedness has increased to such an extent that by killing one others cannot be controlled.

21. The robber has no connection with men, with the gods, with the Gandharvas, and with the Pitris. What is he to whom? He is not any body to any one. This is the saying of the Shrutis.

22. The robber takes away the ornaments of dead bodies from cemeteries, and consumes from men afflicted by spirits. That man is a fool who would enter into any agreement with those miscreants or exact any oath from them.

Satyavat said:—

23. If you cannot make honest men of those rogues and in saving them by means other than destruction, do you then root them out by celebrating some sacrifice.

24. Kings practise severe penances for the sake of enabling their subjects to grow prosperous in their callings. When thieves and robbers increase in their territories they become ashamed. They, therefore, perform penances for putting down thefts and robberies and making their subjects live happily.

25. Subjects can be made honest by being only terrorized. Good kings never kill the wicked from motives of retribution. Good kings succeed in ruling their subjects properly with the help of good conduct.

26. If the king act properly, the high class subjects imitate him. The inferior people, again, imitate their immediate superiors. Men are so formed that they imitate those whom they consider as their betters.

27. That king who, without controlling himself, seeks to govern others (from evil ways) becomes an object of ridicule with all men on account of his being engaged in the enjoyment of all worldly pleasures as a slave of his senses.

28. That man who, through pride or mistaken judgment, offends against the king in any way, should be governed by every means. It is by this way that he is prevented from committing fresh offences.

29. The king should first control his own self if he mean to control other offenders. He should punish sufficiently even his friends and near relatives.

30. In that kingdom where a wicked offender is not sufficiently punished, offences increase and virtue decreases forsooth.

31—32. Formerly, a Brahmana, endued with mercy and knowledge, taught me this. And, O son, I have thus been instructed by also our grandfathers of olden days, who gave such assurances of harmlessness to people, actuated by pity. Their words were,—In the Krita age, kings should govern their subjects by adopting harmless ways.

33. In that Treta age kings should act according to ways that follow virtue lessened by a fourth part. In the Dwapara age, they act according to ways conforming with virtue decreased by half, and in the age following, according to ways conforming with virtue decreased by three-fourths.

34. When the Kali age begins, through the wickedness of kings and on account of the nature of the age itself, fifteen parts of even that fourth portion of virtue disappear, a sixteenth portion thereof being all that then remains.

35. If, O Satyavat, by adopting the way mentioned first, confusion sets in, the king, considering the span of human life, the strength of human beings, and the nature of the time that has come, should give punishments.

36. Indeed, Manu, the son of the Self-create, has, through pity for human baings, indicated the way by means of which men may follow knowledge for the sake of Liberation."

CHAPTER CCLXVIII.

(MOKSHADHARMA PARVA).—

Continued.

Yudhishthira said:—

1. "You have already explained to me O grandfather, how the religion of Yoga, which produces six well-known attributes, may be adopted and practised without injuring any creature. Describe to me, O grandfather that religion which produces enjoyment and Liberation.

2. O these two, both of which lead to the same end, which is superior?"

Bhishma said:—

3. "Both courses of duty are highly sacred. Both are extremely difficult of performance. Both yield high fruits. Both are practised by those who are admittedly good.

4. I shall now describe to you on the authoritativeness of both these duties, for removing your doubts about their true meaning. Listen to me with rapt attention.

5. Regarding it is cited the old discourse between Kapila and the cow. Listen to it, O Yudhishthira.

We have heard that in days of yore when the god Tashtri came to the palace of king Nahusha, the latter, for satisfying the duties of hospitality, was on the point of slaying a cow in accordance with the true, ancient, and eternal injunction of the Vedas.

7—8. Seeing that cow tied for slaughter, Kapila of liberal soul, ever following Sattwika duties, always engaged in controlling his senses, endued with true knowledge, and sparing in diet, having gained an excellent understanding that was characterised by faith, perfectly fearless, beneficial, firm, and ever directed towards truth, uttered,—Alas, ye Vedas!—At that time a Rishi by name Syumarashmi, entering the form of that cow, addressed the Yati Kapila, saying,—Silence, O Kapila!

9. If the Vedas are censurable, whence have those other duties come to be regarded as authoritative.

10. Men given to penances and endued with intelligence, and who have the Shrutis and knowledge for their eyes, consider the injunctions of the Vedas, which have been declared through and compiled by the Rishis, to be the words of God himself.

11. What can a person say regarding the contents of the Vedas when these are the words of the Supreme Being himself, who is shorn of the desire of fruit, who is without the fever, who is addicted to nothing, and who is shorn of all exertion.

Kapila said:—

12. I do not censure the Vedas. I do not wish to disparage them. We have heard that the different classes of duty laid down for the different modes of life, all lead to the same end.

13. The Sanyasin attains to a high end. The hermit also attains to a high end. Both the other two, also, *viz.*, the householder and the Brahmacharin, attain to the same end.

14. All the four modes of life have always been considered as Deva-yana ways. The respective strength or weakness of these, are represented by their respective superiority or inferiority, has been declared in the character of their respective ends.

15. Knowing these, perform acts which lead to heaven and other blessings,—this is a Vedic declaration.—Do not perform acts,—this also is another obligatory declaration of the Vedas.

16. If abstention from acts produces merit, then their performance must be highly reprehensible. When the scriptures say this, the strength or weakness of particular sayings must be very difficult to determine.

17. If you know of any class of duty which is superior to the religion of harmlessness, and which depends upon direct evidence instead of that of the scriptures, do you then describe them to me.—

Syumarashmi said:—

18. One should celebrate sacrifices from desire of heaven'—we always hear this Shruti. Thinking first of the fruit, one makes preparations for sacrifice.

19. Goat, herse, sheep, cow, all sorts of birds, domestic or wild, and herbs and plants, constitute the food of living creatures. We have heard this.

20. Food again ought to be taken day after day morning and evening. Again the Shruti says that animals and grain form the limbs of Sacrifice.

21. The Lord of the universe created them along with Sacrifice. The powerful Lord of all creatures made the gods celebrate sacrifices with their help.

22. Altogether seven (domestic) and seven (wild) animals are declared fit for sacrifice. Instead of all being equally fit, each succeeding one is inferior to the preceding one. The Vedas again say that

the whole universe is appointed for sacrifice. The Vedas have appointed Purusha for the same purpose.

23. This again has been sanctioned by men of ancient times. What learned man is there who does not select, according to his own power, individuals from among living creatures for sacrifice?

34. The inferior animals, human beings, trees and herbs, all desire for the attainment of heaven. There is no means, however, except sacrifice, by which they can acquire the fruition of that desire.

25—29. The deciduous herbs, animals, trees, creepers, clarified butter, milk, curds, meat and other selected things land, the points of the horizon, faith, and time which forms the twelfth, the Richs, the Yajushes, the Samans, and the sacrificer himself forming the sixteenth, and Fire which should be known as the householder,—these seventeen are said to be the limbs of Sacrifice. Sacrifice, the Shruti says, is the root of the world and its movement. With clarified butter, milk, curds, dung, curds mixed with milk, skin, the hair in her tail, horns, and hoofs, the cow alone is able to supply all the necessaries of sacrifice. For particular sacrifices are sanctioned particular ones, Ritwijas and presents together sustain Sacrifices. By collecting these things together, people celebrate sacrifices.

30. This Shruti, quite of a piece with the truth, is heard that all things have been created for the celebration of Sacrifice. It was thus that all men of yore undertook the celebration of sacrifices.

31. Regarding that person, however, who celebrates sacrifices, because of the belief that sacrifices should be celebrated not for the sake of fruit or reward, it is seen that he does not injure any creature or treat any one with hostility, or engage in the performance of any worldly work.

32. The things named above as the limbs of sacrifice, and those that have been mentioned as necessary in sacrifices and that are indicated in the ordinances, all maintain one another when used according to the approved ritual.

33. I see also the Smritis compiled by the Rishis, into which the Vedas have been introduced. Learned men regard them as authoritative on account of their following the Brahmanas.

34. Sacrifices have the Brahmanas for their progenitor, and truly they depend upon the Brahmanas. The whole universe depends upon [sacrifice, and sacrifice depends upon the universe.

35. The syllable OM is the root from which the Vedas have originated. He has no fear about next life in all the three worlds, who has uttered for him the syllables 'OM, Namas, Swaha, Sadha, and Vashat, and who has according to his means, celebrated sacrifices and other rites. The Vedas and sages crowned with ascetic success, and the foremost of Rishis declare thus.

37. He, indeed, is a Brahmana in whom are the Richs, the Yajushes, the Samans, and the expletives necessary for completing the rythm of the Samans according to the rules laid down in Vedic grammars.

38. You know, O worshipful Brahmana, what are the fruits of Agnihotra, of the Soma-sacrifice, and of the other great sacrifices.

39. I, therefore, hold that one should sacrifice and assist at other people's sacrifices, without any hesitation whatsoever. One who celebrates sacrifices leading to heaven (such as Yotishtoma, etc.,) acquires great rewards in the next world the form of heavenly bliss.

40. This is certain, *viz.*, that they who do not celebrate sacrifices have neither this world nor the next. They who are really conversant with the sayings of the Vedas consider both kinds of declarations as equally authoritative.

CHAPTER CCLXIX.

(MOKSHADHARMA PARVA).—*Continued.*

Kapila said:—

1. Seeing that all the fruits that can be gained by acts are instable instead of being eternal, Yatis, by adopting self-control and tranquillity, attain to Brahma through the path of knowledge. There is nothing in any of the worlds that can stand in their way.

2. They are freed from the influence of all pairs of opposites. They never offer their salutation to anything or to any creature. They are above all the fetters of want. Wisdom is theirs. They are purged of every sin. Pure and stainless they live and rove about.

3. They have, in their own understandings, formed fixed conclusions regarding all destructible objects and at a life of Renunciation. Devoted to Brahma, and already at one with Brahma, they have taken refuge in Brahma.

4. Getting over grief, and freed from the quality of darkness, their acquisitions are eternal. When the high end of these men is within reach of attainment, what need has one for performing the duties of the domestic mode of life.

Syumarashmi said :—

5. If, indeed, that be the highest object of acquisition, if that be truly the highest end then the importance of the domestic mode of life becomes clear, because without the domestic mode no other mode of life ever becomes possible.

6. Indeed, as all living creatures live on account of their dependence on their respective mothers, similarly the three other modes of life exist on account of their dependence upon the domestic mode.

7. The householder who lives like a householder, celebrates sacrifices and practises penances. Whatever is done by anybody for acquiring happiness has for its root the domestic mode of life.

8. All living creatures consider the procreation of offspring as a root of great happiness. The procreation of children, however, becomes impossible in any other mode of life.

9. Every sort of grass and straw, all plants and herbs, and others of the same class growing on hills and mountains, have the domestic mode of life for their root. Upon these rests the life of living creatures. And since nothing else is seen than life, domesticity may be regarded as the refuge of the entire universe.

10. Who then speaks the truth who says that domesticity cannot bring on the acquisition of Liberation? Only those who have no faith and wisdom and penetration, only those who have no reputation, who are idle and toil-worn, who have misery in their lot on account of their pristine deeds, only those who are destitute of learning, see the profusion of tranquillity in a life of mendicancy.

12. The eternal and unfailing (Vedic) distinctions are the causes that keep up the three worlds. That illustrious person of the highest caste who is conversant with the Vedas, is adored from the very date of his birth.

13. Besides the celebration of Garbhadhana, Vedic Mantras become necessary for enabling persons of the twice-born classes to perform all their acts regarding both this and the other world.

14. In cremating his body in the attainment of a second body, in that of his drink and food after such attainment, in that of giving away kine and other animals for helping him to cross the river that divides this world from that of Yama, in that of sinking the funeral cakes in water, Vedic Mantras are necessary.

15. Then again the three classes of Pitris, *viz.*, the Archishmats, the Varhishads, and the Kravyads, approve of the necessity of Mantras about the dead, and Mantras are regarded as powerful causes.

16. When the Vedas proclaim this so loudly and when again human beings are said to owe debts to the Pitris, the Rishis, and the gods, how can any one attain to Liberation.

17. This false doctrine (of incorporeal existence called Emancipation), seemingly consistent with truth, but subversive of the real meaning of the injunctions of the Vedas, has been introduced by learned men shorn of prosperity and eaten up by idleness.

18. That Brahmana who celebrates sacrifices according to the injunctions of the Vedas, is never seduced by sin. Through sacrifices, such a person acquires high regions of happiness along with the animals he has killed in those sacrifices, and himself, pleased by the acquisition of all his wishes succeeds in pleasing those animals by fulfilling their wishes.

19. By neglecting the Vedas, by guile, or by deception, one never succeeds in attaining to the Supreme. On the other hand, it is by practising Vedic rites that one succeeds in attaining to Brahma.

Kapila said :—

20. There are the Darsha, the Paurnamasha, the Agnihotra, the Chaturmashya, and other rites which an intelligent man should perform. Eternal merit consists in their performance.

21. Those that have adopted the Sanyasa mode of life, who abstain from all acts, who are endued with patience, who are cleansed, and who are conversant with Brahma, succeed by such knowledge of Brahma in satisfying the debts to the gods, (also the Pitris and the Rishis), described to be so very fond of libations poured in sacrifices.

22. The very gods become stupefied in finding out the path of that pathless person who forms himself the soul of all creatures and who regards all creatures impartially.

23. Through instructions delivered by the preceptor one knows that which lives within this body to be of a four-fold nature, having besides four doors and four mouths. In consequence of two arms the organ, of

speech, the stomach, and the organ of pleasure, the very duties are said to have four doors. One should, therefore, do his best to keep those doors under control.

24. One should not gamble with dice. One should not appropriate others properties. One should not officiate at the sacrifice of a person of a mean birth. One should not, yielding to anger, smite another with hands or feet. That intelligent man who acts thus is said to have his hands and feet well-governed.

25. One should not make loud abuse or censure. One should not speak useless words. One should forbear from knavery and from accusing others. One should observe the vow of truthfulness, be sparing of speech, and always careful. By acting thus one will have his organ of speech well-governed.

26. One should not abstain entirely from food. One should not eat too much. One should give up covetousness, and always seek company of the good. One should eat only so much as is necessary for keeping life. By acting thus one succeeds in properly governing the door represented by his stomach.

27. One should not, O hero, out of lust take another wife when he has a wedded wife. One should never call a woman to bed except in her season. One should confine himself to her own married spouse without seeking union with other women. By acting thus one is said to have his organ of pleasure properly governed.

28. That wise man is truly a regenerate person who has all his four doors, *viz.*, the organ of pleasure, the stomach, the two arms (and two feet), and the organ of speech, properly governed.

29. Everything becomes useless of that person whose doors are not well governed. O what avail are the penances of such a man? Of what avail are his sacrifices? What can be gained by his body?

30. The gods consider him a Brahmana who has cast off his upper garment, who sleeps on the naked earth, who makes his arm a pillow, and whose heart is endued with tranquillity.

31. That person who, given to contemplation, singly enjoys all the happiness that married couples enjoy, and who pays no attention to the joys and griefs of others, should be known as a Brahmana.

32. That man who properly understands all this as it really is and its various metamorphoses, and who knows what the end is of all created objects, is known by the gods as a Brahmana.

33. One who entertains no fear from any creature and from whom no creature has any fear, and who forms himself the soul of all creatures, should be known as a Brahmana.

34. Without having gained purity of heart which is the true end of all religious acts such as gifts and sacrifices, men of foolish understandings do not succeed in acquiring a knowledge of what is necessary in making one a Brahmana even when explained by preceptors. Shorn of a knowledge of all this, these men desire fruits of a different sort, *viz.*, heaven and its joys.

35—37. Unable to practise even a small part of that good conduct which has descended from remote times, which is eternal, which is characterised by certainty, which enters as a thread in all our duties, and by following which men of knowledge belonging to all the modes of life convert their respective duties and penances into dreadful weapons for killing the ignorance and evils of worldliness, men of foolish understandings regard acts which yield visible fruits, which are fraught with the highest power, and that are deathless, as fruitless after all and as deviations not sanctioned by the scriptures. In sooth, however, that conduct, comprising practices the very opposite of those that are seen in times of distress, is the very essence of carefulness and is never affected by lust and anger and other passions of a similar nature.

38. About sacrifices again, it is very difficult to determine all their particulars. If ascertained, it is very difficult to follow them in practice. If practised, the fruits which they beget are terminable. Mark this well.

Syumarashmi said:—

39. The Vedas sanction acts and disallow them. Whence then is their authority when their injunctions thus contradict each other? Renunciation of acts, again, yields great benefit. Both these ways have been laid down in the Vedas. Do you describe to me this subject, O Brahmana.

Kapila said:—

40. Adopting the path of the good (*viz.*, Yoga), do you in even this life realise its fruits by the direct evidence of your senses! What, however, are the palpable results of those other objects which you pursue?

Syumarashmi said:—

41. O Brahmana, I am Syumarashmi by name! I have come here for gaining knowledge. Desirous of doing good to

myself I have begun this conversation in all simplicity and not from desire of argumentation.

42. This doubt has filled my mind. O illustrious one, slove it to me! You have said that they who adopt the path of the good, (*viz.*, Yoga), by which Brahma is attained, realise its fruits by the direct evidence of their senses. What, indeed, is that which can be realised by the direct evidence of the senses and which is followed by yourselves?

43. Avoiding all sciences that have disputation only for their highest object, I have so studied the Agama as to have duly understood their true import. By Agama I understand the injunctions of the Vedas. I also include in that word those sciences based on logic which have for their object the explanation of the real meaning of the Vedas.

44. Without avoiding the duties sanctioned for the particular mode of life which one may follow, one should follow the practices laid down in Agama. Such observance of the practices laid down in Agama gives one success. On account of the certainty of the conclusions of Agama, the success which the latter brings on may be said to be almost realisable by direct evidence.

45. As a boat, that is tied to another bound for a different port, cannot take its passengers to the port they wish to reach, so ourselves, dragged by our acts due to past desires, can never cross the eternal river of birth and death. Describe to me this subject, O illustrious one! Teach me as a preceptor teaches a disciple.

46. No one is seen among men who has perfectly renounced all earthly objects, nor one who is perfectly contented with oneself, nor one who has gone over grief, nor one who is perfectly free from disease, nor one who is absolutely free from the desire to act, nor one who has an absolute distaste for companionship, nor one who has entirely abstained from acts of every sort.

47. Even men like yourself are seen to yield to joy and indulge in grief as persons like ourselves. Like other creatures the senses of persons like yourselves have their functions or objects.

48. Tell me, in what then, if we are to determine the question of happiness, consists pure happiness for all the four castes and all the four modes of life who and which have the same basis.

Kapila said:—

49. Whatever may be the Shastras according to which one performs the acts, the ordinances laid down in it for regulating those acts never become fruitless. Whatever again the school of opinion according to which one may act, one is sure to attain to the highest end by only following the duties of self-control or Yoga.

50. Knowledge helps that man in crossing (over the river of life and death), who follows knowledge. That conduct, however, which men follow after deviating from the path of knowledge, pains them.

51. It is clear that ye are endued with knowledge and dissociated from every earthly object that may produce pain. But have any of you at any time, succeeded in gaining that knowledge by which everything is capable of being seen as at one with one Universal Self.

52. Without a correct understanding of the scriptures, some there are, fond only of argumentation who, on account of being overwhelmed by desire and hatred, become the slaves of pride and arrogance.

53. Without having correctly understood the meaning of scriptural sayings, these robbers of the scriptures, these depredators of Brahma, actuated by arrogance and mistake, refuse to pursue tranquillity and practise self-control.

54. These men see fruitlessness on every side, and if they succeed in acquiring the power of knowledge they never give it to others for rescuing them. Made up entirely of the quality of ignorance, they have ignorance only for their refuge.

55. One becomes subject to all the characteristics of that nature which one imbibes. Accordingly, of him who has ignorance for his refuge, the passions of envy, lust, anger, pride, falsehood, and vanity, continually grow, for one's qualities have one's nature for their root.

56. Thinking in this way and seeing these faults, Yatis, who seek the highest end, follow Yoga, leaving both good and ill.

Syumarashmi said:—

57. O Brahmana, all that I have said is strictly according to the scriptures. It is, however, very true that without a correct understanding of the meaning of the scriptures, one does not feel inclined to obey what the scriptures really say.

58. Whatever conduct is consistent with equity, is conformable with the scriptures. Even that is what the Shruti says, Likewise, whatever conduct is inconsistent with equity is incompatible with the scriptures. This also is held by the Shruti.

59. It is certain that no one can do a scriptural act by violating the scriptures.

That which is against the Vedas is unscriptural. The Shruti says this.

60. Many men, who believe only what directly appeals to their senses, see only this world. They do not see what the scriptures declare to be faults. They have, accordingly, like ourselves, to yield to grief. Those objects of the senses which concern men like you are the same with which other living creatures are concerned.

61—62. All the four castes of men and all the four modes of life, however different their duties, seek the same single end. You are gifted with unquestioned talents and abilities. For determining that particular conduct which is well calculated to fulfill the desired end, you have by describing to me the Infinite (Brahma), filled my soul with tranquillity. As regards ourselves, on account of our inability to understand the Soul we are deprived of a correct understanding of the reality. Our wisdom is concerned with low things, and we are covered with thick darkness.

63—64. Only he who is given to Yoga, who has satisfied all his duties, who is capable of roving everywhere depending only on his own body, who has brought his soul under perfect restraint, who has gone above the requirements of the science of morality and who disregards the whole world, can transgress the declarations of the Vedas regarding acts, and say that there is Liberation.

65—66. For one, however, who lives in the midst of relatives, this course of conduct is highly difficult to follow. Gift, study of the Vedas, sacrifices begetting children, simplicity of conduct, when by doing even these no one attains to Liberation, fie on him who seeks to attain to it. and on Liberation itself that is sought! It appears that the labour spent upon acquiring it is all fruitless.

67. One is charged with atheism if he disregards the Vedas by not doing the acts they declare. O illustrious one, I wish to hear forthwith about that which comes in the Vedas after the injunctions about acts.

68. Do tell me the truth, O Brahmana! I sit at your feet as a disciple. Teach me kindly! I wish to know as much about Liberation as is known to you, O learned one!

CHAPTER CCLXX.

(MOKSHADHARMA PARVA).—*Continued.*

Kapila said:—

1. The Vedas are considered as an authority by all. People never disobey them. Brahma is of two kinds, *viz.*, Brahma as represented by sound, and Brahma as Supreme.

2. One conversant with Brahma of sound succeeds in attaining to Supreme Brahma. Beginning with the rites of Garbhadhana, that body which the father creates with the help of Vedic Mantras is purified (after birth) by Vedic Mantras.

3. When the body has been purified with purificatrry rites, the owner thereof is called a Brahmana and becomes a vessel fit for receiving knowledge of Brahma. Know that the meed of acts is purity of heart which only brings on Liberation. I shall now speak to you of that.

4. Whether purity of heart has been acquired or not, is what can be known to the person himself who has acquired it. It can never be known with the help of either the Vedas or inference. They who have no expectations, who discard every sort of riches by not keeping anything for future use, who are not covetous, and who are free from every sort of affection and aversion, celebrate sacrifices believing only that their performance is a duty. To make gifts to deserving persons is the end of all riches.

6—8. Never addicted at any time to sinful deeds, observant of rites sanctioned by the Vedas, capable of fructifying all their wishes, gifted with certain conclusions through pure knowledge, never giving way to anger,—never indulging in envy, free from pride and malice, firm in Yoga, of unsullied birth, unsullied conduct, and unsullied learning, given to the behoof of all creatures, there were in days of yore many men living like householders and thoroughly devoted to the their own duties, there were many kings also of the same accomplishment, devoted to Yoga, and many Brahmanas also of the same character.

9. They treated all creatures equally and were gifted with perfect sincerity. They had contentment, certainty of knowledge. The rewards of their righteousness were apparent, and they were pure in conduct and heart. They were endued with faith in Brahma of both forms.

10. At first making their hearts pure, they duly observed all vows. They observed the duties of righteousness on even

occasions of distress and great difficulty, without deviating in any particular.

11. Uniting together they used to celebrate meritorious acts. In this they found great happiness. And inasmuch as they never transgressed, they had never to perform any expiatory rite.

12. Depending upon the true course of virtue, they became gifted with irresistible energy. They never followed their own understandings while acquiring merit but followed the injunctions of the scriptures alone for that end. Accordingly they were never guilty of guile in performing acts of righteousnees.

13. On account of their observing unitedly the perfect ordinances of the scriptures without following the rites laid down in the alternative, they were never compelled to perform any expiation.

14. There is no expiation for men who follow the ordinances laid down in the scriptures. The Shruti says that expiation exists for only men who are weak and unable to follow the absolute provisions of the sacred law.

15. Many Brahmanas of this kind in days of yore, devoted to the celebration of sacrifices, of profound knowledge of the Vedas, endued with purity, good conduct and fame.

16—22. They always adored Brahma in the sacrifices, and were free from desire. Endued with learning they got over all the bonds of life. The sacrifices of these men, their Vedic knowledge, their acts performed according to the ordinances, their study of the scriptures at the proper hours, and the wishes they formed, freed as they were from lust and anger, observant as they were of pious conduct and acts despite all difficulties, famous as they were for performing the duties of their own castes and mode of life, purified as their souls were on account of their very nature, characterised as they were by thorough sincerity, devoted as they were to tranquillity, and attentive as they were to their own practices, were at one with Infinite Brahma. This is the eternal Shruti we have heard. The penances of men who were so noble, of men whose conduct and acts were so difficult of observance and accomplishment, of men whose wishes were crowned with success on account of the strict satisfaction of their duties, became potent instruments for the destruction of all worldly desires. The Brahmanas hold that that Good Conduct, which is wonderful, whose origin may be traced to very old times, which is eternal, and whose marks are unchangeable, which differs from the practices which even the good follow in times of distress and represents their acts in other situations, which is at one with carefulness, over which lust, anger, and other evil passions have no control, and on account of which there was no transgression in all mankind, subsequently became divided into four sub-divisions, agreeing with the four modes of life, by persons unable to follow its duties in minute detail and entirety.

23. By properly following that course of Good Conduct after adoption of the Sanyasa mode of life, the good attain to the highest end. They also who become forest recluses, reach the same high end.

24. They also who observe the domestic mode of life, attain to the highest end; and lastly, those who lead the Brahmacharyya mode, attain to the same end. Those Brahmanas are seen to shine in the sky as luminaries shedding beneficent rays of light all around.

25. Those countless Brahmanas have become stars and constellations set in their fixed roads. By virtue of contentment they have all acquired Infinity as the Vedas say.

26. If such men have to return to the world through the wombs of living creatures, they are never sullied by sins which have the unexhausted remnant of pristine deeds for their originating cause.

27. Indeed, one who has lived like a Brahmacharin and served dutifully his preceptor, who has arrived at fixed conclusions, and who has devoted himself to Yoga thus, is truly a Brahmana. Who else is worthy of being called a Brahmana?

28—30. When acts alone settle who is a Brahmana and who is not; acts must be held to point out the happiness or misery of a person. About those who have by conquering all evil passions acquired purity of heart, we have heard the eternal Shruti that, on account of the Infinity which they acquire and of the knowledge of Brahma (they acquire through the declarations of Shrutis), they see everything as Brahma. The duties followed by those pure-hearted men, who are shorn of desire, and who have Liberation only for their object, for acquisition of the knowledge of Brahma, are equally sanctioned for all the four castes and all the four modes of life. That knowledge is always gained by Brahmanas of pure hearts and controlled soul.

31. One whose soul is for Renunciation based upon contentment, is considered as the refuge of true knowledge. Renunciation, wherein exists the knowledge leading to Liberation, and which is highly necessary for a Brahmana, is eternal.

32. Renunciation is sometimes found mixed with the duties of other modes. But whether existing in that state or by itself, one practises it according to his power. Renunciation is the root of great benefit to every sort of person. Only he who is weak, fails to pursue it. That pure-hearted man who seeks to attain to Brahma becomes saved from the world.

Syumarashmi said:—

33—34. Of them who are given up to enjoyment, they who make gifts, they who celebrate sacrifices, they who are given to the study of the Vedas, and they who follow the life of Renunciation after having acquired and enjoyed riches and all its pleasures, when they depart from this world, who is it who gets the foremost place in heaven? I ask you this, O Brahmana! Do you tell me truly.—

Kapila said:—

35. Those who live like householders are surely auspicious and gain every sort of excellence. They are unable, however, to enjoy the happiness of Renunciation. Even you may see this.

Syumarashmi said:—

36. You depend upon knowledge as the means. Those who live like householders, have placed their faith in acts. It has, however, been said that the end of all modes of life is Liberation.

37. No difference, therefore, is seen between them about either their superiority or inferiority of power. O illustrious one, do you, then, clear out the mystery and enlighten me.

Kapila said:—

38—39. Acts only purify the body. Knowledge, however, is the highest end. When all defects of the heart are cured, and when the happiness of Brahma becomes established in knowledge, benevolence, forgiveness, tranquillity, mercy, truthfulness, and open-mindedness, abstention from injury, absence of pride, modesty, renunciation, and abstention from work are acquired.

40. These form the path of Brahma. By those one acquires the Highest. A wise man when he acquires these qualities, understands that the cure of all defects of the heart is the result of acts.

41. That, indeed, is considered as the highest end which is acquired by Brahmanas gifted with wisdom, withdrawn from all acts, possessed of purity and the surety of knowledge.

42. One who acquires a knowledge of the Vedas, of that which is taught by the Vedas, and the details of acts, is said to be conversant with the Vedas. Any other man is only a bag of wind.

43. One who is master of the Vedas, knows everything, for everything is established on the Vedas. The present, past, and future all exist in the Vedas.

44. This is the one conclusion of all the scriptures *viz.*, that this universe exists and does not exist. To the man of knowledge this is both existent and non-existent. To him this all is both the end and the middle.

45—46. This truth depends upon all the Vedas, *viz.*, that when complete Renunciation takes place one acquires what is sufficient. Then, again, the highest contentment follows and depends upon Liberation, which is absolute, which exists as the soul of all mortal and immortal things, which is well-known as such universal soul, which is the highest object of knowledge as being at one with all mobile and immobile objects, which is full, which is perfect happiness which is without duality, which is the foremost of all things, which is Brahma, which is Unmanifest and the cause also of the Unmanifest, and which is without any sort of decay.

47. Power to control the senses, forgiveness and abstention from work owing to the absence of desire,—these three are the cause of perfect happiness. With the help of these three qualities, men having understanding for their eyes, succeed in reaching that Brahma which is increate, which is the supreme cause of the universe, which is unchangeable, and which is beyond destruction. I bow to that Brahma, which is at one with him that knows it."

CHAPTER CCLXXI.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhisthira said:—

1. "The Vedas, O Bharata, describe Religion, Profit, and Pleasure. Tell me, however, O grand-father, the attainment of which is considered as superior."

Bhishma said:—

2. About it I shall recite to you the ancient discourse of the benefit which Kundadhara in days of yore had conferred upon one who was devoted to him.

3. Once on a time a Brahmana shorn of riches tried to win virtue, actuated by the desire of fruit. He continually thought of riches for employing it in the celebration of sacrifices. For gaining his end he engaged in the practice of the austerest penances.

4. Determined to achieve his object, he began to adore the gods with great devotion. But he failed to acquire riches by such adoration of the gods.

5. He thereupon began to think aside,—What is that god, hitherto not worshipped by men, who may be forthwith favorably disposed towards me?

6. While thinking thus with a cool mind, he saw stationed before him that retainer of the gods, *viz.*, the Cloud called Kundadhara.

7. As soon as he saw that mighty-armed being, the Brahmana's feelings of devotion were excited, and he said to himself,—This one will surely give me prosperity! Indeed, his form indicates it.

8. He lives near the gods. He has not as yet been worshipped by other men. He will surely give me profuse riches without any delay!

9. The Brahmana then, having determined thus, adored that Cloud with incense, perfumes and garlands of flowers of the most superior kind, and with various sorts of offerings.

10. Thus adored, the Cloud became very soon pleased with his worshipper, and uttered these words of benefit to that Brahmana:—

11. The wise have laid down expiation for one guilty of Brahmanicide, or of drinking alcohol, or of stealing, or of neglecting all meritorious vows. There is no expiation, however, for one who is ungrateful.

12. Expectation has a child named Sin. Anger, again, is considered to be a child of Envy. Cupidity is the child of Deceit. Ingratitude, however, is barren.

13. After this, that Brahmana, stretched on a bed of Kusha grass, and penetrated with the energy of Kundadhara, saw all living beings in a dream.

14. Indeed, on account of his absence of passion, penances, and devotion, that Brahmana of purified soul and standing aloof from all enjoyments saw in the night that effect of his devotion to Kundadhara.

15. Indeed, O Yudhishthira, he saw the great and highly effulgent Manibhadra stationed in the midst of the gods, engaged in giving his orders.

16. There the gods seemed to be engaged in granting kingdoms and riches to men, induced by their good deeds, and in taking them away when men deviated from goodness.

17. Then, O foremost of Bharata's race, the highly effulgent Kundadhara, bending himself low, laid himself down on the ground before the gods in the presence of all the Yakshas.

18. At the command of the gods the Manibhadra said to the prostrate Kundadhara,—What does Kundadhara want?

19. Thereupon Kundadhara replied,—If, indeed, the gods are gratified with me, there, that Brahmana respects me greatly. I pray for some favor being shown to him, something, that may bring him happiness.

20. Hearing this, Manibhadra, ordered by the gods, once more said to the highly intelligent Kundadhara.

21—22. Rise, Rise up, O Kundadhara! Your prayer has borne success! Be you happy! If this Brahmana seeks riches, let as much wealth be given to him, as he wishes. At the command of the gods I shall give him immeasurable riches.

23. Then, thinking upon the fleeting and unreal character of the humanity, Kundadhara set his heart, O Yudhisthira, upon inclining the Brahmana to penances.

24. Indeed, Kundadhara said,—I do not, O giver of riches, beg for wealth on behalf of this Brahmana. I desire the bestowed of another favor upon him.

25. I do not pray for this devotee of mine mountains of pearls and gems, or even the whole Earth with all her riches. I wish, however, that he should be virtuous.

26. Let his heart find pleasure in virtue! Let him have virtue for his support. Let virtue be the foremost of all his objects. This is the favor which I am inclined to give my support.

Manibhadra said:—

27. The fruits of virtue are always kingdom and happiness of various sorts. Let this one enjoy those fruits, always freed from all sorts of physical sufferings.

Bhishma said:—

28. Thus addressed, the highly illustrious Kundadhara, repeatedly prayed for virtue alone for that Brahmana. The gods were highly pleased at it.

Then Manibhadra said:—

29. The gods are all pleased with you as also with this Brahmana. This one shall become a virtuous man. He shall devote his mind to virtue.

30. The Cloud, Kundadhara, became pleased, O Yudhisthira, at thus having been successful in gaining his wish. The boon that he had got was one that could not be acquired by anybody else.

31. The Brahmana then saw scattered around him many fine fabrics of cloth. Without caring for them at all, the Brahmana came to disrelish the world.

The Brahmana said:—

32. When this one does not attach any value to good deeds, who else will? I had better go to the forest for leading a life of righteousness.

Bhishma said:—

33. 'Cherishing a distaste for the world, and through the grace also of the gods, that foremost of Brahmanas entered the forest and began to practise the austerest of penances.

34. Living upon such fruits and roots as remained after serving the gods and guests, the mind of that twice-born one, O king, was firmly set upon virtue.

35. By and bye the Brahmana, leaving off fruits and roots, began to use leaves of trees as his food. Then leaving off leaves, he took to water only as his subsistence.

36. Thereafter he passed many years by living upon air only. All this time, however, his strength did not decrease. This seemed highly wonderful.

37. Devoted to virtue and engaged in the practice of the severest austerities, after a long time he gained spiritual vision.

38. He then thought, saying to himself, —If, being pleased with anybody I give him riches, my speech would never be untrue.

39. With a face lighted up by smiles, he once more began to practise severer austerities.

40. And once more, having gained (higher) success, he thought that he could by his-will force, then create the very highest objects. If, pleased with any person whatsoever I give him even sovereignty, he will immediately become a king, for my words will never be falsified.

41. While he was thinking thus, Kundadhara, actuated by his friendship for the Brahmana and no less by the ascetic success which the Brahmana had gained, appeared before him, O Bharata.

42. Meeting with him the Brahmana offered him adorations according to the observances ordained. The Brahmana, however, felt some surprise, O king.

43. Then Kundadhara addressed the Brahmana, saying, you have now got an excellent and spiritual eye! See with this vision of yours the end which is attained by kings, and see all the worlds besides.

44. The Brahmana then, with his spiritual vision, saw from a distance thousands of kings sunk in hell.

Kundadhara said:—

45. After having adored me with devotion you had got sorrow for your share, what then would have been the good done to you by me, and what the value of my favour.

46. Look, look, for what end do men seek the gratification of carnal enjoyments! The door of heaven is closed to men.

Bhishma said:—

47. The Brahmana then saw many men living in this world, embracing lust, anger, avarice, fear, pride, sheep, procrastination, and activity.

Kundadhara said:—

48. All human beings are enchained with these. The gods are afraid of men. These vices, at the order of the gods, mar and disconcert on all sides.

49. No man can become virtuous unless allowed by the gods. You have become competent to give away kingdoms and riches through your penances!

Bhishma said:—

50. Thus addressed, the pious Brahmana, bending his head to that Cloud, laid himself low on the ground, and said,—You have, indeed, done me a great favour!

51. Unconscious of the great love shown by you towards me, I through the influence of desire and avarice, could not show good will towards you.

Then Kundadhara said:—

52. That foremost of twice-born ones, —I have forgiven you!—and having embraced him with his arms disappeared there and then.

53. The Brahmana then travelled through all the worlds, having acquired ascetic success through the favour of Kundadhara.

54. Through the power gained from virtue and penances, one acquires power to pass through the skies and to fructify all his wishes and purposes, and finally attain to the highest end.

55. The gods, Brahmanas, Yakshas, and all good men and Charanas always adore

the virtuous but never the rich given up to the indulgence of their desires.

56. The gods are truly pleased with you since your mind is devoted to virtue. In riches there may be a very little happiness but in virtue the extent of happiness is very great."

CHAPTER CCLXXII.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhishthira said:—

1. "Of all sorts of sacrifices, all of which, of course, are said to have but one object, tell me, O grandfather, what that sacrifice is which has been ordained for only the sake of virtue and not for the acquisition of either heaven or riches."

Bhishma said:—

2. "Regarding it I shall relate to you the history, formerly recited by Narada, of a Brahmana who for celebrating sacrifices, lived like a beggar.

Narada said:—

3. In one of the foremost of kingdoms that was known for virtue, there lived a Brahmana. Devoted to penances and living like a wretched beggar, that Brahmana was earnestly engaged in worshipping Vishnu in sacrifices.

4. He had Shyamaka for his food, as also Suryaparni and Suvarchala and other kinds of potherbs that were bitter and distasteful. For his penances, all these tasted sweet.

5. Not injuring any creature, and leading the life of a forest recluse, he acquired ascetic success. With roots and fruits, O scorcher of foes, he used to worship Vishnu in sacrifices that were intended to bestow heaven upon him.

6—7. The Brahmana, whose name was Satya, had a wife namely Pushkaradharini. She was pure-minded, and had emaciated herself by practising many austere vows. She did not, however, approve of the conduct of her husband. Summoned, however, to sit by him as his wife (in a sacrifice), she feared to incur his curse and, therefore, comported herself with his conduct. The garments that covered her body consisted of the plumes of peacocks.

8—10. Although reluctant she still celebrated that sacrifice at the command of her husband who had become its Hotri. In that forest, near to the Brahmana's hermitage, lived a neighbour of his, *viz.*, the virtuous Parnada of Shukra's race, having assumed the form of a deer. He addressed that Brahmana, whose name was Satya, in open words and said to him:—You would be acting very improperly, if this sacrifice of yours were accomplished being defective in Mantras and other particulars of ritual! I, therefore, ask you to kill and cut me into pieces for making libations therewith on your sacrificial fire! Do this and becoming blameless go to heaven!

11. Then the presiding goddess of the solar disc, *viz.*, Savittri, came to that sacrifice in her incarnate form and insisted upon that Brahmana in doing what he was desired by that deer to do. The Brahmana said to that goddess, however, who thus insisted,—I shall not kill this deer who lives with me in this same neighbourhood!

12. Thus addressed by the Brahmana, the goddess Savittri desisted and entered the sacrificial fire from desire of seeing the nether world, and wishing to avoid the sight of other short-comings in that sacrifice.

13. The deer then, with joined hands, again begged of Satya for that. Satya, however, embraced him in friendship and sent him away,—Go!

14. At this, the deer seemed to leave that place. But after he had gone eight steps he came back and said,—Verily, do you kill me! Truly do I say, killed by you I am sure to attain to a pious end!

15. I give you (spiritual) vision. Behold the celestial Apsaras and the handsome cars of the great Gandharvas!

16. Seeing (that spectacle) for a long time, with longing eyes, and seeing the deer and thinking that living in heaven can be acquired by only slaughter, he approved (of it).

17. It was Dharma himself who had become a deer that lived in that forest for many years. Dharma provided for his salvation and advised him, saying,—This (destruction of living creatures) is not according to the ordinances about Sacrifice.

18. The penances, which had been of very great measure, of that Brahmana whose mind had cherished the desire of killing the deer, diminished greatly on account of that thought itself. The injuring of living creatures, therefore, is no part fo sacrifice.

19. Then the illustrious Dharma, himself assisted that Brahmana, by acting as

the priest, to perform a sacrifice. The Brahmana, after this, on account of his penances, attained to the same state of mind with his wife.

20. Abstention from injury is the religion which is perfect about its rewards. The religion of cruelty is only so far beneficial that it leads to heaven. I have described to you the religion of Truth which, indeed, is the religion of those who utter Brahma."

CHAPTER CCLXXIII.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhisthira said:—

1. "By what means does a man become sinful, by what does he acquire virtue, by what does he acquire renunciation, and by what does he acquire Liberation."

Bhishma said:—

2. "You know all duties. This question which you have put to me is only for confirmation of your conclusions. Listen now fully to Liberation, and Renunciation, and Sin, and Virtue.

3. Perceiving any one of the five objects, desire runs after it at first. Indeed, obtaining them within the pale of the senses, O foremost of Bharata's family, desire or hatred originates.

4. One then, for the sake of that object, tries and begins acts that require much labour. One tries his best for enjoying again and again those forms and scents that appear very sweet.

5. Gradually, attachment, hatred, greed and errors of judgment originate.

6. The mind of one possessed by greed and mistake and affected by attachment and hatred is never bent to virtue. One then begins with hypocrisy to do deeds which are good.

7—8. Indeed, with hypocrisy one then tries to acquire virtue, and with hypocrisy one likes to acquire riches. When one succeeds, O son of Kuru's family, in acquiring riches with hypocrisy, one gives his heart to such acquisition wholly. It is then that a person begins to do sinful acts, despite the admonitions of well-wishers and the wise, to all whom he makes reasonable answers conformable to the scriptural injunctions.

9. Begotten of attachment and mistake, his sins, of three sorts, rapidly multiply for he thinks sinfully, speaks sinfully, and acts sinfully.

10. When he clearly begins to commit sin, the good notice his wickedness. Those, however, who are sinfully disposed contract friendship with him.

11. He cannot acquire happiness even here. Whence then would he succeed in acquiring happiness hereafter? It is thus that one becomes sinful. Listen now to me as I describe to you one who is righteous.

12. Such a man, seeking, as he does, the well-being of others, succeeds in acquiring good for himself. By doing duties which are fraught with other people's well-being, he attains at last to a highly agreeable end.

13—14. He who, helped by his wisdom, succeeds beforehand seeing the faults referred to above, who is skilled in determining what is happiness and what is sorrow and how each is engendered, and who waits respectfully upon the good, makes progress in acquiring virtue, both on accouut of his habit and such companionship of the good. The mind of such a person finds pleasure in virtue, and he lives on, making virtue his stay.

15. If he wishes to acquire riches, he wishes only such wealth as may be gained in righteous ways.

16. In fact, he waters the roots of only those objects in which he sees merit. Thus does one become righteous and make friends with the good.

17—18. On account of his acquisition of friends, of riches, and of children, he sports happily both here and hereafter. The mastery that a living being acquires over sound, touch, taste, form, and scent, O Bharata, represents the fruit of virtue. Remember this. Having acquired the fruit of virtue, O Yudhishthira, such a man does not yield to joy.

19—20. Without being satisfied with such fruits of virtue he follows Renunciation, led on by the eye of knowledge, When, having gained the eye of knowledge he ceases to find pleasure in the gratification of desire, in taste and in scent, when he does not allow his mind to run towards sound, touch and form, it is then that he succeeds in freeing himself from desire. He does not, however, even then renounce virtue or righteous acts.

21. Seeing then all the worlds as being subject to destruction, he tries to renounce virtue and tries to attain to Liberation by the (well-known) means.

22. Gradually renouncing all sinful deeds he follows Renunciation, and becoming righteous-souled succeeds at last in acquiring Liberation.

23. I have now told you, O Son, of that about which you had asked me, *viz.*, the topics of Sin, Righteousness, Renunciation, and Liberation, O Bharata.

24. You should, therefore, O Yudhishthira, follow virtue under all circumstances. Eternal is the success, O son of Kunti, of you who follow righteousness."

CHAPTER CCLXXIV.

(MOKSHADHARMA PARVA.)—*Continued.*

Yudhishthira said:—

1. "You have said, O grand-father, that Liberation is to be acquired by means and not otherwise. I wish to hear duly what those means are."

Bhishma said:—

2. "O you of great wisdom, this enquiry which you have made me and which is connected with a subtle topic, is really worthy of you, since you, O sinless one, always try to accomplish all your objects by the application of means.

3. That state of mind which one feels when he makes an earthen jar for his use, disappears after the jar has been completed. Likewise, that cause which makes persons who regard virtue as the root of advancement and prosperity ceases to act with them who seek to acquire Liberation.

4. That path which leads to the Eastern Ocean is not the path by which one can go to the Western Ocean. There is only one path which leads to Liberation. Listen to me as I describe it to you in detail.

5. One should, by practising forgiveness, root out anger and by renouncing all purposes, root out desire. By practising the quality of goodness one should conquer sleep.

6—7. By carefulness one should keep off fear, and by contemplation of the Soul one should conquer vital airs. One should remove by patience desire, hatred, and lust; and error, ignorance, and doubt, by study of truth. By pursuit of knowledge one should avoid inquiry after uninteresting things.

8. By frugal and easily digestible food one should dispell all disorders and diseases. By contentment one should remove greed and stupefaction of judgment, and all earthly concerns should be avoided by a knowledge of the truth.

9. By practising benevolence one should conquer sin, and by regard for all creatures one should gain virtue. One should avoid expectation by thinking that it is connected with the future; and one should renounce riches by abandoning desire itself.

10. The intelligent man should cast off affection by thinking that everything is fickle. He should control hunger by practising Yoga. By practising benevolence one should keep off all ideas of ego, and remove all sorts of craving by adopting contentment.

11. By exertion one should subdue procrastination, by certainty all kinds of doubt, by taciturnity loquaciousness, and by courage every sort of fear.

12. Speech and mind are to be controlled by the Understanding, and the Understanding, in its turn, by the eye of knowledge. Knowledge, again, is to be controlled by the knowledge of the Soul, and finally the Soul is to be controlled by the Soul.

13. This last is acquired by those who are of pure acts and endued with tranquillity of soul, the means being the subjugation of those five obstactles of Yoga of which the learned speak.

14—15. By renouncing desire, anger covetousness, fear and sleep, one should controlling speech, practise the observances favorable to Yoga, *viz.*, contemplation, study, gift, truth, modesty, candour, forgiveness, purity of heart, purity of food, and the subjugation of the senses.

16. By these one's energy is increased sins are removed, wishes crowned with success, and knowledge gained.

17. When one becomes purged of sins and possessed of energy and abstemious in diet and the master of his senses, one then, having conquered both desire and anger, seeks to attain to Brahma.

18—19. The avoidance of ignorance, the absence of attachment, freedom from desire and anger, the power that is acquired by Yoga, the absence of pride and haughtiness, freedom from anxiety, absence of attachment to anything like home and family,—these form the path of Liberation. That path is delightful, stainless, and pure. Likewise, the control of speech, of body, and of mind, when practised from the

absence of desire, forms also the path of Liberation."

CHAPTER CCLXXV.

(MOKSHADHARMA PARVA).—*Continued.*

Bhishma said:—

1. "Regarding it is cited the old discourse that took place between Narada, and Asita-Devala.

2. Once on a time Narada, seeing that foremost of intelligent men, *viz.*, Devala of venerable years, seated at his ease, asked him about the origin and the destruction of all creatures.

Narada said:—

3. Whence, O Brahmana, has this universe, consisting of mobile and immobile objects, been created? When, again, the all-embracing destruction sets in, into whom does it merge! Let your learned self describe this to me.

Asita said:—

4. Those from which the Supreme Self, when the time comes, actuated by the desire of existence in various forms, creates all creatures, are said by persons conversant with objects to be the five essential principle.

5. Time, moved by the Understanding, creates other objects from them. He who says that there is anything else save these, says the untruth.

6. Know, O Narada, that these five are eternal, indestructible, and without beginning and without end. With Kala as their sixth, these five essential ingredients are naturally possessed of great power.

7. Water, Ether, Earth, Air, and Fire,—these are those five principal elements. Forsooth, there is nothing higher or superior to these.

8. The existence of nothing else can be inferred by any one agreeably to the conclusions of the Shrutis or arguments drawn from reason. If any one does hold the existence of anything else, then his assertion would, in sooth, be useless. Know that these six form all others. That of which are all these is called non-existent.

9. These five, and Kala (or Jiva), the effects of past acts, and Ignorance,—these eight eternal essences are the causes of the birth and destruction of all creatures.

10. When creatures are destroyed it is into these that they merge; and when they are born, it is again from them that they do so. Indeed, after destruction, a creature resolves itself into those five elements.

11. His body is made of earth; his ear is made of ether; his eye has light for its cause, his life is of air, and his blood is of water.

12. The two eyes, the nose, the two ears, the skin, and the tongue, are the senses. These, the learned hold, exist for perception of their various objects.

13. Seeing, hearing, smelling, touching and tasting are the actions of the senses. The five senses, are connected with five objects in five ways. Know, by the inference of reason, their similitude of attributes.

14. Form, scent, taste, touch, and sound, are the five properties that are perceived by the five senses in five different ways.

15. These five properties, *viz.*, form, scent, taste, touch, and sound, are not really perceived by the *senses*, but it is the Soul that apprehends them *through* the senses.

16. That which is called Faculty is superior to all the senses. Superior to Faculty is Mind. Superior to Mind is Understanding, and superior to Understanding is Soul.

17. At first a living creature perceives various objects through the senses. With Mind he reflects over them, and then with the help of Understanding, he arrives at certainty of knowledge. Endued with Understanding, one arrives at certainty of conclusions regarding objects perceived through the senses.

18. The five senses, Faculty, Mind, and Understanding,—these are regarded as organs of knowledge by those conversant with the spiritual science.

19. The hands, the feet, the anus, the membrum virile, the mouth, form the five organs of actions.

20. The mouth is spoken of as an organ of action because it contains the instrument of speech, and that of eating. The feet are organs of locomotion and the hands for doing various sorts of work.

21. The anus and the membrum virile are two organs which exist for evacuation. The first is for evacuation of stools, the second for that of urine as also of the semen when one feels the influence of desire.

22. Besides these, there is a sixth organ of action. It is called muscle. These then are the names of the six organs of action according to the books written on the subject. I have now described to you the names of all the organs of knowledge and of action, and all the attributes of the five elements.

23. When on account of the organs being fatigued, they cease to discharge their respective functions, the owner of those organs, their action being suspended is said to sleep.

24. If when the action of these organs is stopped, the action of the mind, does not cease, but on the othe hand the mind continues to act, that state of Consciousness is called Dream.

25. During wakefulness there are three states of the mind *viz.*, that connected with Goodness, that with Darkness, and that with Ignorance. In dream also the mind is connected with the same three states. Those very states, when they appear is dreams, connected with pleasurable actions, are spoken highly of.

26—27. Happiness, success, knowledge, and absence of attachment are the marks of the quality of Goodness. Whatever states are experienced by living creatures, as shown in acts, during their hours of wakefulness, reappear in memory during their hours of sleep when they dream. The passage of our ideas as they exist during wakefulness into those of dreams, and that of ideas as they exist in dreams into those of wakefulness, become directly perceptible in that state of consciousness which is called dreamless sleep. That is eternal, and that is desirable.

28. There are five organs of knowledge, and five of action; with muscular power, mind, understanding, and faculty, and with also the three qualities of goodness, darkness and ignorance, the number, it has been said, comes up to seventeen. The eighteenth in the calculation is he who owns the body. Indeed, he who lives in this body is eternal.

29. All those seventeen (with Avidya or nescience as eighteenth) living in the body, exist attached to him who owns the body. When the owner disappears from the body, those eighteen cease to live together in the body.

30. Or, this body made up of the five principal elements only a combination. The eighteen attributes, with him that owns the body, and counting stomachic heat numbering twentieth, form that which is known as the Combination of the Five.

31. There is a Being called Mahat (principle of greatness) which, with the help of the wind (called Prana), keeps up this combination containing the twenty things that have been named, and in the matter of the destruction of that body the wind is only the instrument in the hands of that same Mahat.

32. Whatever creature is born is resolved once more into the five principal elements upon the exhaustion of his merits and demerits; and moved again by the merits and demerits acquired in that life enters into another body resulting from his deeds.

33. His habitation always resulting from nescience, desire, and acts, he migrates from body to body, leaving off one after another repeatedly, urged on by Time, like a person leaving house after in succession.

34. The wise, gifted with certainty of knowledge, do not yield to grief upon seeing this. Only the foolish, erroneously supposing relationships indulge in grief on seeing such changes of habitation.

35. This individual soul is no one's relation; there is none again that may be said to belong to him. He is always alone, and he is himself the creator of his own body and his own happiness and misery.

36. This individual is never born, nor does he ever die. Freed from the fetters of body, he succeeds sometimes in acquiring the highest end.

37. Deprived of body, because freed through the dissipation of acts from bodies that are the outcome of merits and demerits, individual at last attains to Brahma.

38. For the dissipation of both merits and demerits, Knowledge has been described as the cause in the Sankhya school. Upon the dissipation of merit and demerit, when individual soul attains to the status of Brahma, the learned behold the attainment of individual soul to the highest end."

CHAPTER CCLXXVI.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhisthira said:—

1. "Cruel and sinful as we are, alas, we have killed brothers and fathers and grandsons and relatives and friends and sons.

2. How, O grandfather, shall we remove this thirst for riches. Alas, through that thirst we have committed many sinful deeds."

Bhishma said :—

3. "Regarding it is cited the old narrative of what was said by the king of the Videhas to the enquiring Mandavya.

The king of the Videhas said :—

4. I have nothing, yet I live in great happiness. If the whole of Mithila be reduced to ashes nothing of mine will be burnt down.

5. Tangible possessions. of what value they may be, are a source of sorrow to men of knowledge; while properties of even little value attract the foolish.

6. Whatever happiness is in this world, owing to the gratification of desire, and whatever celestial happiness exists of high value, do not form even a sixteenth part of the felicity that accrues from the disappearance of desire.

7. As the horns of a cow grow with the groweth of the cow itself, similarly the thirst for riches multiplies with increasing acquisitions of wealth.

8. The object for which one feels an attachment, becomes a source of pain to him when it is lost.

9. One should not entertain desire. Attachment to desire brings on sorrow. When riches have been acquired, one should devote it to virtuous purposes. One should even then relinquish desire.

10. The man of knowledge always considers other creatures like unto himself. Having purified his soul and gained sucess, he casts off everything here.

11. By shaking off both truth and falsehood, grief and joy, the agreeable and disagreeable, fearlessness and fear, one acquires tranquillity, and becomes free from anxiety.

12. That thirst which cannot be shaken off by men of foolish understanding, which does not decrease with the decline of the body, and which is considered as a dreadful disease, one who succeeds in shaking off is sure to find happiness.

12. The virtuous man by seeing his own conduct has become bright as the moon and free from every sort of evil, succeeds in happily acquiring great fame both here and hereafter.

14. Hearing these words of the king, the Brahmana became filled with joy, and speaking highly of what he heard, Mandavya followed the path of Liberation."

CHAPTER CCLXXVII.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhisthira said :—

1. "Time, which is a terror to all creatures, is rolling on. What is that source of good for which one should try? Tell me this, O grandfather."

Bhishma said :—

2. "Regarding it is cited the old discourse between father and son. Listen to it, O Yudhisthira.

3. Once on a time, O son of Pritha, a twice-born person devoted to only the study of the Vedas had a very intelligent son who passed by the name of Medhavin.

4. Himself a master of the religion of Liberation, the son one day asked his father who was not conversant with that religion and who was engaged in following the Vedic precepts, this question.

The son said :—

5. What should an intelligent man do, O father, knowing that the life of men runs speedily away? Tell me this truly and in due order, O father, so that, guided by your instructions I may undertake the acquisition of virtue.

The father said :—

6. Having read the Vedas all the while following the duties of Brahmacharyya, O son, one should then desire for children for the sake of rescuing one's departed manes. Having established his fire then and performing the sacrifices that are ordained, one should then retire into the forest and then become a hermit.

The son said :—

7. When the world is thus attacked on all sides, and when such irresistible things are falling on all sides, how can you speak so calmly?

The sire said :—

8. How is the world attacked?—By what is it besieged? What are those irresistible things that are falling on all sides? Do you frighten me with your words?—

The son said:—

9. The world is attacked by Death. It is attacked by Decrepitude. Days and Nights are continually falling. Why do you not take care of these?

10. When I know that Death does not wait here for any one how can I possibly wait thus covered in a sheath of Ignorance and attending to my affairs?

11. When with every night the period of a man's existence wears away, when, indeed, one's position is similar to that of a fish in a pool of shallow water, who can be happy?

12. Death meets one in the very midst of his affairs, before the attainment of his objects, finding one as careless as a person while plucking flowers.

13. What is kept for being done tomorrow should be done to-day; and what one thinks of doing in the afternoon should be done in the forenoon. Death does not wait for a man whether he has, or has not done his acts.

14. Do to-day what is for your behoof! See that Death, who is irresistible, may not overcome you. Who knows that Death will not come to one this very day?

15. Before a person's acts are done, Death drags one away. One should, therefore, begin to practise virtue while he is still young, for life is uncertain.

16. By acquiring virtue one is sure to acquire eternal happiness both in this world and in the next. Overpowered by folly one is up and doing on behalf of his sons and wives.

17—23. By performing deeds good or bad, one pleases his people. Death seizes him possessed of sons and animals, and with mind given to them, and runs away like a tiger carrying away a sleeping deer. While still engaged in acquiring various objects of desire, and while still unsatiated with their enjoyment, Death attacks him and runs away like a she-wolf seizing a sheep and running away with it.—'This has been done,—this remains to be done,—this other is half done'—one may say thus, but Death, not caring for a person's desire to finish his unfinished acts, seizes and drags him away. Death seizes and carries away one who has not yet gained the fruit of what he has already done, amongst those attached to action, one busied with his field or shop or house. Death seizes and carries away the weak, the strong, the wise, the brave, the idiotic, the learned, or him who has not yet obtained the gratification of any of his desires. Death, decrepitude, disease, sorrow, and many things of a similar nature, cannot be shunned by mortals. How then, O father, can you sit so at your ease? As soon as an embodied creature is born, Decrepitude and Death come and possess him for his destruction.

24—25. All forms of existence, mobile and immobile, are possessed by these two. When the soldiers, which constitute Death's army, march, nothing can resist them, except that one thing, *viz.*, the power of Truth, for in Truth alone Immortality lives. The joy which one feels of living in the midst of men is residence of Death.

26. The Shruti says that what is called the forest is the true fold for the deities, while the joy one feels in living in the midst of men is, as it were, the fetter for binding the dweller.

27—29. The pious cut it and escape. The sinful can notcut it. He who does not injure other creatures in thought, word, and deed, and who never injures others by taking away their means of livelihood, is never injured by any creature. Therefore, one should practise the vow of truth, be steadfastly devoted to the vow of truth, and should wish for nothing but the truth. Governing all his senses and regarding all creatures impartially, one should defeat Death with the help of Truth. Both Immortality and Death are in the body.

30—32. Death comes from folly, and Immortality is acquired by Truth. Transcending desire and anger, abstaining from injury, I shall adopt Truth and happily acquiring what is for my behoof avoid Death like an Immortal. Engaged in the Sacrifice that is formed by Peace, and employed also in the Sacrifice of Brahma, and controlling my senses, the Sacrifices I shall perform are those of speech, mind, and deeds, when the sun enters his northerly course. How can one like me celebrate an Animal Sacrifice which is full of cruelty.

33. How can one like me, endued with wisdom, perform like a cruel being, a Sacrifice of destruction after the manner of what is sanctioned for the Kshatriyas,—a Sacrifice which produces only fickle rewards. In myself have I been begotten by my own self. O father, without seeking to procreate progeny, I shall rest myself on my own self!

34—35. I shall celebrate the Sacrifice of Self, I require no children to rescue me. He whose words and thoughts are always well-governed, he who has Penances and Renunciation, and Yoga, is sure to acquire everything through these. There

is no eye like Knowledge. There is no reward like Knowledge.

36. There is no sorrow like attachment. There is no happiness like Renunciation.

37. For a Brahmana there can be no wealth like living in solitude, an impartial eye for all creatures, truthfulness of speech, steady observance of good conduct, the total abandonment of the rod (of chastisement), simplicity, and the gradual abstention from all acts.

38. Why do you require riches, relatives, friends, and wives? You are a Brahmana and you have death to encounter! Search your own Self which is concealed in a cave. Where have your grandfathers gone and where your father too?

Bhishma said:—

39. Hearing these words of his son, the father acted in the way that was pointed out, O king! Do you also act similarly, devoted to the religion of Truth."

CHAPTER CCLXXVIII.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhisthira said:—

1. "What should be a man's conduct, what his acts, what his knowledge, and to what must he be devoted, for attaining to Brahma's place which is above Nature and which is unchangeable?"

Bhishma said:—

2. One who is devoted to the religion of Liberation, abstemious in diet, and the master of his senses, attains to that high place which is above Prakriti and is unchangeable.

3. Retiring from his home, considering equally gain and loss, governing the senses and disregarding all objects of desire even when they are ready (for enjoyment), one should follow the life of Renunciation.

4. Neither with eye, nor with word, nor in thought, should one disparage another. Nor should one speak ill of any person either in or out of his hearing.

5. One should refrain from injuring any creature, and fact observing the course of the Sun. Having come into this life, one should not treat with unfriendliness any creature.

6. One should disregard disgraceful speeches, and never in pride consider himself as superior to another. When sought to be angered by another, one should still give vent to agreeable speeches. Even when spoken ill of one should not calumninate in return.

7. One should not act in a friendly or an unfriendly manner in the midst of human beings. One should not go about many houses in his round of mendicancy. Nor should one go to any house having obtained a previous invitation.

8. Even when filled with filth, one should, firmly following his duties, refrain from addressing unpleasant words to such men. One should be merciful. One should not return an injury. One should be fearless; one should not speak highly of himself.

9. The man of controlled senses should beg alms in a householder's house when the smoke has ceased to rise from it, when the sound of the husking rod is heard no more, when the hearth-fire is gone, when all the inmates have taken their food, or when the hour for setting the dishes is over.

10—11. He should be satisfied with only as much as is hardly necessary for keeping the body and soul together. Even that much of food which yields gratification should not be sought by him. When he fails to get what he wants, he should not cherish discontent. Success, again, in obtaining what he wants, should not elate him. He should never wish for such things as are sought by ordinary men. He should never take his meals at any body's house when respectfully invited thereto. One like him should hate any thing that is presented with honor.

12. He should never find fault with the food put before him, nor should he speak highly of its merits. He should seek a bed and a seat that are removed from human habitations.

13. The places he should seek should such as an abandoned house, the foot of a tree, a forest, or a cave. Without making his practices to be known by others, or concealing their real nature by appearing to adopt others, he should enter his own Self.

14. By association with Yoga and dissociation from company, he should be perfectly calm, steadily fixed, and uniform. He should not acquire either merit or demerit by means of acts.

15. He should be always pleased, well contented, of cheerful countenance and senses, fearless, always engaged in mental

recitation of sacred Mantras, silent, and a follower of a life of Renunciation.

16. Seeing the repeated formation and dissolution of his own body with the senses that originate from and resolve into the primary elements, and seeing also the coming and departure of (other) creatures, he should become shorn of desire and learn to see all things impartially, living upon both cooked and uncooked food. Abstemious in diet, and controlling his senses, he gains tranquillity of Self by Self.

17. One should govern the impulses of words, of the mind, of anger of envy, of hunger, and of lust. Given to penances for purifying his heart, he should never allow the censures (of others) to pain his heart.

18. Becoming neutral, one should live, regarding praise and censure as equal. This, indeed, is the holiest and the highest path of Renunciation.

19. Endued with great soul, the Sannyasin should control his senses from all things and stand aloof from all attachments. He should never go to the places visited by him and the men known to him while he lived otherwise. Agreeable to all creatures, and without a fixed dwelling, he should be given to the contemplation of Self.

20. He should never mingle with householders and hermits. He should eat such food as he may get without effort. He should never allow joy to possess his heart.

21. Such a life of Renunciation brings on Liberation to those that are wise. The practice of these duties is a great burden to those, however, that are fools. The sage Harita declared all this to be the path by which Liberation can be acquired.

22. He who leaves his home, having assured all creatures of his perfect harmlessness, acquires many bright and eternal regions of felicity."

CHAPTER CCLXXIX.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhishthira said:—

1. "All men describe ourselves as highly fortunate. In sooth, however, there is no person more wretched than ourselves.

2—3. Though respected of all the world, O best of the Kurus, and though we have been born among men, O grandfather, having been begotten by the very gods, yet when so much sorrow has come to us, it appears, O reverend chief, that birth in an embodied form is the root of all sorrow! Alas, when shall we adopt a life of Renunciation which dissipates sorrow?

4—5. Sages of rigid vows freed from the seventeen (*i.e.*, the five vital airs, mind, understanding, and the ten organs of knowledge and action), from the five shortcomings of Yoga (*viz.*, desire, anger, covetousness, fear, and sleep), which form the chief causes (for subjugating man to repeated re-birth), and from the other eight, (*viz.*, the five objects of the senses and the three qualities), have never to incur re-birth. When, O scorcher of enemies, shall we succeed in renouncing sovereignty for adopting a life of Renunciation."

Bhishma said:—

6. "Everything, O great king, has an end. Everything has limits assigned to it! Even re-birth, it is well known, has an end. In this world there is nothing unchangeable.

7. You think, O king, that this portion is a fault. That it is not true, regarding our present subject of discussion. You, however, know virtue, and have readiness. It is certain, therefore, that you will go to the end of your sorrow in time.

8. Individual with body, O king, is not the author of his merits and demerits. On the other hand, he becomes covered with the Darkness that is begotten by his merits and demerits.

9—10. As the wind (having no colour of its own) assumes the color of the substances which it has seized and tinges the different points of the horizon, similarly Individual Soul, though himself colorless, assumes a color on account of its being enveloped by Darkness and variegated by the fruits of action, and passes from body to body.

11. When Individual Soul succeeds in removing by means of Knowledge the Darkness which covers him in consequence of Ignorance, then Immutable Brahma becomes manifest.

12. The Sages say that return to Immutable Brahma cannot be attained by Acts. Yourself, others in the world, and the gods too, should respect them who have acquired Liberation. All the great Rishis never desist from culture of Brahma.

13. Regarding it is cited that discourse which was recited (by Sukra), in days of old. Listen, O king, with rapt attention to the course of conduct that was followed

by the Daitya Vritra after he was shorn of all his prosperity.

14. Depending only upon his intelligence, he did not grieve in the midst of his enemies, although he had been defeated, although he was friendless, and although he was deprived of sovereignty, O Bharata!

15. When in days of old Vritra was reft of sovereignty, (his preceptor) Ushanas said to him, I hope, O Danava, that on account of your defeat your cherish no grief.

Vritra said :—

16. Forsooth, having understood, by the help of truth and penances, the coming and going of all living creatures, I have ceased to grieve or joy.

17. Urged by Time creatures sink helplessly in hell. Some again, the sages hold, go to heaven. All these pass their time happily.

18. Passing their fixed time in heaven and hell, and with some portion of their merits and demerits unexhausted, they again and again take birth, moved by Time.

19. Fettered by the bonds of Desire, creatures pass through numberless intermediate lives and fall helplessly into hell.

20. I have seen that creatures come and go even thus. The lesson taught in the Scriptures is that one's acquisitions tally with his acts.

21—23. Creatures are born as men or as intermediate animals or as gods and go to hell. Having acted in pristine lives in such a way as to deserve them, all creatures subject to the ordinances of the Destroyer, experience happiness and misery, the agreeable and the disagreeable. Having enjoyed the measure of happiness or misery commensurate with their acts, creatures always return by the old path, which is measured by the measure of acts. Then the illustrious Ushanas said to the Asura Vritra who was thus talking of the highest refuge of the creation, saying,—O intelligent Daitya, why, O child, do you utter such foolish rhapsodies?

Vritra said :—

24. 'You and also other sages know full well the severe penances which I practised from greed of victory.

25. Appropriating various scents and various sorts of tastes that other creatures had for enjoying, I swelled up with my own energy, assailing the three worlds.

26. Decked with numberless effulgent rays I used to pass through the skies incapable of being defeated by any creature and fearing none.

27. I acquired great prosperity through my penances and lost it again through my own deeds. Depending on my fortitude, however, I do not grieve for this change.

28—29. Desirous of fighting the great Indra, the great ruler of the celestial region, I beheld in that battle the illustrious Hari, the powerful Narayana, He who is called Vaikuntha, Purusha, Ananta, Shukla, Vishnu, Sanatana, Munjakesha, Harishmashru, and the Grandsire of all creatures.

30. Forsooth, there is still a residue of the rewards of that penance represented by a sight of the great Hari! On account of this unspent residue that I have become desirous of asking you, O illustrious one, about the fruits of action.

31. Upon which order (of men) has been placed high Brahma prosperity? In what manner, again, does high prosperity fall off?

32. From whom do creatures originate and live? Through whom again do they act? What is that great Fruit by acquiring which a creature succeeds in living for good as Brahma?

33. By what Act or by what Knowledge can that fruit be acquired? You should, O learned Brahmana, expound these to me!

34. Described by me, O foremost of kings, listen, with rapt attention, O best of men, with all your brothers, to what the sage Ushanas then said after he had been thus addressed by that king of Danavas.

CHAPTER CCLXXX.

(MOKSHADHARMA PARVA).—*Continued.*

Ushana said :—

1. I bow to that divine and illustrious and powerful Being who holds this Earth with the sky in his arms.

2. I shall speak to you of the pre-eminent greatness of that Vishnu whose head, O best of the Danavas, is that Infinite place,

3. While they were thus talking with each other there came to them the great sage Sanatkumara of pious soul for the purpose of removing their doubts.

4. Adored of the king of Asuras and the sage Ushanas, that foremost of sages sat down on a rich seat.

5. After the highly wise Kumara had been seated, Ushanas said to him,—Describe to this king of the Danavas the pre-eminent greatness of Yishnu.—

6. Hearing these words, Sanatkumara said to the following, fraught with grave sense, upon the pre-eminent greatness of Vishnu to the intelligent king of the Danavas.

7. Listen, O Daitya, to everything regarding the greatness of Vishnu. Know, O destroyer of foes, that the entire universe depends on Vishnu.

8. O you of mighty arms, it is He who creates all creatures mobile and immobile. In course of Time it is He, again, who withdraws all things and in Time it is He who once more sends them from Himself.

9. Into Hari all things merge at the universal dissolution, and from Him all things again come forth. Men having scriptural learning cannot get him by such lore. Nor can He be acquired by Penances, nor by Sacrifices. The only means by which He can be acquired is by controlling the Senses.

10. Not that sacrifices are absolutely useless towards such an end. For a person, by relying upon both external and internal acts, and upon his own mind, can purify (them) by his own understanding. By such means, one can enjoy Infinity in the world.

11—12. As a goldsmith purifies the dross of his metal by repeatedly putting it into the fire with very great efforts of his own, similarly Individual Soul succeeds in purifying himself by his course through hundreds of births. Some one may be seen to purify himself in only one life by great efforts.

13. As one should with care remove stains from his body before they become thick, similarly one should with great efforts, wash off his sins.

14. By mixing only a few flowers with them, grains of sesame cannot be made to renounce their own smell. Similarly, one cannot, by purifying his heart only a little, succeed in seeing the Soul.

15. When, however, those grains are perfumed repeatedly with the help of a large quantity of flowers, it is then that they cast off their own smell and assume that of the flowers with which they are mixed.

16. Similarly, faults, in the form of attachments to all our environments, are removed by the understanding in course of many lives, with the help of a large quantity of the quality of goodness, and by means of efforts born of practice.

17. Listen, O Danava, by what means creatures attached to acts and those unattached to them get at the causes bringing on their respective states of mind.

18. Listen to me with rapt attention. I shall in their due order, describe to you, O powerful Danava, as to how creatures follow action and how they give up action.

19. The Supreme Lord creates all creatures mobile and immobile. He is beginningless and endless. Unendued with attributes of any sort, he assumes attributes. He is the universal Destroyer, the Refuge of all things, the supreme Ordainer, and pure Intelligence.

20. In all creatures it is He who lives as the mutable and the immutable. It is He who, having eleven modifications for His essence, drinks this universe wih His rays.

21. Know that the Earth is His feet. His head is formed by Heaven. His arms, O Daitya, are the several points of the horizon. The intermediate space is His ears.

22. The light of His eye is the Sun, and His mind is in the Moon. His Understanding lives always in Knowledge, and His tongue is in Water.

23. O best of Danavas, the Planets are in the midst of His brows. The stars and constellations originate from the light of His eyes. The Earth is in His feet, O Danava.

24. Know also that the qualities of Rajas, Tamas, and Sattwa are of Him. He is the fruit of all the modes of life, and He it is who should be known as the fruit of all religious acts.

25. The Highest and Immutable, He is also the fruit of abstention from all work. The Chchandas are the hair on His body, and Pranava is His word.

26. The various orders (of men) and the modes of life are His refuge. His mouths are many. Duty is put in his heart. He is Brahma, He is the highest Righteousness; He is existent and He is non-existent.

27. He is Shruti. He is the scriptures. He is Sacrificial vessels. He is the sixteen sacrificial priests. He is all the Sacrifices. He is the Grandfather (Brahman), He is

Vishnu, He is the two Ashwins, and he is Purandara.

28. He is Mitra, He is Varuna, He is Yama, He is Kuvera—the lord of riches. Although the Ritwijas seem to see Him as separate, He is, however, known to them as one and the same. Know that this entire universe is under the control of One divine Being.

29. The Veda that is in the soul, O king of Daityas, regards the unity of various creatures. When a living creature realizes this unity on account of true knowledge, he is then said to attain to Brahma.

30. The period of time during which one creation exists or owing which it ceases to exist is called a Kalpa. Living creatures exist for a thousand millions of such Kalpas. Immobile creatures also exist for an equal time. The period for which a particular creation exists is measured by many thousands of lakes, O Daitya!

31. Conceive a lake that is one Yojana in width, one Krosha in depth, and five hundred Yojanas in length. Imagine many thousands of such lakes.

32. Try then to dry up those lakes by taking from them, only once a day, as much water as may be taken up with the end of a single hair. The number of days that would be neccessary to drying them up perfectly by this process forms the period that is required by the life of one creation from its beginning to the time of its destruction.

33. The highest Evidence says that creatures have six colors, *viz.*, Dark, Tawny, Blue, Red, Yellow, and White. These colors are produced by mixtures in various degrees of three qualities of Rajas, Tamas, and Sattwa. Where Tamas prevents Sattwa falls below the mark, and Rajas remains the same, the result is the color called Dark. When Tamas prevails as before, but the relations between Sattwa and Rajas, are changed the result is the color called Tawny. When Rajas prevents, Sattwa goes down, and Tamas remains the same, the result is the color called Blue. When Rajas prevents as before and the proportion change between Sattwa and Tamas, the result is the intermediate color called Red. That color is more agreeable. When Sattwa prevents Rajas falls down and Tamas keeps on the same, the result is the color called Yellow. It yields happiness. When Sattwa prevails and the proportion is changed between Rajas and Tamas, the result is the color called White. It yields great happiness.

34. The White is the foremost color. It is sinless on account of its being free from attachment and aversion. It is without grief, and free from the exertion necessary by desire for action. Hence, White, O king of Danavas, brings on Liberation. O Daitya, having undergone thousands of births derived through the womb, Individual Soul attains to success.

35. That success is the same end which the divine Indra declared after having studied many sacred scriptural books and which has for its essence the apprehension of the Soul. The end again that creatures obtain depends on their color, and color, in its turn, depends upon the character of the Time that sets in, O Daitya.

36. The stages of existence, O Daitya, through which individual soul must pass are not unlimited. They are fourteen hundreds of thousands in number. In consequence of them individual soul, ascends, stays, and falls down as the case may be.

37. The end that is acquired by an individual soul of dark color is very low, for he becomes addicted to acts leading to hell and then has to rot in hell. The learned say that on account of his wickedness, the continuance of an individual is measured by many thousands of Kalpas.

38. Having passed many hundred thousands of years in that stage, Individual Soul then attains to the color called Tawny. In that condition he lives in perfect helplessness. At last when his sins are spent his mind, shaking off all attachments, cherishes Renunciation.

39. When Individual Soul becomes endued with the quality of goodness, he then dispels everything connected with Darkness by the help of his intelligence, and exerts (for acquiring what is for his good). As the outcome of this, Individual Soul attains to the color called Red. If the quality of goodness, however, be not acquired, Individual Soul then travels in a round of re-births in the world of men, having attained to the color called Blue.

40. Having attained to that end, and having been afflicted for the duration of one creation by the fetters of his own acts Individual Soul then attains to the color called Yellow (or becomes a Deity). Existing in that condition for the period of a hundred creations, he then leaves it to return to it once more.

41—42. Having acquired the Yellow color, Individual Soul exists for thousands of Kalpas, sporting as a Deity. Without, however, being emancipated, he has to live in hell, enjoying or enduring the fruits

of his acts of past Kalpas and passing through nine and ten thousand courses. Know that Individual Soul then becomes freed from the hell as represented by heaven. Similarly Individual Soul escapes other births.

43—44. Individual Soul sports for many long Kalpas in the world of Devas. Falling thence, he once more becomes a man. He then lives in that condition for the period of a hundred and eight Kalpas. He then attains once more to the status of a Deity. If while born as a man he falls through Kala, he then sinks into the Dark color and thus occupies the very lowest of all stages of existence. I shall tell you, now, O foremost of Asuras, how Individual Soul succeeds in bringing about his Liberation.

45. Desirous of Liberation, Individual Soul relying upon seven hundred kinds of acts every one of which is permeated—by a predominence of the quality of goodness, gradually passes through Red and Yellow and at last attains to White, Arrived here, Individual Soul travels through several most adorable regions which have the Eight well-known regions of felicity beneath them, and all the while follows that pure and effulgent form existence which is Liberation.

46. Know that the Eight which are identical with the Sixty hundreds, are to those who are highly effulgent, only creations of the mind. The highest object of acquisition with one who is of White color, is that condition which is above the three other states of consciousness, *viz.* Wakefulness and Dream and Dreamless sleep.

47. As regards that Yogin who cannot renounce the joy that Yoga-power begets, he has to live (in one and the same body) for one hundred Kalpas in auspiciousness and after that in four other regions. Even that is the highest end of one belonging to the sixth color, and who is Unsuccessful though crowned with Success, and who has gone above all attachments and passions.

48. That Yogin, again, who deviates from Yoga practices lives in the celestial region for a hundred Kalpas with the unspent residue of his pristine deeds, and with the seven (*viz.*, the five senses of knowledge and mind and understanding) purged of all stains on account of their predisposition towards the quality of goodness. After that period, such a person has to come to the world of men where he acquires great eminence.

49. Returning from the world of men, he departs for attaining to new forms of life that run higher and higher in the upwards scale. While engaged in this, he passes through seven regions for seven times, his power being always multiplied on account of his mental concentration and the re-awakening from if.

50. The Yogin who wishes for final Liberation suppresses by Yoga-knowledge the seven, and continues to live in the world of life, shorn of attachments; and taking those seven for certain means of grief, he renounces them and attains afterwards to that state which is Indestructible and Infinite. Some, say that that is the region of Mahadeva; some of Vishnu; some, of Brahman; some, of Cesha; some, of Nara; some, of the effulgent Intelligence; and some, of the All-pervading.

51. When universal dissolution sets in, those persons who have succeeded in completely destroying by Knowledge their gross and subtle and casual bodies, always enter into Brahma, All their Senses also which have action for their essence and which are not at one with Brahma, merge into the same.

52. When the time of universal dissolution sets in, those Individual Souls who have acquired the position of Devas and who have an unspent residue of the fruits of acts to enjoy or endure, return to those stages of life in the subsequent Kalpa which had been theirs in the pristine one. This is owing to the likeness of every successive Kalpa to every previous one.

53. Those again whose acts, at the time of universal dissolution, have been exhausted by enjoyment or endurance of their fruits, descending from heaven, are born among men, in the subsequent Kalpa, for without Knowledge one cannot dissipate his acts in even a hundred Kalpas. All superior Being again, gifted with similar powers and similar forms, revert to their respective destinies at a new creation after a universal dissolution, ascending and descending precisely in the same way as during the creation that is dissolved.

54. As regards, again, the person who knows Brahma, as long as he continues to enjoy and endure the unspent residue of his deeds of pristine Kalpas, it is said that all creatures and the two pure sciences live in his body. When his Intelligence becomes purified by Yoga, and when he practises restraint, this perceptible universe appears to him as only his own fivefold senses.

55. Enquiring with a purified mind, individual soul attains to a high and pure end. Thence he attains to a spot which knows no destruction, and thence attains

to eternal Brahma which is so difficult of acquisition.

56. Thus, O you of great power, I have described to you the greatness of Narayana.

Vritra said :—

57. I see, these your words are perfectly consonant with the truth. When this is so, I have no grief. Having heard your words, O you of great mental powers, I have become freed from sorrow and sin of every sort.

58. O illustrious Rishi, O holy one, I see this wheel of Time, endued with great energy, of the most effulgent and Infinite Vishnu, has been set in motion. Eternal is that station from which all sorts of creation originate. That Vishnu is the Supreme Soul. He is the foremost of Beings. In Him this entire universe lives.

Bhishma continued :—

59. Having said these words, O son of Kunti, Vritra renounced his life-breaths, uniting his soul (with the Supreme Soul), and attained to the highest station.

Yudhisthira said :—

60. "Tell me, O grandfather, whether this Janarddana (Krishna) is that illustrious and powerful Lord of whom Sanatkumara spoke to Vritra in days of yore."

Bhishma said :—

61. "The Highest Deity, gifted with six attributes is at the Root. Staying there, the Supreme Soul, with his own energy, creates all these various existent things.

62. Know that this Keshava who knows no decay is from His eighth part. Gifted with the greatest Intelligence, it is this Keshava who creates the three worlds with an eighth portion.

63. Coming immediately after Him who lies at the Bottom, this Keshava who is eternal, changes at the end of each Kalpa, He, however, who lies at the Root and who is gifted with great might and power lies in the waters when universal dissolution sets in Keshva is that Creator of pure Soul who passes through all the eternal worlds.

64. Infinite and Eternal as He is, He fills all space and passes through the universe. Freed as He is from all limitations such as the possession of attributes would imply, he allows himself to be invested with ignorance and awakened to Consciousness, Keshava of Supreme Soul creates all things. In Him rests this wonderful universe fully."

Yudhisthira said :—

65. "O who are conversant with the highest object of knowledge, I think that Vritra beheld beforehand the excellent end that awaited him. It is for this, O grandfather, that he was happy and did not sucumb to grief.

66. He who is of White color, who has taken birth in a pure or stainless family, and who has attained to the rank of a Saddhya, does not, O sinless one, return. Such a person, O grandfather, is freed from both hell and all intermediate stations.

67. He, however, O king, who has acquired either the Yellow or the Red color, is seen sometimes to be overwhelmed by darkness and fall among the order of Intermediate creatures.

68. As regards ourselves, we are greatly afflicted and attached to objects which produce sorrow. Alas, what will be our end? Will it be the Blue or the Dark which is the lowest of all colors."

Bhishma said :—

69. "Ye are Pandavas! you have been born in a stainless family. You are of rigid vows. Having sported happily in the celestial regions, you shall return to the world of men.

70. Living happily as long as the creation lasts, all of you at the next new creation will be admitted among the gods, and enjoying all sorts of happiness you will at last be coloured among the Siddhyas! Let no fear be yours. Be you cheerful."

CHAPTER CCLXXXI.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhishthira said :—

1. "How great was the love of virtue possessed by Vritra of incomparable energy, whose knowledge was incomparable and whose devotion to Vishnu was so great.

2. The position occupied by Vishnu of immeasurable energy is difficult, of being perceived. How, O foremost of kings, could Vritra comprehend it?

3. You have described Vritra's acts. I too have heard you in full faith. Because, on account of my seeing that one point is unintelligible that my curiosity has been roused for asking you again.

4. How, indeed, was Vritra, who was virtuous, devoted to Vishnu, gifted with knowledge of truth derivable from a just comprehension of the Upanishads and Vedanta, defeated by Indra, O foremost of men.

5. O king of the Bharatas, remove this my doubt! Indeed, tell me, O foremost of kings, how Vritra was defeated by Shakra.

6. O grandfather, O you of mighty arms, tell me fully how the battle took place. Great is my curiosity to hear it."

Bhishma said :—

7. "In days of yore, Indra, accompanied by the celestial army, proceeded on his car, and saw the Asura Vritra stationed before him like a mountain.

8. He was full five hundred Yojanas in height, O chastiser of enemies and three hundred Yojanas in circumference.

9. Seeing that form of Vritra, which was incapable of being defeated by the three worlds united together, the celestials became stricken with fear and full of anxiety.

10. Indeed, suddenly beholding that huge form of his enemy, O king, Indra was paralysed in the lower extremities.

11. Then, on the eve of that great battle between the gods and the demons, there arose loud peals from both sides, and drums and other musical instruments were beaten and blown.

12. Seeing Indra stationed before him, O you of Kuru's race, Vritra felt neither awe nor fear, nor was he disposed to collect all his energies for the battle.

13. Then the battle took place filling the three worlds with fear, between Indra the king of the gods and Vritra of great energy.

14—15. The entire sky was covered by the warriors of both sides with swords, axes, lances, darts, spears and heavy clubs and rocks of various sizes and bows of loud sound and various sorts of celestial weapons and fires and burning brands.

16—17. All the deities led by the Grandfather, and all the highly-blessed Rishis, came to see the battle, on their best of cars; and the Siddhas, also, O foremost of Bharata's family, and the Gandharvas, with the Apsaras, on their own beautiful and foremost of cars, came there.

18. Then Vritra, that foremost of virtuous persons, speedily overwhelmed the sky and the king of gods with a thick shower of rocks.

19. Thereat, filled with ire the celestials dispelled with their showers of arrows that thick down-pour of rocks showered by Vritra in battle.

20. Then Vritra, O foremost of Kurus, endued with mighty strength and large powers of illusion, stupefied the king of illusion.

21. When the god of a hundred sacrifices, thus afflicted by Vritra, was possessed by stupefaction, the sage Vashishtha restored him to his senses by chanting Samans.

Vashishtha said :—

22. You are the foremost of the gods, O chief of the gods, O destroyer of Daityas and Asuras! The strength of the three worlds lies in you! Why, then, O Shakra, do you languish so!

23. See, there are Brahma and Vishnu, and Shiva, that lord of the universe, the illustrious and divine Soma, and all the great Rishis.

24. Do not, O Indra, yield to weakness, like an ordinary mortal! Firmly determined on battle, kill your enemies, O king of the gods.

25. There, that lord of all the worlds, *viz.*, the Three-eyed (Shiva), worshipped of all the worlds, is seeing you! Shake off this stupefaction, O king of the gods.

26. There, those twice-born Rishis, headed by Vrihaspati, are lauding you for your victory, in celestial hymns.

Bhishma said :—

27. While the highly energetic Vasava was thus being restored to senses by the great Vashishtha, his strength became greatly increased.

28. The illustrious punisher of Paka then, depending upon his intelligence, had recourse to high Yoga and with its help removed these illusions of Vritra.

29. Then Vrihaspati, the son of Angiras, and those greatest of Rishis endued with great prosperity, seeing the prowess of Vritra, went to Mahadeva, and moved by the desire of benefiting the three worlds, urged him to kill the great Asura.

30. The energy of that illustrious lord of the universe thereupon assumed the nature of a fierce fever and entered the body of Vritra the lord of Asuras.

31. The illustrious and divine Vishnu, worshipped of all the worlds, bent upon protecting the universe, entered the thunderbolt of Indra.

32—33. Then the highly intelligent Vrihaspati and Vashishtha of great energy

and all the other foremost of Rishis, going to the God of hundred sacrifices, *viz.*, the boon-giving Vasava, the worshipped of all the worlds, said to him kill forthwith Vritra, O powerful one.

Maheshwara said:—

34. There, O Shakra, stands the great Vritra, accompanied by a great army. He is the soul of the universe, capable of going everywhere, gifted with great powers of illusion, and highly illustrious.

35. This foremost of Asuras is, therefore, incapable of being defeated by even the three-worlds in a body. Helped by Yoga, do you kill him, O king of the celestials. Do not neglect him.

36—37. O king of the celestials, Vritra had practised, for full sixty thousand years, the severest penances for acquiring strength. Brahma gave him the boons he had prayed for, *viz.*, the greatness that belongs to Yogins, large powers of illusion, enough of might, and superabundant energy.

38. I give you my energy, O Vasava! The Danava has now lost his coolness. Do you, therefore, kill him now with your thunderbolt.

Shakra said:—

39. Before your eyes, O foremost of gods, I shall, through your favour kill with my thunderbold this invincible son of Diti.

Bhishma said:—

40. When the great Asura or Daitya was possessed by that fever, the gods and the Rishis, filled with joy, sent up loud cheers.

41. At the same time drums, and conchs of loud blare, and kettle-drums and tabors in thousands began to beat and blow.

42. Suddenly all the Asuras lost in a body their memory. At that moment their powers of illusion, also, disappeared.

43. Knowing the enemy to be thus possessed, the Rishis and gods lauded both Shakra and Ishana, and began to urge the former.

44. The form that Indra assumed on the eve of the battle, while seated on his car and while his praises were being lauded by the Rishis, became such that none could look at it without dread.

CHAPTER CCLXXXII.

(MOKSHADHRAMA PARVA).—*Continued.*

Bhishma said:—

1. Hear me, O king, I describe the symptoms that appeared on the body of Vritra when he was possessed by that fever.

2. The heroic Asura's mouth began to send out flames of fire. He became greatly pale. His body began to tremble all over. His breath became hard.

3. His hairs stood erect. His memory, O Bharata, went out of his mouth in the shape of a dreadful, and inauspicious jackal. Burning and blazing meteors dropped on his right and left.

4. Vultures, Kankas, and cranes yelled fierce cries, as they moved over Vritra's head.

5. Then, in that battle, Indra, worshipped of the gods, and armed with the thunderbolt, looked hard at the demon as the latter sat on his car.

6. Possessed by that dreadful fever, the powerful Asura, O king, yawned and uttered inhuman cries.

7. While the Asura was yawning, Indra discharged his thunderbolt at him. Endued with great energy and resembling the fire that destroys the creation at the end of the cycle, that thunderbolt overthrew in a moment Vritra of gigantic form.

8. The gods on all sides cried aloud when they saw Vritra killed, O foremost of Bharata's race.

9. Having killed Vritra, Maghavat, that enemy of the Danavas, of great entered heaven with that thunderbolt pervaded by Vishnu.

10. Just then, O you of Kuru's family, the sin of Brahmanicide, fierce and dreadful and striking all the worlds with fear, came out of the person of the killed Vritra.

11—13. Of terrible teeth and dreadful countenance, hideous for ugliness, and dark and tawny, with hair dishevelled, and dreadful eyes, O Bharata, with a garland of skulls round her neck, and looking like Incantation incarnate, O foremost of Bharatas, bathed in blood, and clad in rags and barks of trees, O you of righteous soul, she came out of Vritra's body. Of such dreadful form and countenance, O king, she sought the holder of the thunderbolt.

14. A little while after, O you of Kuru's race, the killer of Vritra, for the behoof

of the three worlds, was proceeding towards heaven.

15. Seeing Indra of great energy thus proceeding on his mission, she caught the king of the gods and from that moment stuck to him.

16. When the sin of Brahmanicide thus stuck to his body and filled him with terror, Indra entered the fibres of a lotus-stalk and lived there for many years.

17. But the sin of Brahmanicide followed him closely. Indeed, O son of Kuru, sieged by her, Indra became shorn of all his energies.

18. He tried much for driving her from him, but all those attempts proved useless.

19. Seized by her, O foremost of Bharata's race, the king of the gods at last presented himself before the Grandfather and adored him by bending low his head.

20. Knowing that Indra was possessed by the sin of Brahmanicide, Brahman began to think, O best of the Bharatas, (of the measures for freeing him).

21—22. The Grandfather at last, O you of great arms, addressed Brahmanicide in sweet words as if from the desire of pacifying her, and said.—O amiable one, let the king of the gods, who is a favorite of mine, be freed from you. Tell me, what shall I do for you? What wish of yours shall I satisfy?

Brahmanicide said:—

23. When the Creator of the three worlds, when the illustrious god worshipped of the universe, has been pleased with me, I consider my wishes as already fulfilled. Let my residence be now fixed.

24. Desirous of preserving the worlds, this rule had been laid down by you. It was you, O lord, who had introduced this important rule.

25. As you have been pleased with me, O righteous Lord, O powerful Master of all the worlds, I shall surely leave Shakra! But grant me an abode to live in.

Bhishma said:—

26. The Grandfather replied to Brahmanicide, saying,—So be it!—Indeed, the Grandfather found out means for removing Brahmanicide from the body of Indra.

27—28. The Self-sprung thought of the great Agni. The latter immediately appeared before Brahman and said:—O illustrious and divine Lord, O defeatless one, I have appeared before you. You should say what I shall have to do.

Brahman said:—

29. I shall divide this sin of Brahmanicide into several parts. For freeing Shakra from her, do you take a fourth portion of that sin.

Agni said:—

30. How shall I be saved from her, O Brahman? O powerful Lord, do you appoint the way. I wish to know the means fully, O worshipped of all the worlds.

Brahman said:—

31—32. That portion of Brahmanicide which you will take upon yourself shall immediately enter into, and leaving you shall live in, that man who, overwhelmed by the quality of darkness, will abstain from offering you as an oblation, when he sees you in your blazing form, seeds, herbs, and juices. O carrier of oblations, let the fever of your heart be dispelled.

Bhishma said:—

33. Thus addressed by the Grandfather, the eater of oblations and sacrificial offerings accepted his order. A fourth of that sin then entered his body, O king.

34. The Grandfather then summoned the trees, the herbs, and all sorts of grass to him, and begged them to take upon themselves a fourth of that sin.

35—36. Addressed by him, the trees and herbs and grasses became as much moved as Agni had been at the command and they replied to the Grandfather, saying, How shall we, O Grandfather of all the worlds, be ourselves saved from this sin? You should not afflict us that have already been assailed by the fates.

37. O god, we have always to bear heat and cold and the showers driven by the winds, besides the cutting and tearing.

38. We are willing, O Lord of the three worlds, to take at your order this sin of Brahmanicide. May you point out the means of our rescue.

Brahman said:—

39. This sin that you shall take, shall assail the man who through stupefaction of judgment will cut or tear any of you on a full-moon day.

Bhisma said:—

40. Thus addressed by the great Brahman, the trees, herbs and grasses worshipped the Creator and then went away without waiting there.

41—42. The Grandfather of all the worlds then sent for the Apsaras and pleasing them with sweet words, O Bharata, said,—This foremost of ladies, *viz., Bramanicide, has come out of Indra's* body. Begged by me, do you take a fourth part of her into your own body.

The Apsaras said :—

43. O Lord of all the gods, at your command we are fully willing to take a portion of this sin. But, O Grandfather. our compact is that you do think of the means by which we ourselves may be rescued from this.

Brahman said :—

44. Let the fever of your hearts be removed. The portion of this sin that you will take upon yourselves shall leave you and immediately possess that man who will seek cohabitation with women in their menses.

Bhishma said :—

45. Thus addressed by the Grandfather, O foremost of Bharata's race, the various clans of the Apsaras, with delighted hearts repaired to their respective places and began to sport in joy.

46. The illustrious Creator of the three worlds, gifted with great ascetic merit, then thought of the Waters which immediately came to him.

47—48. Arrived before Brahman of great energy, the Waters bowed to him and said :—We have come before you, O chastiser of enemies, at your behest ! O powerful Master of all the worlds, tell us what we are to do.

Brahman said :—

49. This dreadful sin has possessed Indra on account of his having killed Vritra. Take you a fourth part of Brahmanicide.

The Waters said :—

50. Let it be as you order, O master of all the worlds. You should, however, O powerful Lord of ours, concert the means by which we may be rescued from this.

51. You are the Lord of all the gods, and the supreme refuge of the universe. Who else is there whom we may worship so that he may save us from distress.

Brahman said :—

52—53. This one shall forthwith go to, and thenceforth live in, that man who stupefied by his understanding and regarding you lightly will throw into you phlegm and urine and excreta. It is this, verily do I say to you, that your rescue shall be brought about.

Bhishma said :—

54. Then, leaving the king of the deities, the sin of Brahmanicide, O Yudhishthira, proceeded to the abodes that were settled for her at the Grandfather's behest.

55 It was thus, O king, that Indra had become attacked by that dreadful sin. With the Grandfather's permission Indra then resolved to celebrate a Horse-sacrifice.

56. We have heard, O king, that Indra having been thus possessed by the sin of Brahmanicide afterwards became cleansed of her through that Sacrifice.

57. Regaining his prosperity and killing thousands of enemies, that Vasava acquired great joy, O lord of Earth.

58. From the blood of Vrita, O son of Pritha, were born high-crested cocks. Therefore, those fowls are unclean (as food) for the twice-born ones, and those ascetics that have undergone the rite of initiation.

59. Under all circumstances, O king, do you encompass what is agreeable to the twice-born, for these, O king, are known as gods on Earth.

60. It was thus, O Kuru chief, that the powerful Asura Vritra was killed by Shakra of great energy by the help of subtle intelligence and through the application of means.

61. You will, also, O son of Kunti, unvanquished on Earth, become another Indra and the killer of all your enemies.

62. Those men who, on every Parva day, will recite this sacred narrative of Vritra in the midst of Brahmanas shall never be sullied by any sin.

63. I have now recited to you one of the greatest and most wonderful feats of Indra about Vritra. What else do you wish to hear?"

CHAPTER CCLXXXIII.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhishthira said :—

1. "O grandfather you are endued with great wisdom and thoroughly grounded in every branch of learning. From this very narrative of the destruction of Vritra the wish has arisen in my mind of asking you a question.

2. You have said, O king, that Vritra was stupefied by Fever, and that then, O sinless one, he was killed by Vasava with the thunderbolt.

3. How did this Fever, O you of great wisdom, originate, O lord, I wish to hear fully of the origin of Fever."

Bhisma said :—

4. "Listen, O king, to the origin, known all over the world, of Fever! I shall describe fully this topic, fully explaining how Fever first came into existence, O Bharata.

5. In days of yore, O king, there was a summit, named Savitri, of the mountains of Meru. Adored of all the worlds, it was endued with great effulgence and adorned with every sort of jewels and gems.

6. That summit was immeasurable in extent and no one could go there. On that mountain summit the divine Mahadeva used to sit shiningly as if on a bed-stead adorned with gold.

7—11. Sitting by his side, the daughter of the king of mountains shone in brilliance. The great gods, the Vasus of immeasurable energy, the great Ashwins, those foremost of physicians, and king Vaishravana attended by many a Guhyaka, —that king of the Yakshas, endued with prosperity and power, and having his abode on the summit of Kailasa,—all waited upon the great Mahadeva. And the great sage Ushanas, and the foremost of Rishis headed by Sanatkumara, and the other celestial Rishis headed by Angiras, and the Gandharva Vishwavasu, and Narada and Parvata, and the various clans of Apsaras, all came there to wait upon the king of the universe.

12. A pure and auspicious air carrying various sorts of perfumes, blew there. The trees that stood there were adorned with the flowers of all seasons.

13. A large number of Vidyadharas, Siddhas and ascetics, too, O Bharata, went there for waiting upon Mahadeva, that Lord of all creatures.

14–15. Many ghosts also, of various forms and aspects, and many fearful Rakshasas and powerful Pishachas, of various forms, mad with joy, and armed with various sorts of uplifted weapons, forming the train of Mahadeva, were there, every one of whom looked like a blazing fire in energy.

16. The illustrious Nandi stood there obeying the great god, shining with his own energy and armed with a lance that resembled a flame of fire.

17. Ganga, also, that foremost of all Rivers and originating from all sacred waters in the universe, waited there in her embodied form, O son of Kuru, upon that illustrious gods.

18. Thus worshipped by the celestial Rishis and the gods, the illustrious Mahadeva of great energy lived on that summit of Meru.

19. After sometime had gone away, the Prajapati Daksha began to celebrate a sacrifice according to ancient rites.

20. All the gods in a body headed by Sakra, resolved to repair to that sacrifice of Daksha.

21. We have heard that the great gods ordered by Mahadeva, mounted their celestial cars resembling the fire or the Sun in sheen, and proceeded to that spot whence the Ganges is said to issue.

22—23. Seeing the deities depart, the excellent daughter of the king of mountains, addressed her divine husband, *viz.*, the Lord of all creatures, and said, O illustrious one, who are those gods headed by Shakra going? O you who know the truth, tell me truly, for a great doubt has possessed my mind.

Maheshwara said :—

24. O highly blessed lady, the excellent Prajapati Daksha is worshipping the gods in a Horse Sacrifice! These dwellers of heaven are going there.

Uma said :—

25. Why, O Mahadeva do you not go to that Sacrifice? What objection is there of your going to that place?

Maheshwara said :—

26. O highly blessed lady, the gods in days of yore made a compact by virtue of which no share was allotted to me of offerings in all Sacrifices.

27. According to that arrangement, O fair one, the gods do not give me, following the old custom, any share of the sacrificial offerings!

Uma said :—

28. O illustrious one, among all gods, you are the foremost in prowess. In merit, in energy, in fame, and in prosperity you are second to none, and you are, indeed, superior to all.

29. On account, however, of this disability regarding a share I am filled with great grief, O sinless one, and a tremour fills me from head to foot.

Bhishma said:—

30. Having said these words to her consort, the Lord of all creatures, O monarch, the goddess Parvati remained silent, her heart burning the while in grief.

31. Then, understanding what was in her heart and what her thoughts were (for wiping off that disgrace), Mahadeva addressed Nandi, saying,—Wait here.

32—34. Summoning all his Yoga powers, that Lord of all lords of Yoga, that god of gods, that holder of Pinaka, possessed of great energy, quickly proceeded to the place accompanied by all his dreadful followers and destroyed that Sacrifice. Of these followers of his, some yelled, and some laughed terribly, and some, O king, extinguished the fires with blood; and some, having dreadful faces, pulling up the sacrificial stakes, began to whirl them. Others began to devour those that were celebrating the Sacrifice.

35. Then thus afflicted on every side, that Sacrifice, assumed the form of a deer and tried to fly away through the firmanent.

36. Learning that the Sacrifice was running away in that form, the powerful Mahadeva began to pursue him with bow and arrow.

37. On account of the ire which then filled the heart of that foremost of all gods, possessed of matchless energy, a dreadful drop of sweat appeared on his forehead.

38. When that drop of sweat fell down on the Earth, there immediately appeared a blazing fire resembling the conflagration that appears at the end of the cycle.

39. From that fire came out a dreadful being, O king of very short stature, having blood-red eyes and a green beard.

40. His body was covered all over with hair like a hawk's or an owl's and his hair stood erect. Of dreadful form, his complexion was dark and his dress blood-red. Like a fire burning a heap of dry grass or straw, that Being of high energy speedily consumed the embodied form of Sacrifice.

41. Having performed that feat, he then rushed towards the gods and the Rishis that had gathered there. The gods filled with fear, fled on all sides.

42. The earth shook with that Being's tread, O king.

43. Exclamation of 'Oh' and 'Alas' arose throughout the universe. Marking this, the powerful Grandfather, appearing before Mahadeva, addressed him thus.

Brahman said:—

44. O powerful one, the deities will henceforth give you a share of the sacrificial offerings! O Lord of all the gods, let this anger of yours be withdrawn by you.

45. O scorcher of enemies, there, those gods, and the Rishis, on account of your anger, O Mahadeva, have become greatly agitated.

46. This Being, also, that has originated from your sweat, O foremost of gods, shall walk among creatures, O righteous-souled one, under the name of Fever.

47. O powerful one, if the energy of this Being remains intact, then the entire Earth herself will not be able to bear him. Let him, therefore, be divided into many parts.

48. When Brahman had said these words, and when his proper share was appointed of the sacrificial offerings, Mahadeva replied to the Grandfather of great energy, saying,—So be it.

49. Indeed, the holder of Pinaka, *viz.*, Bhava, smiled and became filled with joy. And he accepted the share that the Grandfather settled the offerings in sacrifices.

50. Knowing the constituents of everything, Mahadeva then divided Fever into many parts, for the peace of all creatures. Listen, O son, as how he did this.

51—53. The heat in the heads of elephants, the bitumen of mountains, the moss that floats on water, the slough of snakes, the sores that appear in the hoofs of bulls, the barren tracts of Earth full of saline matter, the dulness of vision of all animals, the diseases in the throats of horses, the crests appearing on the heads of peacocks, the eye-disease of the koel, each of these was named Fever by the great Mahadeva.

54. This is what we have heard. The liver-disease also of sheep, and the hiccup of parrots are also known as forms of Fever. To this must be added the toil that tigers suffer, for that also, O righteous king, is known as a form of Fever.

55. Besides these, O Bharata, amongst men, Fever, enters all bodies at the time of birth, of death, and on other occasions.

56. This Fever is known to be the dreadful power of Maheshwara. He has authority over all creatures and should, therefore, be respected and adored by all.

57. It was by him that Vritra, that foremost of virtuous persons, was possessed when he yawned. It was then that Shakra discharged his thunderbolt at him.

58. The thunderbolt, entering the body of Vritra, O Bharata, divided him in two

parts. Divided in two by the thunderbolt, the great Asura endued with great Yoga powers, went to the region of Vishnu of great energy.

59. It was on account of his devotion to Vishnu that he had succeeded in overwhelming the whole universe. And it was owing to his devotion to Vishnu that he ascended, when killed, to the region of Vishnu.

60. Thus, O son, while describing the story of Vritra have I recited to you fully the narrative of Fever! What else shall I describe to you?

61. That man who will read this account of the origin of Fever with rapt attention and cheerful heart shall become free from disease and shall always have happiness for his lot. Filled with joy he shall have all his wishes gratified.

CHAPTER CCLXXXIV.

(MOKSHADHARMA PARVA).—*Continued.*

Janamejaya said:—

1. How, O Brahmana, was the Horse-sacrifice of the Prajapati Daksha, the son of Prachetas, destroyed during the time of Vaivaswata Manu?

2. Understanding that the goddess Uma had become filled with ire and grief, the powerful Mahadeva, who is the soul of all things, yielded to anger. How, again, through his grace, was Daksha enabled to gather again the divided limbs of that Sacrifice? I wish to know all this, Tell me all this, O Brahmana, truly as it took place.

Vaishampayana said:—

3. In days of yore Daksha made arrangements for celebrating a Sacrifice on the breast of Himavat in that sacred region inhabited by Rishis and Siddhas where the Ganges comes out of the mountains.

4—5. Over-grown with trees and creepers of various sorts, that place abounded with Gandharvas and Apsaras. Surrounded by numbers of Rishis, Daksha, that best of virtuous men, that progenitor of creatures, was attended by the denizens of the Earth, the sky, and the celestial region, with their hands joined together in respect.

6—10. The gods, the Danavas, the Gandharvas, the Pishachas, the Nagas, the Rakshasas, the two Gandharvas named Haha and Huhu, Tumvuru and Narada, Vishwavasu, Vishwasena, the Gandharvas and the Apsaras, the Adityas, the Vasus, the Rudras, the Saddhyas, the Maruts, all came there with Indra for sharing in the Sacrifice. The drinkers of heat, the drinkers of Soma, the drinkers of smoke, the drinkers of sacrificial juice, the Rishis, and the departed manes, came there with the Brahmanas. These, and many other living creatures belonging to the four orders, *viz.*, viviporous and oviparous and filth-born and vegetable, were invited to that Sacrifice. The gods also, with their wives respectfully invited thereto, came on their celestial cars and seated thereon shone like burning fires.

11. Seeing them, the Rishi Dadhichi became filled with grief and anger and said,—'This is neither a Sacrifice nor a meritorious rite of religion, since Rudra is not worshipped in it.

12. You are certainly exposing yourselves to death and chains! Alas, how unfavorable is the time! Stupefied by mistake you do not see that destruction awaits you! A terrible calamity will overtake you in course of this great Sacrifice! You are blind to it.

13—14. Having said these words, that great Yogin saw the future with eyes of contemplation. He saw Mahadeva, and his divine consort, *viz*, that giver of excellent boons, with the great Narada sitting beside the goddess. Conversant with Yoga, Dadhichi became highly pleased, having ascertained what was about to take place.

15—16. All the gods and others that had come there held the same opinion, regarding the omission to invite the Lord of all creatures. Dadhichi alone, desirous of leaving that place then said,—By adoring one who should not be adored, and by refusing to adore him who should be adored, a man incurs the sin of homicide for ever.

17. I have never before spoken an untruth, and an untruth I shall never speak. Here in the midst of the gods and the Rishis I say the truth.

18. The Protector of all creatures, the Creator of the universe, the Lord of all, the powerful master, the taker of sacrificial offerings, will soon come to this Sacrifice and you all shall behold him.

Dhaksha said:—

19. We have many Rudras armed with lances and having matted locks on their heads. They are eleven in number.

I know them all, but I do not know who this Maheshwara is.

Dadhichi said :—

20. This seems to be the advice of all that are here, namely, that Maheshwara should not be invited. As, however, I do not see any god that can be said to be superior to him, I am sure that this proposed Sacrifice of Daksha will surely be destroyed.

Daksha said :—

21. Here, in this golden vessel, intended for the Lord of all Sacrifices is the sacrificial offering sanctified by Mantras and according to the ordinance. I wish to make this offering to Vishnu who is peerless. He is powerful and the Master of all, and to Him should sacrifices be offered.

Vaishampayana continued :—

Meanwhile, the goddess Uma, sitting with her spouse, said these words.

Uma said :—

22. What are those gifts, what those vows, and what those penances, that I should practise by means of which my illustrious consort may be able to get a half or a third share of the offerings in sacrifices.

23. To his wife who was moved with grief and who repeated these words the illustrious Mahadeva said with a delighted face. You do not know me, O goddess! You do not know, O you of delicate limbs, and low belly, what words are proper to be said to the Lord of Sacrifices.

24. O lady having large eyes, I know that it is only the sinful, who are shorn of contemplation, that do not understand me. It is through your power of illusion that the gods headed by Indra and the three worlds all become stupefied.

25. It is to me that the chaunters offer their praises in Sacrifices. It is to me that the Saman-singers sing their Rathantaras. It is to me that Brahmanas knowing the Vedas celebrate their Sacrifices. And it is to me that the the Addharyus offer the shares of sacrificial offerings.

The goddess said :—

26. Persons of even ordinary powers applaud themselves and brag before their wives. There is no doubt in this.

The holy one said :—

27. O Queen of all the gods, I do not certainly speak highly my own self. See now, O lady of slender waist, what I do. Look at the Being that I will create, O you of the fairest complexion, for destroying this Sacrifice, O my beautiful wife!

28. Having said these words to his wife Uma, who was dearer to him than his own life, the powerful Mahadeva created from his mouth a dreadful Being whose very sight could make one's hair stand erect. The blazing fires that came out from his body rendered him highly dreadful to look at. His arms were many and in each was a weapon that filled the beholder with awe.

29. That Being, thus created, stood before the great god, with joined palms and said,—What order shall I have to fulfill? Maheswara answered him, telling,—Go and destroy the Sacrifice of Daksha.

30. Thus commanded, that Being of leonine powers who had come out from the mouth of Mahadeva wished to destroy the Sacrifice of Daksha, without displaying all his energy and without the help of any one else, for removing the anger of Uma.

31. Urged by her anger, the wife of Maheshwara, herself assuming a dreadful form known by the name of Mahakali, proceeded in the company of that Being who had come out from Mahadeva's mouth, for beholding with her own eyes the act of destruction which was her own. That powerful Being, then started having gained the permission of Mahadeva and having bowed his head to him.

32. In energy, strength, and form, he took after Maheshwara himself who had created him. Indeed, he was the living embodiment of (Mahadeva's) anger.

33. Of great might, energy, courage and prowess, he passed by the name of Virabhadra—that dispeller of the goddess's anger. He then created from the pores of his body a large number of spirits known by the name of Raumyas.

34. Those dreadful spirits, endued with terrible energy and prowess and resembling Rudra himself, rushed with the force of thunder to that place where Daksha was making preparations for his sacrifice, moved by the desire of destroying it. Having dreadful and gigantic forms, they were hundreds and thousands in number.

35. They filled the sky with their confused cries and shrieks. That noise filled the dwellers of heaven with fear.

36. The very mountains were riven and the Earth shook. Whirlwinds began to blow. The Ocean rose in a surge.

37. The fires that were lighted refused to blaze up. The Sun became dimmed.

The Planets, the stars, and constellations, and the Moon, no longer shone.

38. The Rishis, the gods, and human beings, looked pale. A universal darkness covered the Earth and sky. The insulted Rudras began to put fire to everything.

39. Some amongst them of terrible form began to smite and strike. Some tore up the sacrificial stakes. Some began to grind and others to crush.

40. Gifted with the speed of wind or thought, some began to rush close and far. Some began to break the sacrificial vessels and the divine ornaments. The scattered fragments covered the ground like stars bespangling the firmament.

41—42. Heaps of excellent dishes, of bottles of drink, and of edibles there were that looked like mountains. Rivers of milk ran on all sides, with clarified butter and porridge for their mire, creamy curds for their water, and crystalised sugar for their sands. Those rivers had all the six tastes. There were lakes of treacle that looked highly beautiful.

43—44. Meat of various sorts, of the best quality, and other edibles of various sorts, and many excellent sorts of drink, and several other sorts of food that might be licked and sucked, began to be eaten by those spirits with various mouths. And they began to cast off and scatter those food in all directions. On account of Rudra's anger, every one of those gigantic Beings appeared like the all-destructive cycle-fire.

45. Agitating the celestial troops they made them tremble with fear and fly away on all sides. Those dreadful spirits sported with one another, and seizing the celestial damsels shoved and hurled them on all sides.

46. Of terrific deeds, those Beings, urged on by Rudra's anger very soon burnt that Sacrifice although it was protected with great care by all the gods.

47. They sent up loud roars which filled every living creature with fear. Having torn off the head of Sacrifice they began to cry aloud in joy.

48. Then the gods headed by Brahman, and that progenitor of creatures, *viz.*, Dhaksha, joining their hands in reverence, addressed that powerful Being, saying,—"Tell us, who you are.

Virabhadra said :—

49. 'I am neither Rudra nor his consort the goddess Uma. Nor have I come here for partaking of the food. Knowing the fact of Uma's anger, the powerful Lord who is the soul of all creatures has yielded to anger.

50. I have not come here for seeing these foremost of Brahmans. I have not come here impelled by curiosity. Know that I have come here for destroying this Sacrifice of yours.

51. I am known by the name of Virabhadra and I have originated from the anger of Rudra. This lady who is called Bhadrakali, has originated from the anger of the goddess. We have both been sent by that god of gods, and we have accordingly come here.

52. O foremost of Brahmanas, seek the protection of that Lord of the gods, the consort of Uma! It is better to incur even the anger of that foremost of gods than to obtain boons from any god.

53. Hearing the words of Virabhadra, Daksha, that foremost of all pious men, bowed down unto Maheshwara and sought to please him by uttering the following hymn.

54. 'I throw myself at the feet of the effulgent Ishna, who is Eternal, Immutable, and Indestructible; who is the foremost of all gods, who has a high soul, who is the Lord of all the universe.'

60—61. His praises having thus been hymned, the great god, Mahadeva, suspending the two vital airs—Prana and Apana—by shutting his mouth properly, and casting his eyes graciously on all sides, appeared there. Having many eyes, that conqueror of all enemies, that Lord of even the gods of all gods, suddenly arose from within the pit in which was kept the sacrificial fire.

62. Endued with the effulgence of a thousand Suns, and looking like another Samvartaka, the great god smiled gently (at Daksha) and addressing him, said,—'What, O Brahmana, shall I do for you?'

63. At this time, the preceptor of all the gods worshipped Mahadeva with the Vedic verses contained in the Moksha sections. Then that progenitor of all creatures, *viz.*, Daksha, joining his hands in respect, filled with dread and fear, highly moved and with face and eyes bathed in tears, addressed the great god in the following words :—

Daksha said :—

64—66. 'If the great god has been pleased with me,—if, indeed, I have become an object of favor with him,—if I am worthy of kindness,—if the great Lord of all creatures is ready to grant me boons,—then let all these articles of mine that have been burnt, eaten, drunk, swallowed, destroyed, broken, and polluted,—let all these

articles, collected in many long years, and with great care and exertion, prove useless! Let these articles be of use to me! Even this is the boon I pray for! The illustrious Hara, the tearer of Bhaga's eyes, said to him,—'Let it be as you say!' These were the words of that illustrious progenitor of all creatures, that god of three eyes, that protector of virtue.

68. Having gained that boon from Bhava, Daksha knelt down to him and adored that god having the bull for his emblem by uttering his thousand and eight names."

CHAPTER CCLXXXV.

(MOKHADHARMA PARVA).—*Continued.*

Yudhisthira said:—

1. "You should, O sire, tell me those names by which Daksha, that progenitor of creatures, worshipped the great god, O sinless one, a respectful curiosity urges me to hear them."

Bhishma said:—

2. "Hear, O Bharata, what the names, both secret and public, are of that god of gods, that god of extraordinary feats, that ascetic of secret vows."

Daksha said:—

3. I bow to you, O lord of all the gods of gods, to the destroyer of the forces of the Asuras! You are the paralyser of the strength of the king of gods himself! You are worshipped by both gods and Danavas.

4. You are thousand-eyed, you are fierce-eyed, and you are three-eyed! You are the friend of the king of the Yakshas, your hands and feet extend in all directions to all places. Your eyes also and head mouth are on all sides.

5. Your ears too are everywhere in the universe, and you are yourself everywhere, O Lord! You are shaft-eared you are large-eared, and you are pot-eared! You are the receptacle of the Ocean,

6. Your ears are like those of the elephant, or of the bull, or like extended palms. Adoration to you. You have a hundred stomachs, a hundred revolutions, and a hundred tongues. I bow to you.

7. The utterers of the Gayatri sing your praises in uttering the Gayatri, and the worshippers of the Sun worship you in adoring the Sun. The Rishis consider you as Brahman, as Indra, and as the sky above.

8. O you of mighty form, the Ocean and the Sky are your two forms. All the gods live in your form as kine dwell within the fold.

9. In your body I see Soma, Agni, the king of the Waters, Aditya, Vishnu, Brahman, and Vrihaspati.

10. You, O illustrious one, are Cause and Effect and Action and Instrument of everything unreal and real, and you are Creation and Destruction.

11. I bow to you who are called Bhava, Sarva, and Rudra. I bow to you who are the giver of boons.

12. I bow always to you who are the Lord of all creatures. Salutations to you who are tha slayer of Andhaka.

13. Salutations to you who have three matted locks, to you who have three heads, to you who are armed with an excellent trident; to you who have three eyes and who are, therefore, called Tryamvaka and Trinetra! Salutations to you who are the destroyer of the triple city!

14. Salutations to you who are called Chanda, and Kunda; to you who are the (universal) egg and also the bearer of the (universal) egg; to you who are the holder of the ascetic's stick, to you who have ears everywhere, and to you who are called Dandimunda.

15. Salutations to you whose teeth and hair are turned upwards, to you who are stainless and white, and who are stretched all over the universe; to you who are red, to you who are tawny and to you who have a blue throat.

16. Salutations to you who are of incomparable form, who are of dreadful form, and who are highly auspicious! To you who are the sun, who have a garland of suns round your neck and who have standards and flags bearing the device of the sun.

17. Salutations to you who are the Lord of spirits and ghosts, to you who are bull-necked, and who are armed with the bow; to you who crush all enemies, to you who are the personification of chastisement, and to you who are clad in leaves and rags.

18. Salutations to you who have gold in your stomach, to you who are accoutered in golden mail, to you who are gold-crested, to you who are the lord of all the gold in the world.

19. Salutations to you who have been worshipped, who are worthy of adorations, and who are still being adored; to you

who are all things, wh o devour all things, and who are the soul of all things.

20. Salutations to you who are the Hotri (in sacrifices), who are the (Vedic) Mantras uttered (in sacrifices), and who own white flags and standards. Salutations to you who are the navel of the universe, who are both cause and effect in the form of the five primal elements, and who are the coverer of all covers.

21. Salutations to you who are called Krishanasha, who are of thin limbs, and who are thin. Salutations to you who are always cheerful and who are the personification of sounds and voices.

22. Salutations to you who are about to be stretched on the Earth, who are already stretched, and who stand erect. Salutations to you who are fixed, who are running, who are bald, and who have matted locks on your head.

23. Salutation to you who are fond of dancing and who beat puffed cheeks converting the mouth into a drum. Salutations to you who are fond of lotuses that blow in rivers, and who are always fond of singing and playing on musical instruments.

24. Salutations to you who are the eldest-born, who are the foremost of all creatures, and who are the crusher of the Asura Vala. Salutations to you who are the Master of Time, who are the personification of Kalpa; who are the embodiment of all kinds of destruction great and small.

25. Salutations to you who laugh dreadfully and as loud as the beat of a drum, and who practise dreadful vows! Salutations for ever to you who are fierce, and who have ten arms.

26. Salutations to you who are armed with bones and who are fond of the ashes of funeral pyres. Salutations to you who are dreadful, who are horrible to look at, and who are an observer of dreadful vows and practices.

27. Salutations to you who have an ugly mouth, who have a tongue resembling a scimitar, and who have large teeth. Salutations to you who are fond of both cooked and uncooked meat, and who consider the gourded Vina as highly dear.

28. Salutations to you who make rain, who help the cause of virtue, who are identifiable with the form of Nandi, and who are Righteousness's self! Salutations to you who are ever moving like wind and the other forces, who are the controller of all things, and who are always engaged in cooking all creatures.

29. Salutations to you who are the foremost of all creatures, who are superior, and who are the giver of boons. Salutation to you who have the best of garlands, the best of scents, and the best of dresses, and that givest the best of boons to the best of creatures.

30. Salutations to you who are attached, who are freed from all attachments, who are of the form of Yoga-contemplation, and who are bedecked with a garland of Akshas. Salutations to you who are united as cause and disunited as effects, and who are the form of shadow and of light.

31. Salutations to you who are amiable, and who are rightful, and who are exceedingly so. Salutations to you who are auspicious, who are tranquil, and who are most tranquil.

32. Salutations to you who have one leg and many eyes, and only one head; to you who are fierce, to you who are satisfied with little offerings, and you who are fond of equity.

33. Salutations to you who are the maker of the universe, and who are ever united with the attribute of tranquillity. Salutations to you who carry a bell frightening the enemies, who are of the form of the jingle made by a bell, and who are of the form of sound when it is not perceptible by the ear.

34. Salutations to you who are like a thousand bells jingled together, and who are fond of a garland of bells, who are like the sound that the vital airs make, who are of the form of all scents and of the confused noise of boiling liquids.

35. Salutations to you who are above three Huns, and who are fond of two Huns. Salutations to you who are greatly tranquil, and who live under the shade of mountain trees.

36. You are fond of the heart-flesh of all creatures, who purify all sins, and who are of the form of sacrificial offerings. Salutations to you who are of the form of Sacrifice, who are the Sacrificer himself, who are the Brahmana into whose mouth is poured the sacrificial butter, and who are the fire into which is poured the butter inspired with Mantras.

37. Salutations to you who are of the form of (sacrificial) priests, who have your senses under control, who are made of the quality of Goodness, and who have also the quality of Darkness. Salutations to you who are of the form of the banks of Rivers, of Rivers themselves, and of the lord of all Rivers, (*viz.*, the Ocean).

38—40. Salutations to you who are the giver of food, who are the lord of all food,

and who are at one with him who takes food! Salutations to you who have a thousand heads and a thousand feet; to you who have a thousand tridents uplifted in your hands, and a thousand eyes! Salutations to you who are of the form of the rising Sun, and who are of the form of a child, who are the protector of attendants all of whom are like children, and who are, besides, of the form of children's toys. Salutations to you who are old, who are covetous, who are already agitated, and who are about to be agitated.

41. Salutations to you who have locks of hair carrying the current of the Ganges, and who have locks of hair resembling blades of Munja grass! Salutations to you who are pleased with the six acts, and who are given to the performance of the three acts.

42. Salutations to you who have allotted the duties of the various modes of life. Salutations to you who should be praised in sounds, who are of the form of sorrow, and who are of the form of deep and confused noise.

43. Salutations to you who have eyes both white and tawny, as also dark and red. Salutations to you who have conquered your vital airs, who are of the form of weapons, who rivet all things, and who are greatly lean.

44. Salutations to you who always describe Religion, Pleasure, Profit, and Liberation. Salutations to you who are a Sankhya, who are the foremost of Sankhyas, and who are the promulgator of the Sankhya-Yoga.

45. Salutations to you who have a car and who are without a car. Salutations to you who have the junction of four roads for your car; to you who have the skin of a black deer for your upper garments, and who have a snake for the sacred thread.

46. Salutations to you who are Ishana, who are of body as hard as adamant, and who are of green locks. Salutations to you who have three eyes, who are the husband of Ambika, who are manifest, and who are Unmanifest.

47. Salutations to you who are Desire, are the Giver of all desires, who are the Killer of all desires, and who are the discriminator between the pleased and the not pleased. Salutations to you who are all things, the Giver of all things, and the Destroyer of all things. Salutations to you who are the colors which appear in the evening sky.

48. Salutations to you who are of great strength, who are of mighty arms, who are a mighty Being, and who are of great effulgence. Salutations to you who look like a huge mass of clouds, and who are the embodiment of eternity. Salutations to you who are of well-developed body, who are of emaciated limbs, who bear matted locks on your head, and who are clad in barks of trees and skins of animals.

49. Salutations to you who have matted locks as effulgent as the Sun or the Fire, and who have barks and skins for your raiment. Salutations to you who are endued with the effulgence of a thousand Suns, and who are ever engaged in penances.

50. Salutations to you who are the excitement of Fever and who have matted locks drenched with the waters of the Ganges having hundreds of eddies. Salutations to you who again and again revolve the Moon, the Yugas, and the clouds.

51. You are food, you are he who eats that food, you are the giver of food, you are the grower of food, and you are the maker of food. Salutations to you who cook food and who eat cooked food, and who are both wind and fire.

52. O Lord of all the lords of the gods, you are the four orders of living creatures, *viz.*, the viviparous, the oviparous, the filth-born, and vegetables.

53. You are the Creator of the mobile and the immobile universe, and you are their Destroyer. O foremost of all persons conversant with Brahma, they who know Branma consider you as Brahma.

54. The Brahmavadins say that you are the Supreme root of Mind, and the Refuge upon which Ether, Air, and Light rest. You are the Richs and the Samans, and the syllable OM.

55. O foremost of all gods, those Brahmavadins who sing the Samans always sing you when they utter the syllables Hayi-Hayi, Huva-Hayi, and Huva-Hoyi.

56. You are made up of the Yajushes, of the Richs, and of the offerings poured on the sacrificial fire. The hymns of the Vedas and the Upanishads worship you.

57. You are the Brahmanas and the Kshatriyas, the Vaishyas, and the Shudras, and the other castes formed by intermixture. You are the masses of clouds which appear in the sky; you are Lightning; and you are the roar of thunder.

58. You are the year, you are the seasons, you are the month, and you are the fortnight. You are Yuga, you are the time represented by a twinkle of the eye, you are Kashtha, you are the Constellations, you are the Planets, you are Kala.

59. You are the tops of all trees, you are the highest summits of all mountains. You are the tiger among the lower animals, you are Garuda among birds, and you are Ananta among snakes.

60. You are the ocean of milk among all oceans, and you are the bow among instruments for hurling weapons. You are the thunder among weapons, and you are Truth among vows.

61. You are Aversion and you are Desire: you are attachment and you are stupefaction (of judgment): you are Forgiveness and you are Unforgiveness. You are Exertion, and you are Patience: you are Cupidity: you are Lust and you are Anger: you are Victory and you are Defeat.

62. You are armed with mace, and you are armed with arrow: you are armed with the bow, and you carry the Khattanga and the Jharjhara in your hands. You are he who cuts down and pierces and smites. You are he who leads (all creatures) and he who gives them pain and grief.

63. You are Righteousness marked by ten virtues; you are Wealth or Profit of every sort; and you are Pleasure! You are Ganga, you are the Oceans, you are the Rivers, you are the lakes, and you are the tanks.

64. You are the thin creepers, you are the thicker creepers, you are all kinds of grass, and you are the deciduous herbs. You are all the lower animals and you are the birds. You are the origin of all objects and acts, and you are that season which yields fruits and flowers.

65. You are the beginning and you are the end of the Vedas; you are the Gayatri, and you are OM.

66. You are Green, you are Red, you are Blue, you are Dark, you are of Bloody color, you are of the color of the Sun, you are Tawny, you are Brown, and you are Dark-blue.

67. You are colorless, you are of the best color, you are the maker of colors, and you are peerless. You are of the name of Gold, and you are fond of Gold.

68. You are Indra, you are Yama, you are the Giver of boons, you are the Lord of riches, and you are Agni. You are the Eclipse, you are the Fire called Chitrabhanu, you are Rahu, and you are the Sun.

69. You are the fire upon which sacrificial butter is poured. You are he who pours the butter. You are He in honor of whom the butter is poured, you are the butter itself that is poured, and you are the powerful Lord of all. You are those sections of the Brahmans who are called Trisuparna; you are all the Vedas; and you are the sections called Shatarudriya in the Yajushes.

70. You are the holiest of holies, and the auspicious of all auspicious things. You quicken the inanimate body. You are the Chit that lives in the human body. Invested with qualities, you are liable to Destruction. You are individual soul, that is He who is never liable to destruction when uninvested with attributes. You are full yet you are liable to decay and death in the form of the body which is individual soul's encasement.

71. You are the breath of life, and you are quality of Goodness, you are Darkness, you are Ignorance, and you are not subject to mistake. You are the vital airs called Prana, Apana, Samana, Udana, and Vyana.

72. You are the opening of the eye and the shutting of the eye. You are Sneezing and you are Yawning. You are of red eyes which are ever turned inwards. You are of large mouth and large stomach.

73. The hairs of your body are like needles. Your beard is green. Your hair is turned upwards. You are swifter than the swiftest. You are master of the principles of music both vocal and instrumental, and fond of both vocal and instrumental music.

74. You are a fish moving in the waters, and you are a fish caught in the net. You are full, you are fond of sports, and you are of the form of all quarrels and disputes. You are Time, you are bad time, you are premature time, and you are overmature time.

75. You are the killing, you are the razor, and you are what is killed. You are the auxiliary and you are the adversary, and you are destroyer of both auxiliaries and adversaries. You are the time when clouds appear, you are of large teeth, and you are Samvartaka and Valahaka.

76. You are manifest in a shining form. You are concealed for being invested with illusion. You are He who links creatures with the fruits of their acts. You have a bell in your hand. You sport with all mobile and immobile things. You are the cause of all causes. You are Brahma, you are Swaha; you are the holder of the rod, your head is bald, and you are he who has his words, deeds, and thoughts under restraint.

77. You are the four cycles, you are the four Vedas, you are he from whom the

four fires have emanated. You are the ordainer of all the duties of the four modes of life. You are the maker of the four Orders.

78. You are always fond of dice. You are cunning. You are the king of the various clans of spirits, and their ruler. You are bedecked with red garlands and dressed in red robes. You sleep on the mountain-breast, and you are fond of the red color.

79. You are the artizan: You are the foremost of artists; and it is you from whom all arts have originated. You are the tearer of the eyes of Bhaga; you are Fierce, and you are the destroyer of the teeth of Pushan.

80. You are Swaha, you are Swadha, you are Vashat, you are Salutation's form, and you are the words 'Namas-Namas' uttered by all worshippers. Others know not your observances and penances. You are Pranava; you are the sky bespangled with countless of stars.

81. You are Dhatri, and Vidhatri, and Sandhatri, Vidhatri, and the refuge of all things in the form of the Supreme cause, and you are independent of all Refuge. You are conversant with Brahma, you are Penance, you are Truth, you are the soul of Brahmacharyya, and you are Simplicity.

82. You are the soul of all creatures, and you are the Creator of all creatures, you are absolute Existence, and you are the Cause whence the Past, the Present, and the Future, have originated. You are Earth, you are sky, and you are Heaven. You are Eternal, you are Self-controlled, and you are the great god.

83. You are initiated, and you are not initiated. You are forgiving; you are unforgiving; and you are the chastiser of the rebellious. You are the lunar month, you are the cycle, you are Destruction, and you are Creation.

84. You are Lust, you are the seminal fluid, you are subtile, you are gross, and you are fond of garlands made of Karnikara flowers. You have a face like that of Nandi, you have a terrible face, you have a beautiful face, you have an ugly face, and you are without a face.

85. You have four faces, you have many faces, and you have a fiery face when engaged in battles. You are Narayana, you are unattached to all things like a bird, you are Ananta, and you are Virat.

86. You are the destroyer of sin, you are called Mahaparshwa, you are Chandadhara, and you are the king of the spirits. You lowed like a cow, you were the protector of kine, and you have the king of bulls for your attendant.

87. You are the protector of the three worlds, you are Govinda, you are the director of the senses, and you are incapable of being apprehended by the senses. You are the foremost of all creatures, you are fixed, you are immobile, you tremble not, and you are of the form of trembling.

88. You are incapable of being resisted, you are the destroyer of all poisons, you are incapable of being borne, and you are incapable of being excelled, you cannot be made to tremble, you cannot be measured, you cannot be defeated, and you are victory.

89. You are of quick speed, you are the Moon, you are Yama, you suffer ungrudgingly, cold, heat, hunger, weakness and disease. You are all mental agonies, you are all physical diseases, you are the curer of all diseases, and you are those diseases themselves which you cure.

90. You are the destroyer of my Sacrifice which had tried to escape in the form of a deer. You are the coming in and going out of all diseases. You have a high crest. You have eyes like lotus-petals. You live in the midst of lotuses.

91. You carry the ascetic's staff in your hands. You have the three Vedas for your three eyes. Your chastisements are fierce and severe. You are the destroyer of the egg. You are the drinker of both poison and fire, you are the foremost of all gods, you are the drinker of Soma, you are the lord of the Maruts.

92. You are the drinker of Ambrosia. You are the Lord of the universe. You shine in effulgence, and you are the Lord of all the shining ones. You guard against poison and death, and you drink milk and Soma. You are the foremost of the protectors of those that have fallen off from heaven, and you protect Brahman himself.

93. Gold is your seminal fluid. You are male, you are female, you are neuter. You are an infant, you are a youth, you are old in years with your teeth gone, you are the foremost of Nagas, you are Shakra, you are the Destroyer of the universe, and you are its Creator.

94. You are Prajapati, and you are worshipped by the Patriarchs, you are the supporter of the universe, you have the universe for your form, you are gifted with great energy, and you have faces turned towards all directions. The Sun and the

Moon are your two eyes, and the Grandfather is your heart. You are the Ocean. The goddess of learning is your speech, Fire and Wind are your might. You are Day and Night. You are all acts including the opening and the shutting of the eye.

95. Neither Brahman, nor Govinda, nor the ancient Rishis, can understand your greatness, O auspicious god.

96. Your subtle forms cannot be seen by us. Rescue me and, O, protect me as the father protects his own begotten son.

97. O protect me! I deserve your protection! I bow to you, O sinless One! You, O illustrious one, are full of mercy for your devotees. I am always devoted to you.

98. Let him be always my protector who stays alone on the other side of the ocean, in a form while it is difficult to apprehend, and overwhelming many thousands of persons.

99. I bow to that Soul of Yoga who is seen in the form of an effulgent Light by persons that have their senses under restraint, who are endued with the quality of Goodness, who have regulated their breaths, and who have conquered sleep.

100. I bow to him who has matted locks, who carries the ascetic's staff in his hand, who has a body having a long abdomen, who has a water bowl tied to his back, and who is the Soul of Brahman.

101. I salute Him who is the soul of water, in whose hair are the clouds, in the joints of whose body are the rivers, and in whose stomach are the four oceans.

102. I seek the protection of Him who, when the end of the cycle sets in, devours all creatures and lies down on the wide sheet of water that covers the universe.

103. Let him who entering Rahu's mouth drinks Soma in the night and who becoming Swarbhanu devours the Sun also, protect me.

104. The gods who are mere infants and who have all originated from you after Brahman's creation, enjoy their respective shares. Let them enjoy those offerings made with Swaha and Swadha, and let them enjoy pleasure from those presents. I salute them.

105. Let those Beings who are tiny like the thumb and who live in all bodies, always protect and please me.

106. I always salute those Beings who living within embodied creatures make the latter cry in grief without themselves crying in grief, and who gladden them without themselves being glad.

107—110. I always salute those Rudra who live in rivers, in oceans, in hills and mountains, in mountain-caves, in the roots of trees, in cowpens, in dreary forests, in the junction of roads, in roads, in open squares, in banks, in elephant-sheds, in stables, in car-sheds, in deserted gardens and houses, in the five principal elements, and in the cardinal and subsidiary points. I salute them again and again who live in the space amidst the Sun and Moon, as also in rays of the Sun and the Moon, and them who live in the nether regions, and them who have followed the path of Renunciation and other superior practices for the sake of the Supreme.

111. I always salute them who are without number and measure, and who have no form, those Rudras, who are gifted with infinite attributes.

112. Since you, O Rudra, are the Creator of all creatures, since, O Hara, you are the Master of all creatures, and since you are the indwelling spirit of all creatures, therefore, you were not invited by me.

113. Since you are He who is worshipped in all sacrifices with profuse gifts, and since it is you who are the Creator of all things, therefore, I did not invite you.

114. Or, perhaps, O god, overpowered by your subtle illusion I failed to invite you.

115. Be propitiated with me, blessed be yourself, O Bhava, with me possessed by the quality of darkness. My Mind, my Understanding, and my intellect all live in you, O god!—

116—117. Hearing these adorations, that Lord of all creatures, *viz.*, Mahadeva, stopped. Indeed, highly pleased, the illustrious god addressed Daksha, saying,—O Daksha of excellent vows, I have been pleased with these adorations of yours. You need not swell the chorus of my adoration any longer! You shall have my companionship.

118. Through my grace, O progenitor of creatures, you will acquire the fruit of a thousand horse-sacrifices, and a hundred Vajapeyas.

119. Once more, Mahadeva, that thorough adept in speech, addressed Daksha and said to him these words fraught with great consolation:—Be you the foremost of all creatures in the world.

120. You should not, O Daksha, entertain any feelings of grief for these injuries put on your Sacrifice. It has been seen that in former cycles too I had to destroy your Sacrifice.

121. O you of excellent vows, I shall grant you again some more boons. Take them from me. Removing this cheerlessness that overspreads your face, hear me with rapt attention.

122. With the help of reasonable arguments, the gods and the Danavas have formed from the Vedas consisting of six branches and from the philosophers of Sankhya and Yoga a creed by virtue of which they have practised the austerest penances for many long years.

123. The religion, however, which I have formed is peerless, and productive of benefits on every side. Men in all modes of life can practise it. It brings on Liberation. It may be acquired in many years or through merit by persons who have controlled their senses. It is shrouded in mystery. Those who have no wisdom consider it as censurable.

124. It is opposed to the duties sanctioned for the four orders of men and the four modes of life, and agrees with those duties in only a few particulars. Those who are well-skilled in the science of conclusions can understand its fitness; and they who have gone above all the modes of life can adopt it.

125. In days of yore, O Daksha, this auspicious religion called Pashupata had been found out by me. The proper observance of that religion produces great benefits.

126. May you get those, O highly blessed one! Renounce this fever of your heart!—Having said these words, Mahadeva, with his consort (Uma) and with all his attendants disappeared from the view of Daksha of great prowess.

127. He who would recite this hymn that was first sung by Daksha or who would listen to it when sung by another, would never suffer from the smallest evil and would gain a long life.

128. Indeed, as Shiva is the foremost of all the gods, so is this hymn, consonant with the Shrutis, is the foremost of all hymns.

129. Persons seeking fame, kingdom, happiness, pleasure, profit and riches, and learning, should listen with devout feelings to the recital of this hymn.

130. One suffering from disease, one distressed by pain, one plunged into melancholy, one assailed by thieves or by fear and one under the displeasure of the king about his charge, becomes freed from fear by reciting this hymn.

131. By listening or reciting this hymn, one, even in this earthly body of his, acquires equality with the spirits who are the attendants of Mahadeva. One gains energy and fame, and becomes purged of all sin.

132. Neither Rakshasas, nor Pishachas, nor ghosts, nor Vinayakas make disturbances in the house where this hymn is recited.

133. That woman, again, who listens to this hymn with pious faith, observing the practices of Brahmacharyya, gains worship as a goddess in the family of her father and that of her husband.

134. All the acts of that person become always successful who listens or recites with rapt attention to the whole of this hymn.

135. On account of the recitation of this hymn all the wishes one cherishes in his mind and all the wishes he speaks out become successful.

136. That man gains all objects of enjoyment and pleasure and all things that are desired by him, who, practising self-control, makes, according to proper rites, offerings to Mahadeva, Guha, Uma, and Nandi, and thereafter utters forthwith their names, in proper order and with devotion.

137. Such a man, after death, ascends to heaven, and is never born among the intermediate animals or birds. This was said by the powerful Vyasa the son of Parashara."

CHAPTER CCLXXXVI.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhisthira said:—

1. "Tell me, O grandfather what is the spiritual science of man and whence does it originate."

Bhishma said:—

2. "Helped by the spiritual science, one may know everything. It is, again, superior to all things. I shall, with the help of my intelligence, explain to you that spiritual science about which you aske me. Listen, O son, to my explanation.

3. Earth, Wind, Ether, Water, and Light forming the fifth, are the great elements. These are the origin and the destruction of all creatures.

4. The bodies of living creatures, O foremost of Bharata's race, are the result of the combination of the virtues of these five. Those virtues repeatedly come into being

and repeatedly merge into the Supreme Soul.

5. From those five primal elements are created all creatures, and into those five great elements all creatures resolve themselves, again and again, like the numberless waves of the Ocean rising from the Ocean and merging into that which causes them.

6. As a tortoise stretches forth its legs and withdraws them again into itself, so the numberless creatures originate from (and enter) these five great essences.

7. Verily, sound originates from ether, and all dense matter is the attribute of Earth. Life springs from Wind. Taste is from Water. Form is the property of Light.

8. The entire mobile and immobile universe is thus the outcome of the combination of these five great essences. When Destruction sets in, the infinite variety of creatures resolve themselves into those five, and once more, when Creation begins, they originate from the same five.

9. The Creator puts in all creatures the same five great elements in proportions that He thinks fit.

10. Sound, the ears, and all cavities,—these three,—have ether for their cause. Taste, all watery or juicy substances, and the tongue, are the properties of Water.

11. Form, the eye, and the digestive fire in the stomach, are the properties of Light. Smell, the organ of smelling, and the body, are the properties of Earth.

12. Life, touch, and action are the properties of Wind. I have thus explained to you, O king, all the properties of the five principal elements.

13. Having created these, the Supreme God, O Bharata, united with them the qualities of Goodness, Darkness, and Ignorance, Time, Consciousness of functions, and Mind forming the sixth.

14. What is called the Understanding lives in the interior of what you see above the soles of the feet and below the crown of the head.

15. In man there are five senses. The sixth (sense) is the Mind. The seventh is called the Understanding. The Kshetrajna or Soul is the eighth.

16. The senses and the Actor should be determined by apprehension of their respective functions. The states called Sattwa, Rajas, and Tamas, depend upon the senses for their formation.

17. The senses exist for simply catching the impressions of their respective objects. Doubt is the function of the Mind. The Understanding is for ascertainment. The Soul is said to be only an inactive witness.

18. Sattwa, Rajas, Tamas, Time, and Acts, O Bharata, these attributes govern the Understanding. The Understanding is the senses and the five attributes.

19. When the Understanding is not, the senses with the mind, and the five other attributes, cease to be. That by which the Understanding sees is called the eye. When she smells, she becomes the organ of smell; and when she tastes the various objects, she is called tongue.

20. When again she feels the touch of the various objects, she becomes the organ of touch. It is the Understanding that becomes modified variously and frequently. When the Understanding wishes for anything, she becomes Mind.

21. The five senses with the Mind, which separately form the foundations (of the Understanding), are the creations of the Understanding. They are called Indriyas or organs. When they become stained, the Understanding also becomes sullied.

22—23. The Understanding, living in individual Soul, exists in three states. Sometimes she rejoices, sometimes she grieves, and sometimes she exists in a state which is neither pleasure nor pain. Having for her essence these states, of Sattwa, Rajas, and Tamas), the Understanding passes through these three states.

24. As the lord of rivers, *viz.*, the Ocean, always keeps within his bounds, so the Understanding, which exists united with the (three) states, exists in the Mind.

25—28. When the state of Rajas is awakened, the Understanding becomes changed into Rajas. Delight, joy, gladness, happiness, and contentment, these when somehow excited, are the properties of Sattwa. Heart-burning, grief, sorrow, discontentment, and unforgiveness, arising from particular causes, are the outcome of Rajas. Ignorance, attachment and mistake, carelessness, stupefaction, and terror, meanness, cheerlessness, sleep, and procrastination,—these, when engendered by particular causes, are the properties of Tamas.

29. Whatever state of body or mind, either joy or happiness, arises, should be considered as due to the state of Sattwa.

30. Whatever, again, is full of sorrow and is disagreeable to oneself, should be considered as originating from Rajas. Without undertaking any such act, one should turn his attention to it.

31. Whatever is full of error or stupefaction in either body or mind, and is inconceivable and mysterious, should be known as being outcome of Tamas.

32. Thus have I explained to you that all things in this world live in the Understanding. By knowing this one becomes wise. What else can be the characteristics of wisdom?

33. Know now the difference between these two subtile things, *viz.*, Understanding, and Soul. One of these, *viz.*, the Understanding, creates qualities. The other, *i.e.*, the Soul, does not create them.

34. Although they are, by nature, distinct from each other, yet they always dwell in a state of union. A fish is different from the water in which it lives, but the fish and the water exist together.

35. The qualities cannot know the Soul. The Soul, however, knows them. The ignorant regard the Soul as existing in a state of union with the qualities like qualities existing with their possessors. This, however, is not the case, for the Soul is only an idle spectator of everything.

36. The Understanding has no refuge. That which is called life originates from the effects of the qualities coming together. Others, acting as causes, create the Understanding that lives in the body. No one can apprehend the qualities in the true nature or form of existence.

37. The Understanding, as already said, creates the qualities. The Soul simply sees them. This union between the Understanding and the Soul is eternal.

38. The Understanding living within, perceives all things through the Senses which are by nature inanimate and unapprehending. In sooth, the senses are only like lamps.

39. This is their nature. Knowing this, one should live cheerfully, without giving way to either grief or joy. Such a man is above the influence of pride.

40. Owing to her nature, the Understanding creates all these attributes, as a spider weaves threads. These qualities should be known as the threads the spider weaves.

41. When destroyed, the qualities do not cease to exist; only, their existence becomes invisible. When, however, a thing is beyond the range of the senses, its existence (or otherwise) is understood by inference. This is the opinion of some persons. Others hold that with destruction the qualities cease to be.

42. Solving this hard problem of the understanding and reflection, and removing all doubt, one should renounce sorrow and live happily.

43. As men not knowing the bottom become distressed when they fall upon this Earth which is like a river filled with the waters of stupefaction, so is that man pained who falls away from that state in which there is a union with the Understanding.

44. Learned men, however, conversant with spiritual science and armed with fortitude, are never afflicted, because they can go to the other end of those waters. Indeed, Knowledge is a good vessel.

45. Men of knowledge have not to meet those fears which terrify them that are shorn shorn of knowledge. Regarding the righteous, none of them attains to an end which is superior to that of any other person amongst them. In fact, the righteous display an equality about it.

46. Regarding the man of Knowledge, whatever acts have been done by him in pristine times out of Ignorance) and whatever sinful acts he does, he destroys both by Knowledge as his sole means. Then, again, upon the attainment of Knowledge he ceases to commit these two evils, *viz.*, blaming the wicked acts of others and doing any wicked acts himself under the influence of attachment."

CHAPTER CCLXXXVII.

(MOKHARDHAMA PARVA).—*Continued.*

Yudhisthira said:—

1. "Living creatures always dread sorrow and death. Tell me, O grandfather, how the occurrence of these two may be warded off."

Bhishma said:—

2. "Regarding it, O Bharata, is cited the old discourse between Narada and Samanga.

Narada said:—

3. You salute your elders by prostrating yourself on the ground till your chest touches the ground. You appear to be engaged in crossing (the river of life) with your hands. You appear to be always free from sorrow and greatly cheerful.

4. I do not see that you have the least anxiety. You are always content and

happy, and you appear to play happily like a child.

Samanga said :—

5. O giver of honors, I know the truth about the Past, the Present, and the Future. Hence I never become dispirited.

6. I know also what the commencement of acts is in this world, what, of their fruits and how different are those fruits. Hence I never give way to sorrow.

7. You see, O Narada, the illiterate, the destitute, the prosperous, the blind, idiots and madmen, and ourselves also, all live.

8. These live by virtue of their pristine deeds. The very gods, who are freed from diseases, exist by virtue of their pristine deeds. The strong and the weak, all, live by virtue of their pristine deeds. It is proper, therefore, you should regard us with respect.

9. The masters of thousands live. The masters of hundreds also live. They who are overwhelmed with sorrow live. See, we too are living.

10. When we, O Narada, do not yield to grief, what can the practice of the duties or the observance of acts do to us? And since all joys and sorrows do not terminate, they are, therefore, unable to agitate us at all.

11. Indeed, the very root of wisdom, is the freedom of the senses from mistake. It is the senses which produce error and grief. One whose senses are subject to mistake can never be said to have acquired wisdom.

12. That pride which a man, subject to error, entertains, is only a form of the error to which he is subject. As regards the man of error, neither this world nor the next is for him. It should be remembered that griefs do not last for ever and that happiness cannot be acquired always.

13. One like me would never adopt worldly life with all its changes and painful incidents. Such a one would not care for objects of enjoyments, and would not think at all of the happiness which they yield, or, indeed, of the griefs that come on.

14. One capable of depending on his own self, would never hanker after the possessions of others; would not think of unfair gains, would not feel overjoyed at the acquisition of even immense riches; and would not give way to sorrow at the loss of riches.

15. Neither friends, nor riches, nor high birth, nor sacred learning, nor Mantras, nor energy, can succeed in saving one from sorrow in the next world. It is only by conduct that one can acquire happiness there.

16. The Understanding of the man who is not acquainted with Yoga can never be directed towards Liberation. One unacquainted with Yoga can never gain happiness. Patience and the determination to shake off sorrow, these two mark the setting in of happiness.

17. Anything agreeable brings on pleasure. Pleasure induces pride. Pride, again, produces sorrow. For these reasons, I avoid all these.

18. Grief, Fear, Pride,—these that stupefy the heart,—and also Pleasure and Pain, I see as witness since my body is endued with life and moves about.

19. Knowing both riches and pleasure, and thirst and mistake, I wander over the Earth, freed from grief and every sort o anxiety of heart.

20. Like one that has drunk nectar I have no fear, either in this world or in the next, of death, or sin, or cupidity, or anything of that sort.

21. I have gained this knowledge, O Brahmana, as the outcome of my severe and indestructible penances. Therefore, O Narada, even when it comes to me, cannot affect me."

CHAPTER CCLXXXVIII.

(MOKSHADHAMA PARVA).—
Continued.

Yudhishthira said :—

1. "Tell me, O Grandfather, what is for the behoof of one who is not acquainted with the truths of the scriptures, who is always in doubt, and who abstains from self-control and the other practices the object whereof the knowledge of the Soul."

Bhishma said :—

2. "Adoring the preceptor, always reverentially attending the aged, and listening to the scriptures,—these are said to be of supreme benefit.

3. Regarding it is cited the old discourse between Galava and the celestial Rishi Narada.

4. Once on a time Galava, desirous of securing what was for his behoof, addressed Narada freed from error and fatigue, well-read in scriptures, pleased with knowledge

a thorough master of his senses, and with soul devoted to Yoga, and said,—

5. I see, O Ascetic, those virtues by the possession of which a person is respected in the world, live permanently in you.

6. You are freed from error and, therefore, you should remove the doubts that fill the minds of men like ourselves who are subject to error and who are unacquainted with truths of the world.

7. We do not know our duties, for the injunctions of the scriptures create an inclination for Knowledge simultaneously with the inclination for acts. You should describe these subject to us.

8. O illustrious one, the different modes of life approve different courses of conduct,—'This is beneficial,'—'This is beneficial,'—the scriptures exhort us often in this way.

9. Seeing the followers of the four modes of life, who are thus exhorted by the scriptures and who fully approve of what the scriptures have sanctioned for them, thus travelling in various courses, and beholding that ourselves also are equally content with our own scriptures, we cannot understand what is truly wholesome.

10. If the scriptures were all of one opinion, then what is truly beneficial would have become clear. On account, however, of the scriptures being multifarious, that which is truly beneficial is filled with mystery.

11. For these reasons, that which is truly beneficial, appears to as full of confusion. Do you, then, O illustrious one, describe to me the subject. I have come to you (for this). Instruct me.

Narada said:—

12. The modes of life four in number, O child! All of them serve the object for which they have been designed; and the duties they declare differ from one another. Learning them first from competent preceptor's, reflect upon them, O Galava.

13. See, the merits of those modes of life, as described, are varied in their form, divergent in their matter, and contradictory in their observances.

14. When seen with gross vision, all the Ashramas do not exhibit their true intent! Others, however, having subtle sight, see their highest end.

15—16. That which is truly and, without any doubt, wholesome, *viz.*, good offices to friends, and suppression of enemies, and the acquisition of the three-fold objects of life, has been described by the wise to be supreme excellence. Abstention, from sinful deeds, righteous disposition, good conduct towards the good and pious,—these, forsooth, constitute excellence.

17. Mildness towards all creatures, sincerity of conduct, and sweet words,—these, forsooth, constitute excellence.

18. A just distribution of one's riches among the gods, the Pitris, and guests, and adherence to servants,—these, forsooth, constitute excellence.

19 Truthfulness of speech is excellent. The knowledge of truth is, however, very difficult of acquisition. I hold that as truth which is highly beneficial to creatures.

20. The absence of pride, the suppression of carelessness, contentment, living by one's own self,—these form the supreme excellence.

21. The study of the Vedas, and their branches, according to the well-known rules, and all enquiries and pursuits leading to the acquisition of knowledge,—are, forsooth excellent.

22. One wishing to acquire what is excellent should never enjoy to excess sound and form and taste and touch and scent, and should not enjoy them for their sake alone.

23. Walking in the night, sleep during the day, indulgence in idleness, villany, pride, excessive indulgence and total abstention from enjoyment in objects of the senses, should be shunned by one desirous of acquiring what is excellent.

24. One should not seek self-elevation by putting down others. Indeed, one should, by his merits only, seek superiority over persons who are distinguished but never over those who are inferior.

25. Men having no real merit and filled with a sense of self-admiration depreciate men of real merit, by mentioning their own virtues and riches.

26. Puffed up with a sense of their own importance, these men, when none stops them, consider themselves to be superior to men of real distinction.

27. One having true wisdom and real merits, wins great fame by abstaining from speaking ill of others and from indulging in self-praise.

28. Flowers shed their pure and sweet odour without speaking of their own excellence. Likewise, the effulgent Sun scatters his shining rays in the sky in perfect silence.

29. Similarly those men shine in the world with celebrity who by the help of

their intelligence, renounce these and similar other faults and who do not blaze forth their own virtues.

30. The fool can never shine in the world by speaking out his own praise. The man, however, of real merit and learning acquires celebrity even if he be hidden in a pit.

31. Evil words, uttered with what strength of voice, die out. Good words, uttered, however softly, shine forth in the world.

32. As the Sun shows his fiery form so the multitude of words, of little sense, that fools filled with vanity give vent to show their hearts.

33. For these reasons men try to acquire wisdom of various sorts. It appears to me that of all acquisitions that of wisdom is the most precious.

34. One should not speak until one is asked; nor should one speak when one is asked improperly. Even if endued with intelligence and knowledge, one should still sit in silence like an idiot.

35. One should seek to live among honest men given to righteousness and liberality and the observance of the duties of their own order.

36. One desirous of acquiring what is excellent should never live in a place where people make a confusion of their respective duties.

37. A person may be seen to live who abstains from all works and who is well-content with whatever little is gained without exertion. By living amid the righteous, one succeeds in acquiring pure virtue, Similarly one by living amid the sinful, becomes sullied with sin.

38. As the touch of water or fire or the rays of the moon immediately carry the sensation of cold or heat, similarly the impressions of virtue and vice create happiness or misery.

39. Those who eat Vighasa eat without marking the flavours of the foods placed before them. They, however, who eat carefully marking the flavours of the duties prepared for them, should be known as persons still fettered by the bonds of action.

40. The pious man should leave that place where a Brahmana describes duties to disciples desirous of acquiring knowledge, as based on reasons, of the Soul, but who do not reverentially enquire after such knowledge.

41. Who, however, will leave that place where exists fully that conduct between disciples and preceptors which is consistent with what has been sanctioned by the scriptures?

42. What learned man who cares for his respect will live there where people talk about the faults of the learned even when such have no foundations to stand upon?

43. Who is there that will not leave that place, like a garment whose end has caught fire, where covetous men tries to break down the limits of virtue?

44 One should remain and live in that place, among good men of pious disposition, where persons possessed of humility are engaged in fearlessly practising the duties of religion.

45. One should not dwell there where men practise the duties of religion for the sake of wealth and other worldly purposes, for the people of that place are all to be considered as sinful.

46. One should fly away quickly from that place, as if from a room in which there is a snake, where the inhabitants, desirous of acquiring the means of life, are engaged in the practice of sinful deeds.

47. One desirous of what is wholesome, should, from the beginning, avoid that act for which one becomes stretched, as it were, on a bed of thorns and for which one becomes invested with the desires born of the pristine deeds.

48. The pious man should leave that kingdom where the king and king's officers exercise equal authority and where people eat before feeding their relatives.

49 One should live in that country where Brahmanas having a knowledge of the scriptures are fed first; where they always practise religious duties, and where they are engaged in teaching disciples and officiating at the sacrifices of others.

50. One should unhesitatingly live in that country where the sounds Swaha, Swadha, and Vashat are duly and continuously uttered.

51. One should leave that kingdom, like poisoned meat, where one sees Brahmanas compelled to follow unholy practices, by want of the means of life.

52. With a contented heart and considering all his wishes as already gratified, a pious man should live in that country whose denizens gladly give away before even they are asked.

53. One should live and move about, among good men devoted to pious acts, in that country where the wicked are punished, and where respect and good offices are

done to those who are of controlled and purified souls.

54—55. One should unhesitatingly live in that country whose king is given to virtue and which the king rules virtuously, casting off desires and possessed of prosperity, and where severe punishment is inflicted on those who subject self-controlled men to the consequences of their anger, on those who treat wickedly the righteous, on those who commit acts of violence, and on the covetous.

56. Kings endued with such a disposition, secure the prosperity of those who live in their kingdoms when prosperity is on the point of leaving them.

57. I have thus told you, O son, in answer to your enquiry, what is beneficial or excellent. No one can describe, on account of its exceedingly high character, what is beneficial or excellent for the Soul.

58. Many and high will the excellences be, through the performance of the duties laid down for him, of the man who for earning his livelihood during the time of his stay in this world, acts in the way indicated above and who devotes his soul to the well-being of all creatures."

CHAPTER CCXXXIX.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhishthira said:—

1. "How, O grandfather, should a king like us act in this world, keeping in view the great object of acquisition? What attributes, again, should he always possess so that he may be liberated from attachments."

Bhishma said:—

2. "I shall in this connection recite to you the old narrative that was uttered by Arishtanemi to Sagara who had sought his advice.

Sagara said:—

3. What is that good, O Brahmana, by doing which one may enjoy happiness here? How, indeed, may one avoid grief and agitation? I wish to know all this.

Bhishma said:—

4. Thus addressed by Sagara, Arishtanemi of Tarkshya's race, conversant with all the scriptures, considering the enquiries as deserving fully of his instructions, said these words:—

5. The happiness of Liberation is true happiness in the world. The ignorant man knows it not, attached, as he is, to children and animals and possessed of riches and corn.

6. The understanding that is attached to worldly objects and the longing mind baffle all skilful treatment. The ignorant man who is bound in the fetters of affection cannot acquire Liberation.

7. I shall now describe to you all the fetters which originate from the affections. Hear them with attention. Indeed, they can be heard with profit by one who is endued with knowledge.

8. Having procreated children in due time and married them when they become young men, and having found them to be competent for earning their livelihood, do you free yourself from all attachments and rove about happily.

9. When you find your dear consort grown old in years and attached to the son she has given birth to, do you leave her in time, keeping in view the highest object of acquisition.

10. Whether you get a son or not, having, during the first years of your life, duly enjoyed with your senses the objects thereof, liberate yourself from attachments and rove about in happiness.

11. Having satisfied the senses with their objects, you should suppress the desire of further indulging them. Liberating yourself from attachments, you should rove in happiness, contenting yourself with what is got without exertion and previous calculation, and looking impartially towards all creatures and objects.

12. Thus, O son, have I told you briefly. Hear me now, for I shall tell you fully, the desirability of the acquisition of Liberation.

13. Those persons who live in this world shorn of attachments and fear, succeed in acquiring happiness. Those persons, however, who are attached to worldly objects, forsooth, meet with destruction.

14. Worms and ants are engaged in the acquisition of food and are seen to die in the search. They who are shorn of attachments are happy, while they who are attached to worldly objects meet with destruction.

15. If you wish to acquire Liberation you should never place your thoughts on your relatives, thinking,—How shall these live without me?

16. A living creature takes birth by

himself, and, grows by himself, and acquires happiness and misery, and death by himself.

17. In this world people enjoy and obtain food and cloth and other acquisitions acquired by either their parents or themselves. This is the result of the acts of pristine lives, for nothing can be had in this life which is not the result of the past.

18. All creatures live on the Earth, protected by their own acts, and acquiring their food as the result of what is ordained by Him who allots the fruits of acts.

19. A man is but a lump of clay, and always depends completely on their forces. A man, being thus so weak, what rational motive can one have for protecting and feeding his relatives?

20. When your relatives are carried away by Death in your very presence and despite your utmost efforts to save them, that circumstance alone should awaken you.

21. In the very life-time of your relatives and before own duty is completed of feeding and protecting them, you may yourself die and leave them.

22. After your relatives have been carried away from this world by death, you cannot know what becomes of them there,—that is, whether they are happy or miserable. This fact ought to awaken you.

23. When on account of the fruits of their own acts your relatives can maintain themselves in this world whether you live or die, thinking of this you should do what is for your own well-being.

24. When such is the case, who in the world is to be considered as whose? Do you, therefore, think of acquiring Liberation. Hear now what more I shall say to you.

25. That man of firm Soul is, forsooth, liberated who has conquered hunger and thirst and such other states of the body, as also anger and cupidity and error.

26. That man is always liberated who does not forget himself, through folly, by indulging in gambling and drinking and concubinage and the chase.

27. That man who is really affected by sorrow for being compelled to eat every day and every night for maintaining life, is said to be cognisant of the faults of life.

28. One who, as the outcome of careful reflection, considers his repeated births as due to sexual congress with women, is held to be freed from attachments.

29. That man is certainly Liberated who knows truly the nature of the birth, the destruction, and the acts of living creatures.

30. That man becomes certainly freed who seeks only a handful of corn, for the support of life, from amidst millions upon millions of carts loaded with grain, and who finds no difference between a shed of bamboo and reeds and a palace.

31. That man becomes certainly freed who seeks the world as afflicted by death, disease and famine.

32. Indeed, one who sees the world as such succeeds in becoming contented; while one who fails to see the world in such a light, meets with destruction. That man who is contented with only a little, is considered as freed.

33. That man who sees the world to consist of eaters and edibles, and who is never affected by pleasure and pain begotten by illusion, is considered as liberated.

34. That man who considers a soft bed on a fine bed-stead and the hard ground as equal, and who considers good shali rice and hard thick rice as equal, is liberated.

35. That man who considers linen and cloth made of grass as equal, and who considers cloth of silk and barks of trees as the same, and who sees no difference between clean sheep-skin and unclean leather, is liberated.

36. That man who considers this world as the result of the combination of the five principal elements, and who acts in this world, keeping this notion foremost, is liberated.

37. That man who considers pleasure and pain in the same light and gain and loss as equal, and victory and defeat as the same to whom like and dislike are the same, and who is unmoved under fear and anxiety, is perfectly liberated.

38. That man who considers his body which has so many imperfections, to be only a mass of blood, urine and excreta, as also of disorders and diseases, is liberated.

39. That man becomes liberated who always recollects that this body, when possessed by decrepitude, becomes assailed by wrinkless and white hairs and leanness and paleness of complexion and a bending of the form.

40. That man who considers his body as subject to loss of power, weakness of sight, deafness, and loss of strength, is liberated.

41. That man who knows that the very Rishis, the gods, and the Asuras are beings that have to depart from their respective spheres to other regions, is liberated.

42. That man who knows that thousands of kings possessed of even great power have died, succeeds in becoming liberated.

43. That man who knows that in this world the acquisition of objects is always hard, that pain is profuse, and that the maintenance of relatives is always painful, becomes liberated.

44. Seeing the abundant faults of children and of other men, who is there that would not worship Liberation?

45. That man who, enlightened by the scriptures and the experience of the world, sees every human concern in this world to be unreal, becomes liberated.

46. Remembering these words of mine, do you act like one who has become liberated, whether it is a life of domesticity that you would lead or pursue Liberation without allowing your understanding to be confounded.

47. Hearing these words of his with attention, king Sagara, acquired those virtues which yield liberation and continued, with their help to rule his subjects."

CHAPTER CCXC.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhisthira said:—

1. "This curiosity, O sire, is always living in my mind. O grandfather of the Kurus, I wish to hear everything about it from you!

2 Why was the celestial Rishi, the great Ushanas, called also Kavi, engaged in doing what was agreeable to the Asuras and disagreeable to the gods.

3. Why was he engaged in diminishing the energy of the gods? Why the Danavas always fought with the foremost of the gods.

4. Endued with the effulgence of an immortal, why did Ushanas obtain the name of Shukra? How also did he acquire such superior excellence? Tell me all about these things.

5. Though highly energetic, why can he not go to the centre of the sky? I wish, O grandfather, to learn everything about all these matters."

Bhishma said:—

6. "Listen, O king, attentively to all this as it actually took place. O sinless one, I shall describe these matters to you as I have heard and understood them.

7. Of firm vows and respected by all, Ushanas, that descendant of Bhrigu's race, became engaged in doing what was disagreeable to the gods for some good cause.

8. The royal Kuvera, the chief of the Yakshas and the Rakshas, is the lord of the wealth of Indra, that master of the universe.

9. The great ascetic Ushanas, crowned with Yoga-success, entered the person of Kuvera, and depriving the lord of wealth of his liberty by means of Yoga, robbed him of all his riches.

10. Seeing his riches taken away from him, the lord of wealth became highly displeased. Filled with anxiety, and his anger also being worked up, he went to that foremost of gods, *viz.*, Mahadeva.

11. Kuvera reported the matter to Shiva of great energy, that first of gods, fierce and amiable, and endued with various forms.

He said:—

12. Ushanas, having spiritualised himself by Yoga, entered my body and depriving myself of liberty, has taken away all my riches. Having by Yoga entered my body he has again left it.

13. Hearing these words, Maheshwara of Supreme Yoga-powers became filled with ire. His eyes, O king, became blood-red, and taking up his lance he waited.

14. Having taken up that foremost of weapons, the great god began to say,—Where is he? Where is he?—Meanwhile, Ushanas, having learnt the purpose of Mahadeva from a distance, waited silently.

15. Having learnt the fact of the anger of the great Maheshwara of superior Yoga-power, the powerful Ushanas began to think as to whether he should go to Maheshwara or fly away or remain where he was.

16. Thinking, with the help of his severe penances, of the great Mahadeva, Ushanas, of soul crowned with Yoga-success, put himself on the point of Mahadeva's lance.

17. Understanding that Ushanas, whose penances had been crowned with success and who had converted himself into the form of pure Knowledge, was staying at the point of his lance, the bow-armed Rudra, bent that weapon with his hand.

18. When the fierce-armed and powerful Mahadeva of great energy had thus

bent his lance that weapon came to be called from that time by the name of Pinaka.

19. The lord of Uma, seeing Bhargava thus brought upon the palm of his hand, opened his mouth. The chief of the gods then threw Bhargava into his mouth and swallowed him up.

20. The powerful and great Ushanas of Bhrigu's race, entering the stomach of Maheshwara, began to wander there."

Yudhisthira said :—

21. "How, O king, could Ushanas wander within the stomach of that foremost [god] of superior intelligence? What also did that great god do while the Brahmana was within his stomach."

Bhishma said :—

22. "Then Mahadeva of severe vows, entered the waters and remained there like an immovable wooden stake, O king, for millions of years.

23—24. His Yoga penances of the austerest type having been over, he rose from the great lake. Then that prime god of the gods, *viz.*, the eternal Brahman, approached him, and enquired after the progress of his penances and well-being. The god having the bull for his emblem answered, saying,—My penances have been well practised.

25. Of inconceivable soul, endued with great intelligence, and ever devoted to the religion of truth, Shankara saw that Ushanas within his stomach had become greater on account of those penenances of his.

26. That foremost of Yogins, (*viz.*, Ushanas), rich with that wealth of penances and the wealth (of Kuvera), shone brightly in the three worlds, gifted with great energy.

27. After this, Mahadeva armed with Pinaka, that soul of Yoga, once more began to practice Yoga-meditation, Ushanas, however, however, stricken with anxiety, began to roam within the stomach of the great god.

28. The great ascetic began to sing the praises of the god from where he was, desirous of finding an outlet for escape. But, having stopped all his outlets, Rudra, prevented him from coming out.

29. The great ascetic Ushanas, however, O chastiser of enemies, from within Mahadeva's stomach repeatedly addressed the god, saying,—Show me your kindness.

30. To him Mahadeva said,—Go out through my urethra!—He had closed up all other outlets of his body.

31. Closed on all sides and unable to find out the outlet pointed out, the ascetic began to roam hither and thither, burning all the while with Mahadeva's energy.

32. At last he found the outlet and came out through it. On account of this incident he passed by the name of Shukra, and it is for this he also became unable to attain the central point of the sky.

33. Seeing him come out of his stomach and shining brightly with energy, Bhava, filled with anger, stood with lance uplifted in his hand.

34. The goddess Uma then interposed and forbade the angry lord of all creatures, *viz.*, her consort, to kill the Brahmana. And on account of Uma's having thus prevented her lord from fulfilling his purpose, the ascetic Ushanas became the son of the goddess.

The goddess said :—

35. This Brahmana no longer deserves to be killed by you. He has become my son. O god, one who comes out of your stomach does not deserve to be killed by you.

Bhisma said :—

36. Pacified by these words of his wife, Bhava smiled and said repeatedly these words, O king, *viz.*,—Let this one go wherever he likes.

37. Bowing to the boon-giving Mahadeva and also to his wife the goddess Uma, the great ascetic Ushanas, gifted with superior intelligence, proceeded to the place he chose.

38. I have thus described to you, O chief of the Bharatas, the story of the great Bhargava about which you had asked me."

CHAPTER CCXCI.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhishthira said :—

1. "O you of great arms, tell me, after this, what is beneficial for us. O grandfather, I am never satiated with your words which seem to me like ambrosia.

2. What are those good acts, O best of men, by doing which a man succeeds in obtaining what is for his greatest good, both in this world, and in the next, O giver of boons."

Bhishma said:—

3. "Regarding it I shall describe to you what the celebrated king Janaka had enquired, in days of yore, of the great Parashara.

4. What is beneficial for all creatures both in this world and the next? Do you tell me what should be known by all about it.

5. Thus accosted Parashara, endued with great ascetic merit and conversant with the ordinances of every religion, said these words, desirous of favouring the king.

Parashara said:—

6. Virtue acquired by acts is of supreme benefit both in this world and the next. The sages of old have said that there is nothing higher than virtue.

7. By accomplishing the sacred duties a man becomes honored in heaven. The virtue, again, of embodied creatures, O best of kings, consists in the ordinances on the subject of acts. All good men belonging to the several modes of life, fixing their faith on virtue, perform their respective duties.

8. Four modes of life, O child, have been laid down in this world. Wherever men live the means of maintenance come to them of themselves.

9. Doing by different means virtuous or sinful acts, living creatures, when dissolved into their five constituent elements, attain to various ends.

10. As vessels of white brass, when steeped in liquified gold or silver, get the hue of these metals, so a living creature, who is entirely dependant upon the acts of his pristine lives, takes his color from the nature of those acts.

11. Nothing can originate without a seed. No one can acquire happiness without having performed acts capable of bringing on happiness. When one's body is dissolved, he succeeds in acquiring happiness only on account of the good acts of pristine lives.

12. The sceptic argues, O child, saying,—I do not see that anything in this world is the result of destiny or the virtuous and sinful deeds of pristine lives. Inference cannnot settle the existence or operation of destiny. The gods, the Gandharvas and the Danavas have become what they are on account of their own nature.

13. People never recollect in their next lives the acts done by them in pristine ones. For explaining the acquisition of fruits in any particular life people seldom name the four sorts of acts alleged to have been performed in pristine lives.

14. The declarations having the Vedas for their authority have been made for guiding the conduct of men in his world, and for tranquillizing the minds of men. These, O child, cannot represent the saying of truly wise men.

15. This opinion is wrong. In sooth, one acquires the fruits of whatever among the four sorts of acts one does with the eye, the mind, the tongue, and muscles.

16. As the fruit of his acts, O king, a person sometimes acquires happiness wholly, sometimes misery in the same way, and sometimes happiness and misery united together. Whether virtuous or sinful, acts are never destroyed.

17. Sometimes, O child, the happiness consequent on good acts remains concealed and covered in such a way that it does not shew itself in the case of the person who is sinking in life's ocean till his sorrows disappear.

18. After sorrow has been dissipated, one begins to enjoy (the fruits of) his good acts. And know, O king, that upon the exhaustion of the fruits of good deeds, those of sinful ones begin to throw themselves.

19. Self-control, forgiveness, patience, energy, contentment, truthfulness, modesty, abstention from injury, freedom from the evil practices called Vyasana, and cleverness,—these yield happiness.

20. No creature is perpetually subject to the fruits of his good or bad acts. The wise man should always try to collect and concentrate his mind.

21. One never has to enjoy or endure the good and bad deeds of another. Indeed, one enjoys and endures the fruits of only those acts that he does oneself.

22. The person who renounces both happiness and misery walks along a particular path. Those men, however, O king, who allow themselves to be attached to all worldly objects, walk along an entirely different path.

23 A person should not himself do that act which, if done by another, will bring censure on him. Indeed, by doing an act that one censures in others, one meets with ridicule.

24—25. A Kshatriya shorn of courage, a Brahmana who takes every sort of food, a Vaishya shorn of exertion, a Shudra who is idle, a learned person without good conduct, one of high birth but shorn of righteous conduct, a Brahmana fallen away from

truth, a woman who is unchaste and wicked, a Yogin endued with attachments, one that cooks food for his own self, an ignorant person employed in making a discourse, a kingdom without a king, and a king who cherishes no love for his subjects and who is shorn of Yoga,—these all, O king, are deserving of pity.

CHAPTER CCXCII.

(MOKSHADHARMA PARVA).—*Continued.*

Parashara said :—

1. That man, who, having got this car, *viz.*, his body endued with mind, goes on, restraining with the reins of knowledge the horses of the objects of the senses, should certainly be considered as an intelligent one.

2. The homage by a person whose mind depends on itself and who has renounced the means of livelihood, is worthy of high praise,—that homage, namely, O twice-born one, which is the result of instructions received from one who has succeeded in getting over acts, but not acquired from the mutual discussion of men in the same state of progress.

3. Having got the allotted period of life, O king, with such difficulty, one should not diminish it. On the other hand, man should always try, by righteous deeds, for his gradual advancement.

4. Among the six different colors that individual Soul attains at different periods of his existence, he who falls away from a superior color deserves blame and censure. Hence, one who has acquired the result of good deeds should act in such a way as to avoid all acts sullied by the quality of Darkness.

5. Man attains to a superior color by pious deeds. Unable to acquire a superior color for such acquisition is highly difficult, a person, by doing sinful deeds only kills himself.

6. All sinful deeds that are perpetrated unconsciously or in ignorance are destroyed by penances. A sinful deed, however, that is committed knowingly, yields much sorrow.

7. Hence, one should never commit sinful deeds which have for their fruit only sorrow.

8. The intelligent man would never do a sinful act even if it produce the greatest advantage, just as a person who is pure would never touch a Chandala.

9. How miserable is the fruit I behold of sinful deeds. Through sin the very vision of the sinner becomes perverse, and he mistakes his body and its unstable accompaniments for the Soul.

10. That foolish man who does not succeed in following Renunciation in this world becomes stricken with great grief when he goes to the next world.

11. An uncolored cloth, when dirty, can be purified, but not a piece of cloth which is dyed with black; so, O king, listen to me with care, is it the case with sin.

12. That man who, having knowingly perpetrated a sin, acts righteously for expiating that sin, has to enjoy and endure the fruits of his good and bad deeds separately.

13. The Brahmavadins hold, under the authority of what has been sanctioned in the Vedas, that all acts of injury committed in ignorance are made good by virtuous acts.

14. A sin, however, that is committed knowingly is never repaired by righteousness. Thus the twice-born Brahmavadins who are conversant with the scriptures of Brahman.

15. But I hold that whatever acts are done, be they righteous or sinful, be they done knowingly or otherwise, they remain till their fruits are enjoyed or endured.

16. Whatever acts are done by the mind with full deliberation, yield, according to their grossness or subtility, fruits which are gross or subtile.

17. Those acts, however, O you of righteous soul, which are fraught with great injury, if done in ignorance do, forsooth, produce consequences which lead to hell, with this difference that are disproportionate in point of gravity to the acts that produce them.

18. As to those acts of the gods or repeated ascetics, a pious man should never do their like or, informed of them, should never censure them.

19. That man, who, reflecting with his mind, O king, and ascertaining his own ability, performs pious deeds, forsooth, acquires what is for his well-being.

20. Water poured into an unbaked pitchers gradually becomes less and less and finally disappears altogether. If kept, however, in a baked vessel, it remains without its quantity being decreased. Similarly, acts done without thought with the help of

the understanding do not become wholesome; while acts done with judgment remain with unmitigated excellence and produce happiness as their result.

21—22. If into a vessel containing water other water be poured, the original water increases in quantity; so all acts done with judgment, be they just or otherwise, only increase one's stock of virtue.

23. A king should subjugate his enemies and all who seek to assert their superiority, and he should properly rule and protect his subjects. One should ignite his sacred fires and pour libations on them in various sacrifices, and retiring into the woods in either his middle or old age, should live there.

24. Gifted with self-control, and possessed of righteous conduct, one should regard all creatures as his ownself. One should again respect his superiors. By the practice of truth and of good conduct, O king, one is sure to acquire happiness.

CHAPTER CCXCIII.

(MOKSHADHRAMA PARVA).—*Continued.*

Parashara said:—

1. Nobody in this world does good to another. Nobody makes gifts to others. All persons are seen to act for their own selves.

2. People are seen to abandon their very parents and their uterine brothers when these cease to love them. What need be said then of relatives of other grades.

3. Gifts to a distinguished person and acceptance of the gifts made by a distinguished person both produce equal merit. Of these two acts, however, the making of a gift is superior to the acceptance thereof.

4. That wealth which is gained by fair means and is multiplied by fair means, should be protected with care for the sake of acquiring virtue. This is an accepted truth.

5. One desirous of gaining virtue, should never gain riches by means involving injury to others. One should perform his acts according to his power, without zealously seeking riches.

6. By giving water, whether cold or heated by fire, with a devoted mind, to a (thirsty) guest, according to the best of his might, one acquires the merit of the act of giving food to a hungry man.

7. The great Rantideva acquired success in all the worlds by adoring the ascetics with offerings of only roots and fruits and leaves.

8. The royal son of Shivi also acquired the highest regions of happiness by having pleased the Sun-god along with his companion with offerings of the same sort.

9. All men, by being born, become indebted to gods, guests, servants, Pitris, and their own selves. Every one should, therefore, do his best for satisfying those debts.

10. One frees oneself from his debt to the great Rishis by studying the Vedas. One satisfies his debts to the gods by celebrating sacrifices. By performing the rites of the Shraddha one satisfies the debts to the Pitris. One satisfies the debt to his fellowmen by doing good to them.

11. One satisfies the debts he owes to one's own self by listening to Vedic recitations and reflecting on their meaning, by eating the remnants of sacrifices, and by supporting his body. One should duly perform all the acts, from the beginning, that he owes to his servants.

12. Though shorn of wealth, men are seen to attain to success by great exertions. Ascetics by duly adoring the gods, and by duly pouring libations of clarified butter on the sacred fire, have been seen to acquire ascetic success.

13. Richika's son became the son of Vishwamitra. By worshipping the gods who have shares in sacrificial offerings, with Richs, (he acquired success in after life).

14. Ushanas became Shukra by having pleased the god of gods. Indeed, by singing the praises of the goddess (Uma), he sports in the sky, in great effulgence.

15—17. Then, again, Asita and Devala, and Narada and Parvata, and Kakshivat, and Jamadagni's son Rama, and Pandya possessed of purified soul, and Vashishtha, and Jamadagni, and Vishwamitra, and Atri, and Bharadwaja, and Harishmashru, and Kundadhara, and Shrutashravas,—these great Rishis, by worshipping Vishnu with concentrated minds with the help of Richs, and by penances, acquired success through the grace of that great god gifted with intelligence.

18. Many undeserving men, by worshipping that good god, won great distinction. One should not seek for advancement by committing any wicked or censurable deed.

19. That wealth which acquired by fair means is true wealth. Fie on that wealth

however, which is acquired by unfair means. Virtue is eternal. It should never, in this world, be renounced from desire of riches.

20. That pious person who keeps his sacred fire and offers his daily adorations to the gods is considered as the foremost of righteous persons. All the Vedas, O foremost of kings, are established on the three sacred fires.

21. That Brahmana is said to possess the sacred fire whose acts exist in full. It is better to at once leave off the sacred fire than to keep it, abstaining from acts.

22. The sacred fire, the mother, the father who has begotten, and the preceptor, O foremost men, should all be duly attended and served with humility.

23. That man, who, renouncing all feelings of pride, humbly attends upon and serves them who are venerable for age, who is endued with learning and shorn of lust, who regains all creatures equally with an eye of love, who has no riches, who is righteous in his acts, and who is shorn of the desire of inflicting any kind of injury, that truly respectable man is adored in this world by the good and pious.

CHAPTER CCXCIV.

(MOKSHADHRAMA PARVA).—*Continued.*

Parashara said:—

1. The lowest order, it is proper, should derive their maintenance from the three other orders. Such service, rendered with love and respect, makes them pious.

2. If the ancestors of any Shudra were not engaged in service, he should not still engage himself in any other occupation. Truly, he should take up service as his occupation.

3. In my opinion, it is proper for them to mix, under all circumstances, with good men devoted to virtue, but never with the wicked.

4. As in the Eastern hills, jewels and metals blaze with greater effulgence on account of their nearness to the Sun, so the lowest order shines on account of their association with the good.

5. A piece of white cloth assumes that color with which it is dyed. Such is the case with Shudras.

6. Therefore, one should also attach him to all good qualities but never to bad qualities. The life of human beings in this world is fickle and transitory.

7. That wise man who, in happiness as also in misery, acquires only what is good, is considered as a true observer of the scriptures.

8. That man who is gifted with intelligence would never do an act which is alienated from virtue, however great may the advantages be of that act. Indeed, such an act is not considered as truly wholesome.

9. That lawless king who, taking thousands of kine from their lawful owners, gives them away acquires no fruit save an empty sound. On the other hand, he commits the sin of theft.

10. The Self-create at first created the Being called Dhatri held in universal esteem. Dhatri created a son who was engaged in maintaining all the worlds.

11. Adoring that god, the Vaishya engages for the means of his support, in agriculture and the tending of cattle. The Kshatriyas should undertake the task of protecting all the other classes. The Brahmanas should only enjoy.

12. As regards the Shudras, they should take up the task of humbly and honestly collecting together the articles that are to be offered in sacrifices, and in cleaning altars and other places where sacrifices are to be celebrated. If each order acts in this way, virtue would not suffer any decrease.

13. If virtue is preserved in its full, all creatures inhabiting the Earth would be happy. Seeing the happiness of all creatures on Earth, the gods in heaven become filled with gladness.

14—15. Hence, that king, who, according to the duties laid down for his order, protects the other classes, becomes worthy of respect. Similarly, the Brahmana who is employed in studying the scriptures, the Vaishya who is engaged in acquiring riches, and the Shudra who is always engaged in serving the three other classes with rapt attention, become objects of reverence. By acting in other ways, O king, each order is said to deviate from virtue.

16. Keeping aside gifts by thousands, even twenty cowries that one may give painfully, having acquired them righteously, will yield great benefit.

17. Those persons, O king, who make gifts to Brahmanas after respecting them duly, reap excellent fruits proportionate to those gifts.

18. That gift is highly valued which

the donor makes after seeking out the donee and respecting him properly. That gift is middling which the donor makes upon being prayed for it.

19. That gift, however, which is made contemptously and without any respect, is said to be very inferior. This is what the truthful sages say.

20. While sinking in this ocean of life, man should always try to cross that ocean by various means. Indeed, he should so exert himself that he might be released from the fetters of this world.

21. The Brahmana shines by self-control; the Kshatriya by victory; the Vaishya by riches; while the Shudra always shines in glory through clever serving.

CHAPTER CCXCV.

(MOKSHADHARMA PARVA).—*Continued.*

Parashara said:—

1—2. In the Brahmana, wealth gained by acceptance of gifts, in the Kshatriya that acquired by victory in battle, in the Vaishya that acquired by performing the duties laid down for his order, and in the Shudra that acquired by serving the three other orders, however small it may be, is worthy of praise, and when spent for the acquisition of virtue yields great benefits. The Shudra is said to be the constant servitor of the three other orders.

3. If the Brahmana, when hard-pressed for a living, performs the duties of either the Kshatriya or the Vaishya, he does not fall off from virtue. When, however, the Brahmana performs the duties of the lowest order, then does he certainly fall off.

4. When the Shudra is unable to secure his living by service of the three other orders, then it is lawful for him to follow trade, tending of cattle, and the practice of the mechanical arts.

5—6. Appearance on the stage and disguising oneself in various forms, exhibition of puppets, the sale of spirits and meat, and trading in iron and leather, should never be adopted for purposes of a living by one who had never before been engaged in those callings every one of which is regarded as censurable in the world. We have heard that if one engaged in them can renounce them, he acquires great merit.

7. When one who has become successful in life acts sinfully on account of his mind being filled with pride, his acts under such circumstances can never pass for authority.

8. It is heard in the Purans that formerly mankind were self-controlled, that they valued virtue greatly, that the practices they followed for livelihood were all agreeable to propriety and the injunctions laid down in the scriptures; and that the only punishment that was necessary for chastising them when they did wrong was merely the deprecation of their deeds.

9. At the time of which we speak, O king, Virtue, and nothing else, was much praised among men. Having achieved great progress in virtue, men in those days adored only all good qualities that they saw.

10. The Asuras, however, O child, could not bear that virtue which prevailed in the world. Multiplying the Asuras entered the bodies of men.

11. Then was pride generated in men which is so destructive of virtue. From pride originated arrogance, and from arrogance originated anger.

12. When men thus became overwhelmed with anger, modesty and shame disappeared from them, and then they were possessed by carelessness.

13. Afflicted by carelessness, they could no longer see as before, and as the consequence thereof they began to assail one another and thereby gain riches without any compunction.

14. When men became such, the punishment of mere depreciation on transgressors could produce no effect. Men, showing no respect for either the gods or Brahmanas, began to indulge their senses to their fill.

15. At that time the gods repaired to that foremost of gods, *viz.*, Shiva, possessed of patience, of multiform aspect, and endued with the foremost of qualities and sought his protection.

16. The gods gave him their conjoined energy, and thereupon the great god, with a single arrow killed on the Earth those three Asuras, *viz.*, Desire, Anger, and Cupidity, who were staying in the sky, along with their very dwellers.

17. The dreadful king of those Asuras, endued with terrific prowess, who had struck the gods with terror, was also killed by Mahadeva armed with the lance.

18. When this king of the Asuras was killed men once more gained their proper natures, and once more began to study the Vedas and the other scriptures as in days of yore.

19. Then the seven ancient Rishis came forward and installed Vasava as the king of the gods and the ruler of heaven. And they took upon themselves the task of holding the rod of punishment over mankind.

20. After the seven Rishis came king Vipríthu and many other kings, all belonging to the Kshatriya order for separately ruling separate classes of human beings.

21. There were, in those ancient times, certain elderly men from whose minds all wicked feelings did not disappear.

22. Hence, on account of that wicked state of their minds and of those incidents connected with it, there appeared many kings of dreadful prowess who began to perform only such acts as were fit for Asuras.

23. Those human beings, who are very foolish follow those wicked acts, establish them as authorities, and practise them to this day.

24. Therefore, O king, I say, you, having reflected properly with the help of the scriptures, that one should avoid all acts that are fraught with injury or malice and try to acquire a knowledge of the Soul.

25. The man endued with wisdom would not seek riches for the performance of religious rites by unfair and immoral ways. Wealth acquired by such means can never yield benefits.

26 Do you, then, become a Kshatriya of this kind! Do you restrain your senses, be kind to your friends, and cherish, according to the duties of your order, your subjects, servants, and children.

27. Through the union of both prosperity and adversity, there arise friendships and enmities. Thousands and thousands of existences are continually revolving, and in every mode of individual Soul's existence these must take place.

28. Therefore, be attached to good qualities of every sort, but never to faults. Such is the nature of good qualities that if the most foolish person, shorn of every virtue, hears himself praised for any good quality, he becomes filled with joy.

29. Virtue and sin exist, O king, only among men. These do not exist among other creatures.

30. One should, therefore, whether in need of food and other necessaries of life or above such need, be of virtuous disposition, acquire knowledge, always consider all creatures as his own self, and abstain totally from inflicting any kind of injury.

31. When one's mind becomes shorn of desire, and when all Darkness is removed from it, it is then that one acquires what is auspicious.

CHAPTER CCXCVI.

(MOKSHADHARMA PARVA).—*Continued.*

Parashara said:—

1. I have now described to you the ordained duties of a householder. I shall now describe to you the ordinances about penances. Hear me as I describe that subject.

2. It is generally seen, O king, that on account of sentiments fraught with Darkness and Ignorance, the sense of *mine* begotten by attachment, originates in the heart of the householder.

3. Becoming a householder, one acquires kine, fields, wealth of diverse sorts, wives children, and servants.

4. One who follows this mode of life continually casts his eye upon these objects. Under these circumstances, one's attachments and aversions multiply, and one ceases to consider unreal possessions as eternal and indestructible.

5. When a person becomes possessed by attachment and aversion, and gives way to the control of worldly objects, the desire of enjoyment then seizes him, originating from carelessness, O king.

6. Considering that person as blessed who has the largest share of enjoyments in this world, the man devoted to enjoyment does not, on account of his attachment thereto, see that there is any other happiness save what depends upon the gratification of the senses.

7. Overwhelmed with cupidity that originates from such attachment, he then tries to multiply the number of his relatives and attendants, and for pleasing these latter he tries to increase his wealth by every means in his power.

8. Filled with affection for children, such a person then commits, for the sake of acquiring riches, evil deeds, and yields to grief if his wealth be lost.

9. Having acquired honors and always guarding against the defeat of his plans, he follows such means as would satisfy his desire of enjoyment. At last he meets with destruction as the inevitable result of the conduct he follows.

10. It is well known, however, that true

happiness is theirs who are endued with intelligence, who are Brahmavadins, who try to perform only auspicious and beneficial acts, and who abstain from all acts which are optional and originate from desire only.

11. From loss of all such objects in which are centred our affections, from loss of riches, O king, and from the oppression of physical diseases and mental anguish, a person falls into despair.

12. From this despair originates an awakening of the soul. From such an awakening proceeds study of the Scriptures. From contemplation of the meaning of the Scriptures, O king, one sees the value of penance.

13. A person endued with the knowledge of what is essential and what accidental, O king, is very rare,—a man who tries to practise penances, under the conviction that the happiness one enjoys from the possession of such agreeable objects as wives and children brings on ultimately misery.

14. Penances, O child, are for all. They are ordained for even the lowest order of men, Penances lead the self-controlled man who has mastered all his senses to the way to heaven.

15. It was through penances that the powerful Lord of all creatures, O king, practising vows at particular intervals, created all existent objects.

16—17. The Aditya's, the Vasus, the Rudras, Agni, the Ashwins, the Maruts, the Vishwedevas, the Saddhyas, the Pitris, the Maruts, the Yakshas, the Rakshasas, the Gandharvas, the Siddhas and the other inhabitants of heaven, and indeed, all other celestials whatever, O child, have all become successful through their penances.

18. Those Brahmanas whom Brahman created at the beginning, succeeded through their penances in honoring not the Earth alone but the heaven also in which they moved about at pleasure.

19. In this world of men, they who are kings, and those others who are householders born in high families, have all become what they are on account of their penances.

20. The silken dresses they put on the excellent ornaments that decorate their persons, the animals and vehicles they ride, and the seats they use are all the outcome of their penances.

21. Thousands of many charming and beautiful damsels, that they enjoy, and their residence in palaces, are all on account of their penances.

22. The righteous enjoy various sorts of costly beds and sweet viands.

23. There is nothing in the three worlds, O scorcher of enemies, that penances cannot bring in. Even those who are shorn of true knowledge acquire Renunciation their penances.

24. Whether in rich circumstances or miserable, a person should renounce cupidity, meditating on the scriptures, with the help of his mind and understanding, O best of kings.

25. Discontent produces misery. Cupidity brings on stupefaction of the senses. The senses being stupefied, one's wisdom is lost like knowledge not kept up by continued application.

26. When one's wisdom is lost, he cannot discriminate what is proper from what is improper. Hence, when one's happiness is destroyed he should practise the austerest of penances.

27. What is agreeable is called happiness. What is disagreeable is called misery. Happiness is the outcome of penances practised. When they are not practised, the outcome is misery. See the fruits of practising and abstaining from penances.

28. By practising pure penances, people always enjoy auspicious consequences of every sort, enjoy all good things, and acquire great fame.

29. He, however, who, by abandoning (pure penances), undertakes penances from desire of fruit, suffers from many disagreeable consequences, and disgrace and sorrow of all sorts, as the fruits thereof, all of which originate from worldly possessions.

30. Despite the desirability of practising virtue, penances, and gifts, the desire for doing all sorts of forbidden acts originates in his mind. By thus perpetrating various sorts of sinful deeds, he goes to hell.

31. That person, O best of men, who, in both happinesss and misery, does deviate from the duties ordained for him, is said to have the scriptures for his eye.

32. It is said that the pleasure one gets from the gratification of his senses of touch, tongue, sight, smell, and hearing, O king, lasts only so long as an arrow shot off the bow takes in falling down upon the Earth.

33. Upon the termination of that pleasure, which is fickle, one suffers the most acute pain. It is only the senseless that do not speak highly of happiness of Liberation which is peerless.

34. Seeing the misery consequent upon the gratification of the senses, the wise

cultivate the virtues of tranquillity and self-control for the purpose of acquiring Liberation. On account of their righteous conduct, riches and pleasure can never succeed in afflicting them.

35. Householders may, without any compunction, enjoy riches and other possessions which are acquired without Exertion. About the duties of their order, I think, they should satisfy them with the help of Exertion.

36. The practice of those who are honored, who are born in high families, and who have their eyes always turned towards the meaning of the Scriptures, is incapable of being followed by those who are sinful and who have uncontrolled minds.

37. All acts that are done by man under the influence of pride, meet with destruction. Therefore, there is no other act, for the respectable and the truly righteous, in this world to do than penance.

38. As regards, those householders, however, who are addicted to acts, they should, with their whole hearts, perform acts. Following the duties of their order, O king, they should with diligence and assiduity celebrate sacrifices and other religious rites.

39. Indeed, as all rivers, male and female, go in the end to the Ocean, so men belonging to all the other orders have the householder for their refuge.

CHAPTER CCXCVII.

(MOKHADHARMA PARVA).—*Continued.*

Janaka said:—

1. Whence, O great Rishi, does this difference of color arise among men of the different orders? I wish to know this. Tell me this, O foremost of speakers.

2. The Shrutis say that the offspring one begets is his own self. Originally sprung from Brahman, all the inhabitants of the Earth should have been Brahmanas. Sprung from Brahmanas, why have men begun to perform works distinguished from those of Brahmanas.

Parashara said:—

3—4. It is as you say, O king! The offspring begotten by one is none else than the begetter himself. Because men have deviated from penance, this distribution into classes of different colors has taken place. When the soil and the seed is good, the offspring produced becomes meritorious. If, however, the soil and seed are inferior, the offspring that will be born will be inferior.

5. Persons well read in the scriptures know that when the Lord of all creatures began to create the worlds, some creatures originated from his mouth, some from his arms, some from his thighs, and some from his feet.

6. Those who came out of his mouth, O child, were called Brahmanas. Those who originated from his arms were called Kshatriyas. Those, O king, sprang from his thighs were the rich class called the Vaishyas. And, lastly, those who were born of his feet were the serving class, *viz.*, the Shûdras.

7. Only these four orders of men, O king, were thus created. They who belong to classes besides these are said to have originated from an intermixture of these.

8—9. The Kshatriyas called Atirathas, Amvashthas, Ugras, Vaidehas, Shwapakas, Pukkasas, Stenas, Nishadas, Sutas, Magadhas, Ayogas, Karanas, Vratyas, and Chandalas, O monarch, have all originated from the four original castes by intermixture with one another.

Janaka said:—

10. When all have originated from Brahman alone, how did human beings become divergent of race? O best of ascetics, numberless diversity of races is seen in this world.

11. How could men devoted to penances acquire the dignity of Brahmanas, though of indiscriminate origin? Indeed, those born in pure wombs and those in impure, all became Brahmanas.

Parashara said:—

12. O king, the status of great persons who succeeded in purifying their souls by penances could not be regarded as affected by their low births.

13. Great Rishis, O monarch, by begetting children in indiscriminate wombs, gave them the dignity of Rishis by means of their power of asceticism.

14—16. My grandfather Vashishtha, Rishyashringa, Kashyapa, Veda, Tandya, Kripa, Kakshivat, Kamatha, and others, and Yavakrita, O king, and Drona, that foremost of speakers, and Ayu, and Matanga and Datta, and Drupada, and Matsya,—all these, O king of the Videhas, gained their respective positions through penance as the means.

17. Originally only four families arose, O king, *viz.*, Angiras, Kashyapa, Vashishtha and Bhrigu.

18. On account of acts and behaviour, O king, many other families came into existence in time. The names of those families have originated from the penances of those who have founded them. Good people use them.

Janaka said :—

19. Tell me, O holy one, the especial duties of the several castes. Tell me also what their common duties are. You know everything.

Parashara said :—

20. Taking gifts, officiating at the sacrifices of others, and the teaching of pupils, O king, are the especial duties of the Brahmanas. The protection of the other castes is the special duty of the Kshatriya.

21. Agriculture, cattle-tending, and trade are the duties of the Vaishyas. While service of the (three) twice-born classes is the duty, O king, of the Shudras.

22. I have now told you what the especial duties are of the four castes, O king. Hear, now, O child, as I tell you what the common duties are of all the four castes.

23—24. Compassion, abstention from injury, carefulness, giving to others what is due to them, Shraddhas in honor of departed manes, hospitality to guests, truthfulness, subjugation of anger, contentedness with one's own married wives, purity, freedom from malice, knowledge of Self, and Renunciation,—these duties, O king are common to all the castes.

25. Brahmanas, Kshatriyas, and Vaishyas,—these are the three twice-born orders. They have all an equal right to the performance of these duties, O foremost of men.

26. These three castes following the duties other than those sanctioned for them, suffer indignity, O king, as they go up and acquire great merit by taking for their model some righteous individual of their respective classes who duly satisfies his own duties.

27. The Shudra never falls down; nor is he worthy of any of the rites of regeneration. The course of duties originating from the Vedas is not his. He is not interdicted, however, from practising the thirteen duties which are common to all the castes.

28. O king of the Videhas, Brahmanas learned in the Vedas, O king, regard a (virtuous) Shudra as equal to Brahman himself. I, however, O king, regard such a Shudra as the effulgent Vishnu of the universe, the foremost one in all the worlds.

29. Persons of the lowest caste, desiring to root out the evil passions, may follow the conduct of the good; and, while so acting, they may acquire great merit by performing all rites that lead to advancement, omitting the Mantras which are to be uttered by the other castes while performing the self-same ceremonies.

30. Wherever persons of the lowest caste follow the conduct of the good, they succeed in acquiring happiness on account of which they are able to pass their time in happiness both in this world and the next.

Janaka said :—

31. O great ascetic, is man sullied by his deeds or is he stained by the order or class in which he is born? A doubt has arisen in my mind. You should expound this to me.

Parashara said :—

32. Forsooth, O king, both, *viz.*, acts and birth, are sources of demerit. Listen now to their difference.

33. That man who, though sullied by birth, does not commit sin, abstains from sin notwithstanding birth and acts.

34. If, however, a person of superior birth perpetrates censurable deeds, such acts pollute him. Hence, of the two, *viz.*, acts and birth, acts pollute man.

Janaka said :—

35. What are those righteous acts in this world, O best of all twice-born ones, the accomplishment of which does not inflict any injury upon other creatures?

Parashara said :—

36. Hear from me, O king, about what you ask, *viz.*, those acts free from injury which alway rescue man.

37—38. Those who, keeping aside their domestic fires, have freed themselves from all worldly attachments, become freed from all anxieties. Gradually getting up step by step, in the path of Yoga, they at last see the stage of highest happiness. Gifted with faith and humility, always practising self-control, possessed of keen intelligence, and abstaining from all acts, they acquire eternal happiness.

29 All classes of men, O king, by duly doing virtuous acts, by speaking the truth, and by abstaining from sin, in this world, go up to heaven. There is no doubt in this.

CHAPTER CCXCVIII.

(MOKSHADHARMA PARVA).

Continued.

Parashara said:—

1. The father, the friends, the preceptors, and the wishes of the preceptors of men who are shorn of devotion, are unable to give to those men the merits derivable from devotion. Only they who are firmly devoted to such elders, who speak what is agreeable to them, who seek their well-being, and who are submissive to them in conduct, can acquire the merit of devotion.

2. The father is the highest of gods with his children. It is said that the father is superior to the mother. The acquirement of Knowledge is considered as the highest acquisition. They who have subjugated the objects of the senses, acquire what is highest.

3. That Kshatriya prince, who going to the battle-field, receives wounds amid fiery arrows shooting in all directions and burns therewith, certainly goes to regions which are unattainable by the very gods and, arrived there, enjoys the happiness of heaven in perfect contentment.

4. A Kshatriya should not, O king, strike one who is fatigued, or one who is terrified, or one who has been disarmed, or one who is weeping, or one who is reluctant to fight, or one who is unequipt with mail and cars and horse and infantry, or one who has ceased to exert in the fight, or one who is ill, or one who cries for quarter, or one who is of tender years, or one who is old.

5. A Kshatriya should, in battle, fight one of his order, who is equipt with mail and cars and horse and infantry, who is ready for battle, and who is a compeer.

6. Death at the hands of one who is equal or of a superior is praiseworthy, but not that at the hands of one that is low, or of one who is a coward, or of one who is a wretch. This is well known.

7. Death at the hands of one who is sinful, or of one who is of low birth and wicked conduct, O king, is infamous and leads to hell.

8. One whose lease of life has run out, cannot be saved by any body. Likewise, one whose lease of life has not run out can never be killed by any one.

9. One should prevent his affectionate elders from doing to him such acts as are done by menials, as also all such acts as can injure others. One should never wish to extend his own life by taking the lives of others.

10. When they sacrifice their lives, it is laudable for all householders observing the duties of men living in sacred places to give up their lives on the banks of sacred rivers.

11. When one's lease of life is over, his body dissolved into the five elements. Sometimes this occurs suddenly and some times it is brought about by (natural) causes.

12. He who, having obtained a body, destroys it himself, becomes invested with another body of a similar nature. Though set on the path of Liberation, he yet becomes a traveller and acquires another body like a person going from one room into another.

13. About such a man's attainment of a second body the only cause is his accidental death. There is no second cause. That new body which embodied creatures obtain, comes into existence and becomes attached to Rudras and Pishachas.

14—15. Learned men, conversant with spiritual science say that the body is a compound of arteries and sinews and bones and much repulsive and impure matter and a compound of essences, and the senses and objects of the senses born of desire, all having an outer cover of skin close to them. Shorn of beauty and other accomplishments, this compound, through force of the desires of a pristine life, assumes a human form.

16. Left off by the owner, the body becomes inanimate and motionless. Indeed, when the principal ingredients return to their respective natures, the body is mixed up with the dust.

17. Caused by its union with deeds, this body reappears under circumstances determined by its deeds. Indeed, O king of the Videhas, under whatever circumstances this body is dissolved, its next birth, determined by these circumstances, is seen to enjoy and endure the fruits of all its pristine deeds.

18. Individual Soul after dissolution of the body it inhabited, does not, O king, take birth in a different boy at once.

19. It roves through the sky for sometime like a spacious cloud. Getting a new

receptacle, O king, it then takes birth again.

20. The soul is above the mind. The mind is above the senses. Mobile creatures, again, are foremost of all created objects.

21. Amongst mobile creatures the two legged ones are superior. Amongst two-legged creatures, those that are twice-burn are superior.

22. Amongst those that are twice-born they who are endued with wisdom are superior. Amongst them who are endued with wisdom they that have succeeded in acquiring a knowledge of the soul are superior. Amongst those who are endued with a knowledge of the soul, those who are endued with humility are superior.

23. Death follows birth in all men. This is settled. Creatures, influenced by the qualities of Goodness, Darkness and Ignorance, pursue acts which have an end.

24—25. That man is considered as righteous who meets with dissolution when the Sun is in the northern declension, and at a time and under a constellation both of which are sacred and auspicious, He is righteous who, having purified himself of all sins and performed all his acts according to the best of his might and having abstained from giving pain to any man, meets with death when it comes.

26. The death that one meets with by taking poison, by hanging, by burning, at the hands of robbers and at the teeth of animals, is said to be an infamous one.

27. Those men who are righteous never meet with such or similar deaths even if they be afflicted with mental and physical diseases of the most painful sort.

28—29. The lives of the pious, O king, piercing through the Sun, ascend into the regions of Brahman. The lives of those who are both righteous and sinful rove in the middle regions. The lives of those who are sinful sink into the lowest depths. There is one only enemy (of man) and not another. That enemy is at one with Ignorance, O king. Overwhelmed by it, one is led to prepetrate frightful and exceedingly cruel deeds.

30. That enemy for resisting which one should display his energy waiting upon the aged according to the duties laid down in the Shrutis,—that enemy which cannot be overcome except by steady endeavours,—meets with destruction, O king, only when it is crushed by the arrows of wisdom.

31. The man desirous of acquiring merit should at first study the Vedas and practise penances, becoming a Brahmacharin. He should next, becoming a householder, perform the usual Sacrifices. Establishing his race, he should then enter the forest, controlling his senses, and desirous of acquiring Liberation.

32. One should never emaciate himself by abstaining from every enjoyment. Of all births, that of a human being is preferable even if one has to become a Chandala.

33. Indeed, O king, that order of birth (*viz.*, humanity) is the foremost, since by becoming a human being one succeeds in rescuing his self by meritorious acts.

34. Men always perform righteous acts, O lord, guided by the authority of the Shrutis, so that they may not deviate from the status of humanity.

35. That man who, having been born as a man that is so difficult of attainment, indulges in malice, disregards righteousness and gives way to desire, is certainly betrayed by his desires.

36—37. That man who regards all creatures impartially guided by affection, considering them worthy of being cherished with loving aid, who disregards all sorts of wealth, who offers them consolation, gives them food, addresses them in sweet words, and who rejoices in their happiness and grieves in their sorrows, has never to suffer misery in the next world.

38. Repairing to the Saraswati, the Naimisha forest, the Pushkara lake, and the other sacred spots on Earth, one should make gifts, practise renunciation, render his aspect amiable, O king, and purify his body with baths and penances.

39. Those men who meet with death within their houses should have their bodies cremated. Their bodies should be taken to the crematorium on cars and there they should be burnt according to the rites of purification that have been laid down in the scriptures.

40. Religious rites, beneficial ceremonies, the performance of sacrifices, officiation at the sacrifices of others, gifts, the doing of other meritorious deeds, the performance according to the best of his power, of all that has been ordained in the case of his deceased ancestors,—all these one does for benefiting his own self.

41. The Vedas with their six branches, and the other scriptures, O king, have been created for the behoof of him who is of pure deeds.

Bhishma continued:—

42. All this was said by that great sage to the king of the Videhas, O king, in days of yore for his well-being.

CHAPTER CCXCIX.

(MOKSHADHARMA PARVA).—
Continued.

Daksha said:—

1. Once again Janaka, the king of Mithila, asked the great Parashara gifted with certain knowledge regarding all duties.

Janaka said:—

2. What yields good? What is the best path (for living creatures)? What is that which being done is never destroyed? What is that spot going where one has not to return? Tell me all this, O you of great intelligence.

Parashara said:—

3. Dissociation is the root of what is the root of what is good. Knowledge is the greatest path. Penances practised are never destroyed. Gifts also, made to worthy persons, are not lost.

4. When one, snapping the fetters of sin, begins to take pleasure in virtue, and when one makes that highest of all gifts, *viz.*, the promise of all harmlessness to all creatures, then does one acquire success.

5. He who gives away thousands of kine and hundreds of horses, and who promises harmlessness to all creatures receives in return the promise of harmlessness from all.

6. One may live in the midst of all sorts of riches and enjoyment, yet, if blessed with intelligence, one does not live in them; while he who is shorn of intelligence lives wholly in objects of enjoyment which are even unsubstantial.

7. Sin cannot attach to a wise man as water cannot drench the leaves of the lotus. Sin sticks more firmly to him who is without attachment as lac and wood stick firmly to each other.

8. Sin, which cannot be dissipated except by endurance of its fruits, never leaves the doer. The doer, when the time comes, has to suffer the consequences thereof.

9. They, however, who are of purified souls and who realise the existence of Brahma, are never afflicted by the fruits of their deeds.

10. Careless in about one's senses of knowledge and of action, one who is not conscious of his wicked deeds, and whose heart is attached to both good and bad, becomes afflicted with great fear.

11. One who at all times becomes entirely freed from attachments and who completely subdues the passion of anger, is never sullied by sin even if he lives in the enjoyment of worldly objects.

12. As a dyke set across a river, if not washed away, makes the waters thereof to swell up, so the man who, without being attached to objects of pleasure, creaes the dyke of virtue whose materials consist of the limitations set down in the scriptures, has never to wane away. On the other hand, his merits and penances increase.

13. As the pure gem absorbs and attracts to itself, according to the natural law, the rays of the Sun, so, O foremost of kings, does Yoga proceed by help of rapt attention.

14. As sesame seeds, for being always with sweet-scented flowers, become in respect of quality very sweet, so the quality of Goodness arises in men proportionate to the extent of their association with persons of purified souls.

15. When one becomes desirous of living in heaven, he abandons his wives and riches and rank and vehicles and various sorts of good deeds. Indeed, when one gets such a bent of mind, his understanding is said to be dissociated from the objects of the senses.

16. That man who, with understanding attached to the objects of the senses, becomes blind to what is for his real well-being, is dragged by his heart which runs after all earthly objects, like a fish by the bait of meat.

17. Like the body that is made up of different limbs and organs, all mortal creatures exist depending upon one another. They are weak like the pith of the bannana plant. They sink in the world's ocean like a boat.

18. There is no fixed time for the acquisition of virtue. Death waits for no man. When man is constantly running towards the jaws of Death, the doing of pious deeds is proper at all times.

19. Like a blind man who, with attention, can move about his own house, the wise man, with mind fixed on Yoga, can proceed along the road.

20. It has been said that death originates from birth. Birth is subject to the control of death. One unacquainted with the course of the duties of Liberation revolves like a wheel between birth and death, unable to free himself from that fate.

21. One who walks along the road recommanded by the understanding acquires happiness both in this world and the next. Many of them are fraught with misery;

while the Few yield happiness. Fruits represented by Nescience form the Many. Renunciation yields the soul's happiness.

22. As the lotus stalk quickly leaves the mire attached to it, so the Soul can quickly renounce the mind.

23. It is the mind that at first inclines the Soul to Yoga. The latter then merges the former into itself. When the Soul gains success in Yoga, it then sees itself uninvested with qualities.

24. Engaged amid the objects of the senses, one who considers such engagement to be his employment falls away from his true employment on account of such devotion to those objects.

25. The soul of the wise man acquires, through its pious deeds, a state of great happiness in heaven, while that of the man who is not endued with wisdom sinks very low or is born among intermediate creatures.

26. As a liquid substance, if kept in a baked earthen pot, does not escape therefrom but remains undiminished similarly, one's body with which one has practised penances enjoys (without rejecting) all objects of pleasure.

27. Verily, that man who enjoys earthly objects can never be liberated. That man, however, who renounces such objects, succeeds in enjoying great happiness hereafter.

28. Like one suffering from blindness and, therefore, incapable of seeing his way, the sensualist, with soul confined in an opaque case, seems to be surrounded by a mist and cannot see (the true object).

29. As merchants, going across the sea, make profits according to their capital, so creatures, in this world of men, attain to ends poportionate to their respective deeds.

30. Like a snake devouring air, Death walks in this world made up of days and nights in the form of Decrepitude and devours all creatures.

31. A creature, when born, enjoys or suffers the fruits of deeds done by him in his pristine lives. There is nothing agreeable or disagreeable which one enjoys or suffers without its being the result of the deeds one has done in his previous lives.

32. Whether lying or proceeding, whether sitting idly or engaged in his business, in whatever state a man may be, his pristine deeds good or bad, always approach him.

33. One who has gone to the other end of the ocean, wishes not to cross the sea for returning to the bank whence he had sailed.

34. As the fisherman, when he wishes, raises with the help of his chord his boat sunk in the waters, similarly the mind by the help of Yoga contemplation, raises individual Soul sunk in the world's ocean and unliberated from consciousness of body.

35. As all rivers running towards the ocean, join it, so the mind, when engaged in Yoga, becomes united with primal Nature.

36. Men whose minds become fettered by various bonds of affection, and who are sunk in ignorance, meet with destruction like houses of sand in water.

37. That embodied creature who considers his body as only a house and purity as its sacred water, and who walks along the road of the understanding, acquires happiness both in this world and the next.

38. The Many yield misery; while the Few yield happiness. The Many are the fruits represented by the Nescience. Renunciation produces the soul's benefit.

39. One's friends who originate from his determination, and one's kinsmen whose attachment is due to selfish reasons, one's wives and sons and servants only devour his riches.

40. Neitheir the mother, nor the father, can confer the slightest benefit upon him in the next world. Gifts form the diet upon which he can live. Indeed, one is compelled to enjoy the fruits of his own deeds.

41. The mother, the son, the father, the brother, the wife, and friends, are like lines drawn with gold by the side of gold itself.

42. All acts, good and bad, done in pristine lives, visit the doer. Knowing that everything enjoys or suffers at present is the outcome of his pristine deeds, the soul makes the understanding move on different directions.

43. Depending on earnest endeavour and equipped with proper aids, he who undertakes to accomplish his tasks never meets with failure.

44. As the rays of light ne ver abandon the Sun, so prosperity never leaves him who has firm faith.

45. That act which a man of pure soul does with faith and earnestness, with the help of proper means, without pride, and with intelligence, becomes never lost.

46. A creature obtains from the very time of his residence in the mother's womb all his own acts good, and bad that were

acquired by him in his pristine lives. Death, which is irresistible, helped by Time which encompasses the destruction of life, takes all creatures to their end like wind scattering the dust of sawed timber.

47. Through acts good and bad done by himself in his pristine lives, man acquires gold and animals, and wives, and children, and honor of birth, and costly possessions, and his entire affluence.

Bhishma continued:—

48. Thus addressed agreeably to the truth by the sage, Janaka, that foremost of pious men, O king, heard everything the Rishi said and acquired great happiness from it.

CHAPTER CCC.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhisthira said:—

1. O grandfather, learned men praise truth, self-control, forgiveness and wisdom. What is your opinion about these virtues?

Bhishma said:—

2. Regarding it I shall recite to you an old narrative, O Yudhisthira, of the discourse between the Sadhyas and a Swan.

3. Once on a time the uncreate and eternal Lord of all creatures, assuming the form of a golden Swan, passed through the three worlds till in course of his ramblings he came upon the Sadhyas.

The Saddhyas said:—

4. O lord, we are the gods called Sadhyas. We like to question you. Indeed, we would ask you about the religion of Liberation. You are well acquainted with it.

5. We have heard, O bird, that you are endued with great learning, and eloquent and wise of speech. O bird, what do you think is the highest of all objects? O great one, in what does your mind find pleasure?

6. Do you, therefore, O foremost of birds, instruct us as to what that one act is which you consider as the foremost of all acts, and by doing which, O king of birds, one may soon be freed from all fetters.

The Swan said:—

7. O nectar-drinking ones, I have heard that one should follow these, *viz.*, penances, self-control, truth, and subjugation of the mind. Losing all the knots of the heart, one should also bring under his control both what is pleasant and what is unpleasant.

8. One should not cut the vitals of others. One should not utter cruel words. One should never receive scriptural lectures from a mean person. One should never utter such words as pain others, as make others miserable, and as lead to hell.

9. Wordy arrows fall from the lips. Pierced therewith one burns always. Those arrows do not cut any other part than the very vitals of the person aimed. Hence he who is a learned man, should never aim them at others.

10. If a person deeply cuts a wise man with wordy arrows, the wise man should remain silent. The man who, though sought to be angered, rejoices without giving way to anger, takes away from the provoker all his merits.

11. That man of virtuous soul, who, full of joy and shorn of malice, control his burning ire which, if indulged, would lead him to speak ill of others and verily become his enemy, takes away the merits of others.

12. As for myself, I never answer when another speaks ill of me. If attacked, I always forgive the assault. The righteous hold that forgiveness, truth, sincerity and compassion are the foremost (of all vitues).

13. Truth is the essence of the Vedas. The essence of Truth is self-control. The essence of self-control is Liberation. This is the teaching of all the scriptures.

14. I know that person as a Brahmana and Muni who governs the rising impulse of speech, the impulse of anger appearing in the mind, the impulse of thirst, and the impulses of the stomach and the organ of pleasure.

15. One who does not give way to anger is superior to one who does. One who practises renunciation is superior to one who does not. One who possesses the virtues of manhood is superior to one who has them not. One who has knowledge is superior to one who has not got it.

16. Assailed with harsh words, one should not assail in return. Indeed, one who, under such circumstances, renounces anger, succeeds in burning the assailer and taking away all his merits.

17. That person who when attacked with harsh words, does not utter a harsh word

in reply, who when lauded does not say what is pleasant to him who praises, who is gifted with such fortitude as not to strike in return when struck and not to even wish evil to the striker, finds his company always sought after by the gods.

18. A sinful man should be forgiven as if he were righteous by one who is insulted, struck, and calumniated. By acting in this way one gains success.

19. Though all my objects have been fulfilled, yet I always wait respectfully on the righteous. I have no thirst. My anger has been suppressed. Seduced by covetousness I do not deviate from the path of virtue. I do not also approach any one with prayers for riches.

20. If cursed I do not curse in return. I know that self-control is the door of immortality. I disclose to you a great mystery. There is no position that is superior to that of humanity.

21. Freed from sin like the Moon from misty clouds, the wise man, shining in resplendence, acquires success by patiently waiting for his time.

22. A person of controlled soul, who becomes the object of worship with all by becoming the foremost of the pillars of the universe, and to whom only agreeable words are addressed by all, acquires the companionship of the gods.

23. Revilers never speak of the merits of a person as readily as they speak of his demerits.

24. That person whose speech and mind are properly controlled and always devoted to the Supreme, gets the fruits of the Vedas, Penances, and Renunciation.

25. The wise man should never revile (in return) those who have no merit, by speaking out their dispraise and by insults. He should not extol others and should never injure themselves.

26. The wise and learned man considers revilement as nectar. Reviled, he sleeps without anxiety. The reviler, on the other hand, meets with destruction.

27. The sacrifices that one celebrates angrily, the gifts one makes in angrily, the penances one practices angrily, and the offerings and libations one makes to the sacred fire angrily, are such that their merits are robbed by Yama. The toil of an angry man becomes entirely futile.

28. Ye foremost of immortals, that person is said to be conversant with virtue whose four doors, *viz.*, the organ of generation, the stomach, the two arms, and speech, are well governed.

29. That person who, always practising truth and self-control and sincerity and mercy and patience and renunciation, becomes devoted to the study of the Vedas, does not covet others' possessions, and pursues what is good with a singleness of purpose, succeeds in going to heaven.

30. Like a calf sucking all the four teets of its dam's udders, one should devote himself to the practice of all these virtues. I do not know whether anything exists more sacred than Truth.

31. Having walked among both human beings and the gods, I say that Truth is the only means for reaching heaven even as a ship is the only means for crossing deep.

32. A person becomes like those with whom he lives, and like those whom he respects, and like to what he wishes to be.

33. If a person waits respectfully on him who is good, or him who is otherwise, if he waits respectfully on a sage endued with ascetic merit or on a thief, passes under his control and gets his color like a piece of cloth catching the dye in which it is washed.

34. The gods always talk with those who are good and wise. They, therefore, never entertain the desire for even seeing the enjoyments in which men take pleasure. The person who knows that all objects of enjoyment are subject to changes, has few rivals, and is superior to the very Moon and the Wind.

35. When the Purusha that lives in one's heart is pure, and walks in the path of the righteous, the gods take a pleasure in him.

36. The gods shun from a distance those who are always devoted to the gratification of their senses of pleasure and the stomach, who are given to thieving, and who always indulge in harsh words, even if they expiate their offences by performing the proper rites.

37. The gods are never gratified with one of mean soul, with one who observes no restraint in the matter of food, and with one who is of sinful deeds. On the other hand, the gods associate with those men who observe the vow of truth, who are grateful, and who are engaged in the practice of virtue.

38. Silence is better than speech. To speak the truth is better than silence. To speak, again, truth what is connected with virtue is better than to speak the truth. To speak what, besides being true and righteous is agreeable, is better than to speak truth connected with virtue.

The Saddhyas said :—

39. By what is this world covered? Why does one fail to shine? For what cause do people renounce their friends? Why do people fail to go to heaven.

The Swan said :—

40. The world is covered by Ignorance. Men fail to shine on account of malice. People renounce friends, actuated by covetousness. Men fail to attain to heaven on account of attachment.

The Saddhayas said :—

41. Who alone among the Brahmanas is always happy? Who alone amongst them can practise the vow of silence though living in the midst of many? Who alone amongst them, though weak, is still considered as strong? And who alone amongst them does not quarrel.

The Swan said :—

42. He alone amongst the Brahmanas who is endued with wisdom is always happy. He alone amongst the Brahmanas who is endued with wisdom, suceeeds in practising the vow of silence, though living in the midst of many. He alone amongst the Brahmanas who is endued with wisdom, though actually weak, is considered as strong. He alone amongst them who has wisdom succeeds in avoiding quarrel.

The Saddhyas said :—

43. Wherein lies the divinity of the Brahmanas? In what their purity? In what their impurity? And in what their status of humanity?

The Swan said :—

44. The divinity of the Brahmanas consists in the study of the Vedas. Their purity is in their vows and observances. In obloquy is their impurity. In death is their humanity.

Bhishma said :—

45. Thus have I recited to you the excellent discourse between the Saddhyas (and the Swan). The body is the origin of acts, and existence or individual Soul is truth."

CHAPTER CCCI.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhishthira said :—

1. "You should explain to me, O sire, what the difference is between the Sankhya and the Yoga systems of philosophy. O foremost one of Kuru's race, you know everything is known, O you who are conversant with all duties."

Bhishma said :—

2. "The followers of Sankhya praise the Sankhya system and the Yogins praise the Yoga system. For fixing the superiority of their respective systems, each calls his own system to be better.

3. Wise men devoted to Yoga point out proper and very good reasons, O crusher of enemies, for showing that one who does not believe in the existence of God cannot acquire Liberation.

4—5. Those twice-born ones, again, who are believers in the Sankhya doctrines forward good reasons for showing that a person by acquiring true knowledge of all objects, becomes dissociated from all earthly objects, and, after death, it is plain, becomes liberated and that it cannot be otherwise. Men of great wisdom have thus expounded the Sankhya philosophy of Liberation.

6. When reasons are thus equally placed on both sides, those are assigned on that side which one is otherwise inclined to follow as one's own, should be accepted. Indeed, those words that are said on that side should be considered as wholesome. Good men may be found on both sides. Persons like you may adopt either opinion.

7. The evidences of Yoga are addressed to the direct perception of the senses; those of Sankhya are based on the scriptures. Both systems of philosophy are approved by me, O Yudhishthira.

8. I agree with both those systems of science, O king, so do the good and wise. If practised duly according to the instructions laid down, both would, O king, make a person acquire the highest end.

9 In both systems purity is equally recommended as also mercy towards all creatures, O sinless one. In both, again, the observance of vows has been equally sanctioned. Only the scriptures which point out their paths are different."

Yudhishthira said :—

10. "If the vows, the purity, the mercy, and the fruits thereof recommended in both systems be the same, tell me, O grandfather, why then are not their scriptures the same?"

Bhishma said :—

11. "By renouncing through the help of Yoga, these five faults, *viz.*, attachment,

carelessness, affection, lust and anger one acquires Liberation.

12. As large fishes, breaking through the net, pass into their own element, similarly, Yogins, become purged of all sins and acquire the happiness of Liberation.

13. As powerful animals breaking through the nets in which hunters catch them, enjoy the happiness of freedom, so Yogins freed from all fetters, attain to the pure path that leads to Liberation.

14. Truly, O king, breaking through the fetters born of cupidity, Yogins, gifted with strength acquire the sinless and auspicious and high path of Liberation.

15. Feeble animals, O king, entangled in nets, are, forsooth, destroyed. Such is the case with persons shorn of Yoga power.

16. As weak fishes, O son of Kunti, fallen into the net, become entangled in it, so, O king, men shorn of Yoga power meet with destruction.

17—18. As birds, O chastiser of enemies, when entangled in the fine nets of fowlers, meet with their destruction, but if they are strong effect their escape, similarly, it is the case with Yogins, O chastiser of enemies, fettered by the bonds of action, they that are weak meet with destruction, while they who are strong break through them.

19. A small and weak fire, O king, is put out when large logs of timber are placed upon it. So the Yogin who is weak, O king, encounters ruin.

20. The same fire, however, O king, when it becomes strong, would burn with the help of the wind the entire Earth.

21. Similarly, the Yogin when grown in strength, burning with energy, and endued with power is capable of scorching the entire Universe like the Sun that rises at the time of the universal dissolution.

22. As a weak man, O king, is carried away by a current, so is a weak Yogin helplessly carried away by objects of the senses.

23. An elephant withstands a powerful current. Similarly, a Yogin, having acquired Yoga-power withstands all objects of the senses.

24. Independent of all things, Yogins, gifted with Yoga-power and other lordly powers, enter into the very lords of creation, the Rishis, the gods, and the great Beings in the universe.

25. Neither Yama, nor the Destroyer, nor Death, himself of terrible power, when irate, ever succeeds in lording over the Yogin, O king, who is gifted with immeasurable energy.

26. The Yogin, acquiring Yoga-power, can create thousands of bodies and with them walks over the Earth.

27. Some amongst them enjoy objects of the senses and again practise the austerest penances, and once again, like the Sun withdraw themselves from such penances.

28. The Yogin, who is gifted with strength and whom fetters bind not, certainly succeeds in acquiring Liberation.

29. I have now described to you, O king, on all these powers of Yoga. I shall once more tell you what the subtile powers of Yoga are with their marks.

30. Hear, O chief of Bharata's race, the subtile marks of the meditation and the concentration of the Soul.

31. As a bowman who is careful and attentive succeeds in striking the aim, so the Yogin with absorbed soul, forsooth, acquires Liberation.

32—33. As a man, fixing his mind on a vessel full of some liquid carefully ascends a flight of steps, so the Yogin, fixed and absorbed in his soul, purifies it and makes it as effulgent as the Sun.

34—35. As a boat, O son of Kunti, who is tossed on the bosom of the sea is very soon taken by a careful boatman to the other shore, so the man of knowledge, by fixing his soul in concentration, acquires Liberation, which is so difficult to acquire, after renouncing his body, O king.

36—37. As a careful charioteer, O king, having yoked good horses takes the car-warrior to where he likes, even so the Yogin, O king, careful in concentration, soon attains to the highest spot like an arrow shot off the bow reaching the object aimed at.

31. The Yogin who stays immovably after having entered his self into the soul, dissipates his sins and gets at that indestructible spot which is the possession of those who are pious.

39—41. That Yogin who, carefully practises high vows, properly unites, O king, his sentiency with the self Soul in the navel, the throat, the head, the heart, the chest, the sides, the eye, the ear, and the nose, burns all his mountain-like acts good and bad, and having recourse to excellent Yoga, acquires Liberation."

Yudhisthira said:—

42. "You should tell me, O grandfather, what the kinds of diet are by taking which,

and what the things are by conquering which, the Yogin, O Bharata, gains Yoga-power."

Bhishma said:—

43. "Engaged, O Bharata, in subsisting upon broken grains of rice and sodden cakes of sesame, and abstaining from oil and butter, the Yogin gains Yoga-power.

44. By subsisting for a long time on powdered barley unmixed with any liquid, and by taking only one meal a day, the Yogin, of purified soul gains Yoga-power.

45. By drinking only water mixed with milk, first only once during the day, then once during a fortnight, then once during a month, then once during three months, and then once during a whole year, the Yogin gains Yoga-power.

46. By abstaining entirely from meat, O king, the Yogin of purified soul acquires power.

47—49 By subjugating lust, and anger, and heat, and cold and rain, and fear, and grief, and the breath, and all sounds that are agreeable to men, and objects of the senses, and the uneasiness, so difficult to conquer, that is created by abstention from sexual connection, and thirst which is so terrible, O king, and the pleasures of touch and sleep, and procrastination that is almost unconquerable, O best of kings, great Yogins, shorn of attachments, and endued with great wisdom, helped by their understandings, and equipt with wealth of contemplation and study, cause the subtile soul to stand in all its glory.

50. This high path of learned Brahmanas is highly difficult to tread. No one can walk along this path with ease.

51. That path is like a dreadful forest which is full of numberless snakes and crawling vermin, with pits everywhere, without water for satisfying one's thirst, and full of thorns, and inaccessible on that account.

52. Indeed, the path of Yoga is like a road along which no food is available, which runs through a desert having all its trees burnt down in a fire, and which is unsafe for being infested with bands of robbers. Very few young men can pass safely through it.

53. Like such a path few Brahmanas can walk along the Yoga-path with ease and comfort. That man who, having followed this path, ceases to go forward is considered as guilty of many faults.

54. Men of purified souls, O king, can stay with ease upon Yoga-contemplation which is like the sharp edge of a razor. Persons of impure souls, however, cannot stay on it.

55. When Yoga-contemplation is disturbed or otherwise obstructed, it can never take the Yogin to an auspicious end even as a vessel which is without a captain cannot take the passengers to the other shore.

56. That man, O son of Kunti, who practises Yoga-contemplation according to due rites succeeds in renouncing off both birth and death, and happiness and sorrow.

57. All this that I have told you has been stated in the various treatises on Yoga. The highest fruits of Yoga are seen in persons of the twice-born order.

58—61. That highest fruit is oneness with Brahma. The great Yogin, endued with greatness, can enter into, and come out of, at his will, Brahman himself who is the lord of all gods, and the boon-giving Vishnu, and Bhava, and Dharma, and the six-faced Kartikeya, and the (spiritual) sons of Brahman, the quality of Darkness that is productive of much pain, and that of Ignorance, and that of Goodness which is pure, and Nature which is the highest, and the goddess Siddhi who is the wife of Varuna, and all sorts of energy, and all-enduring patience, and the bright lord of stars in the sky with the stars twinkling all around, and the Vishwas, and the snakes, and the Pitris, and all the mountains and hills, and the great and terrible oceans, and all the rivers, and the clouds charged with rain and serpents, and trees, and Yakshas, and the cardinal and subsidiary points of the horizon, and the Gandharvas, and all male persons and all female ones also.

62. This topic, O king, about the Supreme Being of mighty energy should be considered as auspicious. The Yogin has Narayana for his soul. Lording over all things, the great Yogin is capable of creating all things."

CHAPTER CCCII.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhisthira said:—

1. "O king, you have duly described to me, in the proper way, the path of Yoga which is approved by the wise, like a loving preceptor to his pupil.

2. I ask now about the principles of the Sankhya philosophy. Do you describe

those principles to me in full. You know whatever knowledge exists in the three worlds."

Bhishma said :—

3. Hear now what the subtile principles are of the followers of the Sankhya doctrine all of whom have a clear knowledge of the soul. Those principles have been laid down by all the great and powerful Yatis having Kapila for their first.

4. In that doctrine, O king no errors are seen. Its merits are manifold. In fact, there is no fault in it.

5—17. Comprehending with the help of knowledge that all objects exist with faults, with which human beings, Pishachas, Rakshasas, Yakshas, snakes, Gandharvas, and Pitris and those who are wandering in the intermediate orders of being, and great birds, and the Maruts and royal sages and regenerate sages and Asuras and Vishwedevas and the celestial Rishis and Yogins invested with supreme power and the Prajapatis and Brahman himself are engaged, and understanding truly what the highest limit of a man's life in this world, and perceiving also the great-truth, O foremost of orator, about what is called happiness here, and having a perfect knowledge of what the miseries are that befall when the hour comes all those who are concerned with (transitory) objects, and knowing full well the miseries of those who have fallen into the intermediate orders of being and of those who have sunk into hell, perceiving all the merits and all the shortcomings of heaven, O Bharata, and all the demerits of the declarations of the Vedas and all the excellencies thereof, recognising the faults and merits of the Yoga and the Sankhya systems of philosophy, realizing also that the quality of Goodness has ten properties, that of Darkness has nine, and that of Ignorance has eight, that the Understanding has seven properties, the Mind has six, and Ether has five, and once more conceiving that the Understanding has four properties and Ignorance has three, and Darkness has two and Goodness has one, and truly undertaking the path that is followed by all objects when destruction befalls them and what the course is of self-knowledge, the Sankhyas, endued with knowledge and experience and exalted by their perceptions of causes, and acquiring thorough auspiciousness, attain to the happiness of Liberation like the rays of the Sun, or the Wind, taking refuge in Ether.

18—19. Vision is attached to form; the sense of scent to smells; the ear to sound; the tongue to juices; and the skin to touch. The Wind has for its refuge Ether. Stupefaction has Darkness for its refuge. Cupidity has the objects of the senses for its refuge.

20. Vishnu is attached to (the organs of) motion. Indra is attached to (the organs of) strength. The god of fire is attached to fire is attached to the stomach. Earth is attached to the Waters. The Waters have fire for their refuge.

21. Heat attaches itself to the Wind; and the Wind has Ether for its refuge; and Space has the principle of greatness for its refuge; and the principle of greatness has the Understanding for its basis.

22. The Understanding has its refuge in Darkness; Darkness has Ignorance for its refuge; Rajas is founded upon the quality of goodness and quality of Goodness is attached to the Soul.

23. The Soul has the glorious and powerful goodness Narayana for its refuge. That glorious god has Liberation for his refuge. Liberation is independent of all refuge.

24—52. Knowing that this body, that is endued with sixteen possessions, is the result of the quality of goodness, understanding fully the nature of the physical organs and the consciousness that lives within it, recognising the one existent Being that lives in the body, *viz.*, the Soul, which stands aloof from every physical concern which is affected by no sin, realising the nature of that second object, *viz*, the acts of persons attached to the objects of the senses, understanding also the nature of the senses and the sensual objects which have their refuge in the Soul, appreciating the difficulty of Liberation and the scriptures describing it, knowing fully the nature of the vital airs called Prana, Apana, Samana, Vyana, and Udana, as also the two other breaths, *viz*, the one going downward and the other going upward, indeed, knowing those seven vital airs ordained to perform seven different functions, ascertaining the nature of the Patriarchs and the Rishis and the numberless high paths, of virtue or righteousness, and the seven Rishis and the innumerable royal Rishis, O scorcher of enemies, and the great celestial Rishis and, the other twice-born Rishis effulgent like the Sun, seeing all these losing their power in course of many long ages, O king, hearing of the destruction of even of all the powerful beings in the universe, understanding also the inauspicious end that is got, O king, by creatures of sinful deeds, and the miseries endured by those that fall into the river Vaitarani in the kingdom of Yama, and the inauspicious

wanderings of creatures through various wombs, and the nature of their residence in the filthy uterus in the midst of blood and water and phlegm and urine and fæces, all of had smell, and then in bodies that originate from the union of blood and the vital seed, of marrow and sinews, full of hundreds of nerves and arteries and forming an impure palace of nine doors, understanding also what is for his own well-being, what those various combinations are which produce good, seeing the abominable conduct of creatures whose natures are characterised by Darkness, Goodness or Ignorance, O chief of Bharata's race,—conduct that is censured, in view of its incapacity to acquire Liberation by the followers of the Sankhya doctrine who understand fully the Soul, seeing the swallowing up of the Moon and the Sun by Rahu, the falling of stars from their fixed positions and the diversions of constellations from their orbits, knowing the separation of all united objects, and the diabolical conduct of creatures in devouring one another, seeing the absence of all intelligence in the infancy of human beings and the deterioration and destruction of the body, marking the little attachment creatures have to the quality of Goodness on account of their being overwhelmed by anger and stupefaction, seeing also only one among thousands of human beings determined to struggle after the acquisition of Liberation, understanding the difficulty of acquiring Liberation according to what is mentioned in the scriptures, marking the hankering that creatures shew for all unattained objects and their comparative indifference to all objects that have been acquired, marking the wickedness that proceeds from all objects of the senses, O king, and the repulsive bodies, O son of Kunti, of dead persons, and the residence, always fraught with sorrow, of human beings, O Bharata, in houses, knowing the end of those terrible and degraded men who become guilty of killing Brahmanas, and of those wicked Brahmanas who are given to the drinking of alcohol, and the equally sad end of those who visit the wives of their preceptors, and of those men, O Yudhisthira, who do not properly respect their mothers, as also of those who have no reverence and worship to offer to the gods, understanding also, with the help of that knowledge, the end that befalls all perpetrators of wicked deeds, and the various ends that befall those who have taken birth among the intermediate orders, ascertaining the various declarations of the Vedas, the courses of seasons, the fading of years, of months, of fortnights, and of days, seeing directly the waxing and the waning of the Moon, seeing the rising and the ebbing of the seas, and the decrease of wealth and its increase once more, and the separation of united objects, the lapse of cycles, the destruction of mountains, the drying up of rivers, the deterioration of the several orders and the end also of that deterioration taking place repeatedly, seeing the birth, decrepitude, death, and sorrows of creatures, knowing truly the faults relating to the body and the sorrows which human beings suffer from, and the changes to which the bodies of creatures are subject, and understanding all the faults which attach to their own souls, and also all the inauspicious faults that attach to their own bodies."

Yudhishthira said:—

53. "O you of immeasurable energy, what are those faults which you see in one's body? You should explain this doubt to me fully and truly."

Bhishma said:—

54. "Listen, O killer of enemies, the Sankhyas or followers of Kapila, who are conversant with all paths and gifted with wisdom, say that there are in all five faults, O powerful one, in the human body.

55. They are Desire, Anger, Fear, Sleep, and Breath.

56. These faults are seen in the bodies of all embodied creatures. They who are gifted with wisdom cut the root of anger with the help of Forgiveness. Desire is cut off by renouncing all purposes.

57. By cultivation of the quality of Goodness (Sattwa) sleep is conquered and Fear is conquered by cultivating carefulness. Breath is conquered by restriction of diet, O king.

58—64. Truly understanding qualities by the help of hundreds of qualities and faults by hundreds of faults, and various causes by hundreds of causes, determining that the world is like the froth of water, covered by hundreds of illusions flowing from Vishnu, like a painted palace, and as unsubstantial as a reed, seeing it to be like a dark pit, or as unreal as bubbles of water, for the years that compose its age are as fleeting as bubbles, seeing it exposed to immediate destruction, bereft of happiness, having certain ruin for its end and from which it can never escape, sunk in Darkness and Ignorance and utterly helpless like an elephant sunk in mire,—noting all this—this the Sankhyas, O king, gifted with great wisdom, renouncing all affection arising from one's relations towards one's children, by the help, O king, of that extensive and all-embracing knowledge which

their system advocates, and cutting off quickly, with the weapon of knowledge and the bludgeon of penances, O Bharata, all inauspicious smells begotten of Darkness and all scents of a like nature originating from Ignorance and all auspicious scents arising from Goodness and all pleasures of the touch born of the same three qualities and attaching to the body, indeed, O Bharata, aided by the Yoga of knowledge, these Yatis crowned with success,—cross the Ocean of life. That dreadful Ocean has sorrow for its waters. Anxiety and grief form its deep lakes. Disease and death are its huge alligators. The great fears that strike the heart at every step are its huge snakes.

65-72. The deeds begotton by Ignorance are its tortoises. Those begotten by Darkness are its fishes. Wisdom forms the raft for crossing it. The affections cherished for objects of the senses are its mire. Decrepitude forms its region of grief and trouble. Knowledge, O chastiser of enemies, is its island. Acts form its great depth. Truth is its shores. Pious observances form the verdant weeds floating on its bosom. Envy forms its rapid its rapid and powerful current. The various sentiments of the heart form its mines. The various sorts of gratification are its valuable gems. Grief and fever are its winds. Misery and thirst are its powerful eddies. Painful and fatal diseases are its huge elephants. The assemblage of bones form its flights of steps, and phlegm is its froth. Gifts are the pearl-banks. The lakes of blood the corals. Loud laughter forms its roars. Various sciences are its impassability. Tears are its brine. Renunciation of company forms the high refuge. Children and wives are its unnumbered leeches. Friends and kinsmen are the cities and towns on its shores. Abstention from injury, and Truth, form its boundary line. Death is its storm-wave. The knowledge of Vedanta is the island. Acts of mercy towards all creatures form its life-buoys, and Liberation is the costly article offered to those going on its waters in search of merchandise. Like its prototype with its equine head sending out flames of fire, this ocean too has its fiery dread. Having got over the liability, that is so difficult to get over, of living within the gross body the Sankhyas enter into pure ether.

73. The Sun-God then bears, with his rays, those pious men who practise the Sankhya doctrines. Like the fibres of the lotus-stalk carrying water to the flower into which they all converge, the Sun-God, drinking all things from the universe, conveys them to those good and wise men.

74—76. Their attachments all dissipated, possesed of energy, endued with wealth of penances, and crowned with success, these Yatis, O Bharata, are carried by that wind, which is subtile, cooling, fragrant, and sweet to the touch, O Bharata! In fact, that wind which is the best of the seven winds, and which blows in regions of great happiness, conveys them, O son of Kunti, to that which is the highest end in ether. Then ether into which they are carried, O king, conveys them to the highest end of Darkness.

77. Darkness then carries them to the highest end of Goodness. Goodness then bears them, O you of pure soul, to the Supreme and powerful Narayana.

78—79. The powerful and pure-souled Narayana at last, through himself, carries them to the Supreme Soul. Having reached the Supreme Soul, those pure persons, who have become the body of Brahman, attain to immortality, and they have never afterwards to come back from that position, O king! That is the highest end, O son of Pritha, which is acquired by those great men who have got over the influence of all pairs of opposites."

Yudhishthira said:—

80. "O pure one, have those persons of firm vows, after they have acquired that excellent position which is fraught with power and happiness, any recollection of their lives including birth and death?

81. You should tell me properly what the truth is in this respect. O you of Kuru's race, I do not think it proper to ask any one else but you.

82—83. Following the scriptures relating to Liberation, I find this great fault in the subject. If, having attained to that high state, the Yatis continue to live in consciousness, it would appear, O king, that the religion of work is superior. If, again, consciousness disappears from the liberated state and one who has become liberated only resembles a person sunk in dreamless slumber, then nothing can be more improper than to say that there is really no consciousness in Liberation."

Bhishma said:—

84. "However difficult it may be to answer it, the question which you have asked, O son, is proper. Verily, the question is of such a nature that even the highly learned men become stupefied in answering it, O chief of Bharata's race.

85. For all that, hear what the truth is as explained by me. The great followers

of Kapila have set their keen understandings on this point.

86. The senses of knowledge, O king, placed in the bodies of embodied creatures, are engaged ig their respective functions of perception. They form the instruments of the Soul, for it is through them that that subtile Being perceives.

87. Disassociated from the Soul, the senses are like pieces of wood, and are, forsooth, destroyed like the forth that is seen on the bosom of the ocean.

88. When the embodied creature, O scorcher of enemies, goes into sleep together with his senses, the subtile Soul then roves among all objects like the wind through ether.

89. The subtile Soul, during sleep continues to see and touch all objects of touch, O king, and get other perceptions, as well as when it is awake.

90. On account of their inability to act without their director, the senses, during slumber, all become extinguished in their respective places like snakes shorn of poison.

91. At such times, the subtile Soul, repairing into the respective places of all the senses, forsooth, performs all their functions.

92—95. All the qualities of Goodness, all the attributes of the Understanding, O Bharata, as also those of Mind, and Ether, and Wind, O you of righteous soul, and all the attributes of liquid substances, of Water, O Partha, and of Earth,—these senses with these qualities,—O Yudhisthira, which stick to sentiences, are along with the individual Soul itself, overwhelmed by the Supreme Soul or Brahma. Acts also, good and bad, overwhelm that individual Soul. Like disciples attending their preceptor with respect, the senses too wait upon the individual Soul.

96. When the individual Soul, transcends Prakriti, it acquires Brahma that is changeless, that is highest, that is Narayana, that is beyond all pairs of opposites, and that is above Nature.

97. Freed from both merit and demerit, the individual Soul, entering the Supreme Soul which is shorn of all attributes, and which is the home of all auspiciousness, does not return thence, O Bharata.

98. These remains, O son, only the mind with the senses, O Bharata. These have to return once more at the appointed time for satisfying the command of their great Master.

99. Soon after, O son of Kunti, cast off the Yati striving after Liberation, gifted as he is with knowledge and desirous as he is of quality, succeeds in attaining to that peace of Liberation which one enjoys without the body.

100. The Sankhyas, O king, are gifted with great wisdom. They acquire the highest end by means of this kind of knowledge. There is no knowledge that is equal to this.

101. Do not give way to any sort of doubt. The Knowledge which is described in the system of the Sankhyas is considered as the highest. That knowledge is immutable and is eternal. It is eternal Brahma.

102. It has no beginning, middle, and end. It is above all pairs of opposites. It is the cause of the creation of the universe. It stands fully. It is without decrease of any kind. It is uniform, and everlasting. Thus are its praises recited by the wise.

103. From it originate creation and destruction and all metamorphoses. The great Rishis speak of it and praise it in the scriptures.

104. All learned Brahmanas and all the gods and all pious men consider it as originating from Brahma, Supreme, Divine, Infinite, Immutable, and Undeteriorating.

105. All Brahmanas, again, who are attached to objects of the senses worship and applaud it by ascribing to it attributes that belong to illusion. The same is the opinion of Yogins well observant of penances and meditation and of Sankhyas of great insight.

106. The Shrutis say, O son of Kunti, that the Sankhya system of philosophy is the form of that Formless One. The cognition have, O chief of Bharata's race, been said to be the knowledge of Brahma.

107. There are two kinds of creatures on Earth, O king, *viz.*, mobile and immobile. Of these, those that are mobile are superior.

108. That high knowledge, O king, which is in persons conversant with Brahma, and that which is in the Vedas, and that which is seen in other scriptures, and that in Yoga, and that which may be seen in the various Puranas, are all, O monarch, to be found in Sankhya philosophy.

109. Whatever knowledge is seen to exist in great histories, whatever knowledge is, O king, in the sciences about the acquisition of riches as approved by the wise, whatever other knowledge exists in this world,—all these,—originate, O great king, from the high knowledge that is among the Sankhyas.

110. Tranquillity of soul, high power, all subtile knowledge of which the scriptures speak, penances of subtile force, and all sorts of happiness, O king, have all been duly ordained in the Sankhya system.

111. Failing to acquire, O son of Pritha, that complete knowledge which is recommended by their system, the Sankhyas attain to the dignity of gods and pass many years in happiness. Ruling over the celestials as they will, they fall, upon the expiration of the fixed period, among learned Brahmanas and Yatis.

112. Renouncing this body, those twice-born ones that follow the Sankhya system enter into the superior state of Brahma like the gods entering into the sky by devoting themselves wholly to that worshipful system which is theirs and which is adored by all wise men.

113. Those twice-born ones who are given to the acquisition of that knowledge which is recommended in the Sankhya system, even if they fail to acquire eminence, are never seen to fall among intermediate creatures, or to sink into the state of sinful men.

114. That great person who is fully conversant with the vast, high, ancient, ocean-like, and immeasurable Sankhya system who is pure and liberal and agreeable, becomes, O king, equal to Narayana.

115. I have now told you, O god among men, the truth about the Sankhya system. It is the embodiment of Narayana, of the universe as it exists from antiquity. When the time of Creation comes, He causes the Creation to come into being, and when the time comes for destruction, He swallows up everything. Having withdrawn everything into his own body he goes to slumber,—that inner Soul of the universe."

CHAPTER CCCXXXIII.

(MOKHARDHAMA PARVA).—*Continued.*

Yudhisthira said:—

1. "What is that which is called Undecaying and by acquiring which no one has to return? What, again, is that which is called Decaying, and by acquiring which one has to return once more?

2. O destroyer of enemies, I ask you the distinction that exists, O you of mighty arms, between the Decaying and the Undecaying ones for understanding them both truly, O delighter of the Kurus.

3. Brahmanas conversant with the Vedas, speak of you as an Ocean of knowledge. Highly blessed Rishis and Yatis of great souls do the same.

4. You have very few days to live. When the Sun turns from his southern solstice for entering into the northern, you will attain to your high end.

5. When you will leave us, from whom shall we hear of all that is wholesome for us? You are the lamp of Kuru's race. Indeed, you are always shining with the light of knowledge.

6. O perpetuater of Kru's race, I wish, therefore, to hear all this from you. Listening to your discourses which are always sweet like nectar, my curiosity, without being satiated, is always increasing."

Bhishma said:—

7. "I shall, regarding it, relate to you the old discourse that took place between Vashishtha and king Karala of Janaka's race.

8. Once on a time when that foremost of Rishis, *viz.*, Vaishishtha, effulgent like the Sun, was seated at his ease, king Janaka asked him about that highest knowledge which is for our supreme behoof.

9—11. A perfect adept in that department of knowledge which is about the Soul and gifted with sure conclusions about all branches of that science, as Mairtravaruni, that foremost of Rishis, was seated, the king, approaching him with joined hands, asked him in humble words, well said and sweet and shorn of all controversial spirit, this question,—O holy one, I wish to hear of Supreme and Eternal Brahma by attaining to which men of wisdom have not to return.

12. I wish also to know that which is called Destructible and That into which this universe goes when destroyed. Indeed, what is That which is said to be indestructible, auspicious, wholesome and free from all sorts of evil.

Vashishtha said:—

13. Hear, O king, as to how this universe is destroyed, and of That which was never destroyed and which will never be destroyed at any time.

14. Twelve thousand years make a cycle. Four such cycles, taken a thousand times, make a Kalpa which measures one day of Brahman.

15—17. Brahman's night also, O king, is of the same measure. When Brahman himself is destroyed, Shambhu of formless soul and to whom the Yoga attributes of

lightness, heaviness, etc., naturally stick, awakes, and once more creates that First of all creatures, possessed of huge proportions, of infinite deeds, endued with form, and at one with the universe. That Shambhu is otherwise called Ishana. He is pure Effulgence, and is above all decay, having his hands and feet stretching on all sides with eyes and head and mouth everywhere, and with ears also in every place. That Being exists, possessing the entire universe.

18. The eldest-born Being is called Hiranyagarbha. This holy one has been called the Understanding. In the Yoga scriptures, He is called the Great, and Virinchi, and the Unborn.

19. In the Sankhya system, He is described by diverse names, and considered as having Infinity for his Soul. Of various forms and constituting the soul of the universe, He is considered as One and Indestructible.

20. The three worlds of numberless ingredients have been created by Him without help from any source and have been overwhelmed by him. On account of His manifold forms, He is said to be of universal form.

21. Undergoing changes He creates Himself by Himself. Gifted with great energy, He first creates Consciousness and that Great Being called Prajapati endued with Consciousness.

22. The Manifest is created from the Unmanifest. This is called by the learned the Creation of Knowledge. The creation of (Virat) and Consciousness, by Hiranyagarbha, is the Creation of Ignorance.

23. Allotment of attributes and the destruction thereof, called respectively by the names of Ignorance and Knowledge by persons learned in the Shrutis, then arose, referring to this, that, or the other of the three.

24. Know, O king, that the creation of the elements from Consciousness is the third. In all kinds of Consciousness is the fourth creation which originates from modification of the third.

25. This fourth creation consists of Wind and Light and Ether and Water and Earth, with their properties of sound, touch, form, taste, and scent.

26. This aggregate of ten arose, forsooth, at the same time. The fifth creation, O king, is that which has originated, from combinations of the principal elements.

27. This comprises the ear, the skin, the eyes, the tongue, and the nose forming the fifth, and speech, and the two hands, and the two legs, and the lower canal, and the organs of generation.

28. The first five of these form the organs of knowledge, and the last five the organs of action. All these, with mind, arose simultaneously, O king.

29. These form the twenty-four topics that exist in the forms of all living creatures. By understanding these properly, Brahmanas endued with insight into the truth have never to give way to sorrow.

30—34. In the three worlds a combination of these, called body, is possessed by all embodied creatures. Indeed, O king, a combination of those is known as such in gods and men and Danavas, in Yakshas and spirits and Gandharvas, and Kinnaras and great snakes, and Charanas and Pishachas, in celestial Rishis and Rakshasas, in biting flies, and worms, and gnats, and vermin born of filth and rats, and dogs and Shwapakas and Chaineyas and Chandalas and Pukkasas, in elephants and horses and asses and tigers, and trees, and kine. Whatever other creatures exist in water or ether or on earth, for there is no other place in which creatures exist as we have heard, have this combination.

35. All these, O sire, included within the class called Manifest, are seen to be destroyed day after day. Hence, all creatures begotten by union of these twenty-four are said to be destructible.

36. This then is the Indestructible. And since the universe, which is made up of Manifest and Unmanifest, is destroyed, therefore, it is said to be Destructible.

37. The very Being called Mahan who is the first born is always spoken of as an instance of the Destructible. I have now told you, O king, all that you had asked me.

38. Above the twenty-four topics already referred to is the twenty-fifth called Vishnu. That Vishnu, on account of the absence of all qualities, is not a topic though as that which permeates all the topics, he has been called so by the wise.

39. Since that which is destructible has caused all this that is Manifest, therefore, all this is gifted with form. The twenty-fourth, which is Nature, is said to lord over all this. The twenty-fifth, which is Vishnu, is formless and, therefore, cannot be said to lord over the universe.

40. It is that Unmanifest, which, when endued with body lives in the hearts of all creatures having body. As regards eternal Consciousness, although he is shorn of attributes and without form, yet he assumes all forms.

41. Uniting with Nature which has the attributes of birth and death, he also assumes the attributes of birth and death. And on account of such union he becomes an object of perception and though in reality shorn of all attributes yet he comes to be invested therewith.

42. It is in this way that the Soul, becoming united with Nature and invested with Ignorance, undergoes changes and becomes conscious of Self.

43. Uniting with the qualities of Goodness, Darknes and Ignorance, he becomes at one with various creatures belonging to various orders of Being, on account of his forgetfulness and his waiting upon Ignorance.

44. On account of his birth and death originitating from the fact of his living in union with Nature, he thinks himself to be no other than what he apparently is. Knowing himself as this or that, he follows the qualities of Goodness, Darkness and Ignorance.

45. Under the influence of Ignorance, he comes by various kinds of conditions which are affected by Ignorance. Under the influences of Darkness and Goodness he attains likewise to conditions which are affected by Darkness and Goodness.

46. There are three colors in all, *viz.*, White, Red, and Dark. All those colors belong to Nature.

47. Through Ignorance one goes to hell. Through Darkness one attains to the status of humanity. Through Goodness people ascend to the regions of the gods and partake of great happiness.

48. By sticking to sin continuously one sinks into the intermediate order of beings. By acting both virtuously and sinfully one comes by the status of humanity. By acting only righteously, one attains to the status of the gods.

49. In this way the twenty-fifth, *viz.*, (the Indestructible), the wise say, by union with the unmanifest, becomes changed into (destructible). By means of knowledge, however, the Indestructible appears in His true nature.

CHAPTER CCCIV.

(MOKSHADHARMA PARVA).—*Continued.*

Vashishtha said :—

1. Thus on account of his forgetfulness the Soul follows Ignorance and acquires thousands of bodies one after another.

2. He attains to thousands of births among the intermediate orders and sometimes among the very gods on account his union with qualities.

3. From the status of humanity he goes to heaven and from heaven he returns to humanity, and from humanity he sinks into hell for many long years.

4. As the worm that make the cocoon does itself completely on all sides by means of the threads it weaves itself, so the Soul, though in reality above all qualities, invests himself on all sides with qualities.

5—7. Though above both happiness and misery, it is thus that he subjects himself to happiness and misery. It is thus also that, though above all diseases, the Soul considers himself to be afflicted by headache, opthalmia, toothache, affections of the throat, abdominal dropsy, burning thirst, enlargement of glands, cholera, vitiligo, leprosy, burns, asthma, phthisis, epilepsy, and various other diseases from which embodied creatures suffer.

8. Considering himself, through error, as born among thousands of creatures in the intermediate orders of being, and sometimes among the gods, he suffers misery and enjoys the fruits of his good deeds.

9—15. Invested with Ignorance he considers himself as dressed sometimes in white cloth and sometimes in full dress of four pieces, or as lying on floors or with hands and feet contracted like those of frogs, or as seated upright in the position of meditation, or as clad in rags or as lying or sitting under the canopy of heaven or within palaces built of bricks and stone or on rugged stones or on ashes or bare stones or on the naked earth or on beds or on battle-fields or in water or in mire or on wooden planks or on various sorts of beds; or, moved by desire of fruit, he considers himself as clad in a piece of cloth made of grass or as totally naked or as dressed in silk or in skin of the black antelope or in cloth made of flax or in sheep-skin or in tiger-skin or in lion-skin or in hemp fabric, or in barks of birch or in cloths made of the produce of prickly plants, or in vestures made of threads woven by worms or of tattered rags or in various other sorts of cloth too numerous to mention. The soul considers himself also as wearing various sorts of ornaments and gems, or as eating various sorts of food.

16—20. He considers himself as sometimes eating at intervals of one night, or once at the same hour every day, or as at the fourth, the sixth, and the eighth hour every day, or as once in six or seven or eight nights, or as once in ten or twelv

days, or as once, in a month, or as eating only roots, or fruits, or as living upon air or water alone, or on cakes of sesame husk, or curds or cowdung, or the urine of the cow or potherbs or flowers or moss or raw food, or as living on fallen leaves of trees or fruits that have dropped down and lie scattered on the ground, or various other sorts of food, moved by the desire of acquiring ascetic success.

21—25. The Soul considers himself as following the observance of Chandrayana according to the rites laid down in the scriptures, or various other vows and observances, and the courses of duty laid down for the four modes of life, and even prohibitions of duty, and the duties of other subsidiary modes of life set down the four principal ones, and even various kinds of practices that distinguish the wicked and sinful. The Soul considers himself as enjoying lonely places and the charming shades of mountains and the cool vicinity of springs and fountains, and solitary river banks and secluded forests, and sacred pilgrimages, and lakes and waters remote from the busy haunts of men, and lonely mountain caves giving the accomodation that houses and palaces afford. The Soul consider himself as reciting of different kinds of secret Mantras or as observing different vows and rules and various sorts of penances, and sacrifices of many sorts, and rites of diverse sorts.

26. The Soul considers himself as following sometimes the ways of traders and merchants and the practices of Brahmanas, Kshatriyas, Vaishyas and Shudras, and gifts of various sorts to those who are poor or blind or helpless.

27. On account of his being invested with Ignorance, the Soul adopts the different qualities of Goodness, Darkness and Ignorance, and Righteousness and riches and pleasure.

28—29. Under the influence of Nature, the Soul, undergoing changes himself, observes and follows and practises all these and considers himself as such. Indeed, the Soul considers himself as employed in the utterance of the sacred Mantras Swaha, Swadha and Vashat, and in saluting those he considers as his elders; in officiating in the sacrifices of others, in teaching pupils, making gifts and accepting them; in celebrating sacrifices and studying the scriptures, and doing all other acts and rites of this sort.

30. The Soul considers himself as connected with birth and death and quarrels and destruction. All these, the learned say, form the path of acts good and bad.

31—34. It is the goddess Nature who causes birth and death. When the time comes for Universal Dissolution, all existent objects and qualities are withdrawn by the Supreme Soul which then exists alone like the Sun withdrawing at evening all his rays; and when the time comes for Creation He once more creates and spreads them out like the Sun shedding his rays when morning comes. Thus the Soul, for the sake of sport, repeatedly considers himself invested with all these conditions, which are his own forms and qualities infinite in number, and agreeable to himself. It is thus that the Soul, though really above the three qualities, becomes attached to the path of acts and creates by modification Nature invested with the conditions of birth and death and at once with all acts and conditions which are characterised by the three qualities of Goodness, Darkness, and Ignorance. Arrived at the path of action, the Soul considers particular acts as possessing particular characteristics and productive of particular ends.

35. O king, the whole of this universe has been blinded by Nature and all things have been variously overwhelmed (through Nature by the qualities of Darkness and Ignorance.

36. It is on account of the Soul being invested by Nature that these pairs of opposites, productive of happiness and woe, again and again come. It is on account of this Ignorance that Individual Soul considers these sorrows to be his and imagines them as following him.

37—38. Indeed, O king, through that Ignorance it is that Individual Soul imagines he should anyhow cross those sorrows, and that he should, going into the regions of the gods, enjoy the happiness that awaits all his good deeds. It is through Ignorance that he thinks he should enjoy and suffer these delights and these miseries here in this world.

39. Through Ignorance Individual Soul thinks,—I should secure my happiness. By continually doing good deeds, I may enjoy happiness in this life till its close and I shall be happy in all my future lives.

40. Through, again, the evil deeds I do in this life I may suffer unending misery. The status of humanity is full of great misery, for from it one sinks into hell.

41—43. From hell, it will take many long years before I can return to the status of humanity. From humanity I shall attain to the status of the gods. From that superior status I shall have to return to humanity and thence to sink into hell once

more.—One who always considers this combination of the principal elements and the senses, with the reflection of consciousness in it, to be thus invested with the characteristics of the Soul, has again and again to walk among gods and human beings and to sink into hell. Being always invested with the idea of mineness, Individual Soul has to go through a round of such births.

44—47. Millions upon millions of births have to be gone through by Individual Soul in the successive forms he assumes, all of which are liable to death. He who does acts in this way, which are all full of good and bad fruits, has in the three worlds to assume successive forms and to enjoy and suffer fruits corresponding therewith. It is Nature that causes good and bad acts; and it is Nature that enjoys and suffers the fruits thereof in the three worlds. Indeed, Nature follows the course of acts. The status of the intermediate beings, of humanity, and of the gods, all originate from Nature. Nature has been said to be shorn of all qualities. Her existence is proved by her acts.

48—51. Similarly, Soul, though without attributes himself, has his existence proved by the acts which the body does when it receives his reflection. Although the Soul is not subject to changes of any kind, and is the active principle that sets Nature in motion, yet entering a body which is united with the senses of knowledge and action, he considers all the acts of those senses as his own. The five senses of knowledge beginning with the ear, and those of action beginning with speech, uniting with the qualities of Goodness and Darkness and Ignorance, become engaged in numerous objects. Individual Soul imagines that it is he who does the deeds of his life and that the senses of knowledge and action belong to him, although in reality he has no senses. Indeed, though having no body, he imagines that he has a body. Though shorn of qualities, he considers himself as endued therewith, and though above Time, imagines himself to be under Time's control.

52. Though having no understanding, he still considers himself as endued with it, and though above the four and twenty topics, considers himself as one included among them. Though deathless, he still considers himself as subject to death, and though motionless regards himself as having motion.

53. Though not possessed of a material body, he still considers himself as possessed of one; and though unborn, he still regards himself as having birth. Though above penances, he still considers as engaged in penances, and though he has no end he still considers himself as liable to attain to ends.

54. Though not gifted with motion and birth, he still considers himself as endued with both, and though above fear, still considers himself as subject to fear. Though Indestructible, he still considers himself Destructible. Invested with Ignorance, the Soul thus thinks of himself.

CHAPTER CCCV.

(MOKSHADHRAMA PARVA).—*Continued.*

Vashishtha said:—

1. It is thus, on account of his Ignorance and his association with others who are invested with Ignorance, that Individual Soul passes through millions and millions of births every one of which has dissolution in the end.

2. On account of his transformation into Intelligence invested with Ignorance, Individual Soul goes to millions of abodes, every one of which is liable to end in destruction, among intermediate beings and men and the gods.

3—4. On account of Ignorance, Individual Soul like the Moon, has to wax and wane thousands and thousands of times. This is truly the nature of Individual Soul when invested with Ignorance. Know that the Moon has in reality full sixteen portions. Only fifteen of these are subject to increase and decrease. The sixteenth remains constant. After the manner of the Moon, Individual Soul too has full sixteen portions. Only fifteen of these, appear and disappear. The sixteenth is subject to no change.

5. Invested with Ignorance, Individual Soul repeatedly and continually takes birth in the fifteen portions, named above. With the eternal and immutable portion of Individual Soul the principal elements become united and this union takes place repeatedly.

6. That sixteenth portion is subtile. It should be known as Soma. It is never upheld by the senses. On the other hand, the senses are upheld by it.

7. Since those sixteen portions are the cause of the birth of creatures, creatures can never, O king, take birth without their help. They are called Nature. The destruction of Jiva's liability to be united with Nature is called Liberation.

8—10. The Principle of Greatness, which is the twenty-fifth, if it regards that body of sixteen portions called the Unmanifest, has to assume it repeatedly. On account of not knowing That which is stainless and pure, and for its devotion to what is the outcome of a combination of both Pure and Impure, the Soul, which is, in reality, pure, becomes, O king, Impure. Indeed, on account of its devotion to Ignorance, Individual soul though characterised by Knowledge, becomes repeatedly associated with Ignorance.

11. Though, O king, free from error of every sort, yet on account of its devotion to the three qualities of Nature, it becomes endued with those attributes.

CHAPTER CCCVI.

(MOKSHADHARMA PARVA).—*Continued.*

Janaka said:—

1. O holy one, it has been said that the relation between male and female is like that which exists between the Indestructible and the Destructible.

2. Without a male, a female can never conceive. Without a female, a male also can never create a form.

3. On account of their union with each other, and each depending upon the qualities of the other, forms are seen to spring up. This is the case with all orders of being.

4. Through each other's union for purposes of (sexual) intercourse, and through each depending upon the qualities of the other, forms (of living creatures) flow in seasons. I shall tell you the indications thereof.

5. Hear what the qualities are which belong to the father and what those are which belong to the mother. Bones, sinews, and marrow, O twice-born one, we know, originate from the father.

6. Skin, flesh, and blood, we hear, originate from the mother. Even this, O foremost of twice-born ones, is what may be read of in the Veda and other scriptures.

7. Whatever is read as said in the Vedas and in other scriptures is considered as authority. The authority, again, of the Vedas and other scriptures, is eternal.

8—9. If Nature and Soul be always united together in this way by each opposing and each depending on the other's qualities, I see, O holy one, that Liberation cannot exist. You, O holy one, are gifted with spiritual vision so that you see all things as if they are present before your eyes. If, therefore, there be any direct evidence of the existence of Liberation, do speak of it to me.

10. We are desirous of acquiring Liberation. Indeed, we wish to acquire That which is auspicious, bodiless, not subject to decrepitude, eternal, beyond the perception of the senses, and having nothing superior to it.

Vashishtha said:—

11. What you say about the characteristics of the Vedas and the other scriptures is even so. You understand those marks in the way in which they should be understood.

12. You only understand aright the texts of the Vedas and the other scriptures. You are not, O king, truly conversant with the real meaning of those texts.

13. That person who remembers merely the texts of the Vedas and the other scriptures without understanding the true sense or meaning of those texts, remembering them fruitlessly.

14. Indeed, one who remembers a work without understanding their meaning, is said to carry an useless load. He, however, who understands the true meaning of a treatise, is said to have studied that work to purpose.

15. Asked about the meaning of a text, one should communicate that meaning which he has understood by a careful study.

16. That person of dull intelligence who refuses to explain the meanings of texts in the midst of an assemblage of the learned, that person of foolish understanding, never succeeds in explaining the meaning aright.

17. An ignorant wight, going to explain the true meaning of treatises, incurs ridicule. Even those endued with a knowledge of the Soul have to incur ridicule on such occasions.

18. Listen now to me, O king, as to how the subject of Liberation has been explained among the great persons conversant with the Sankhya and the Yoga Systems of Philosophy.

19. That which the Yogins behold is exactly what the Sankhyas strive after to attain. He who sees the Sankhya and the Yoga Systems to be one and the same is said to be gifted with intelligence.

20. Skin, flesh, blood, fat, bile, marrow, and sinews, and these senses, which you were speaking to me, exist.

21. Objects originate from objects; the senses from the senses. From body one acquires a body, as a seed is obtained from seed.

22. When the Supreme Being is without senses, without seed, without matter, without body, He must be divested of all qualities; and on account of His being so, how, indeed, can He have qualities of any kind?

23. Ether and other qualities originate from the qualities of Goodness, Darkness, and Ignorance, and disappear in the end in them. Thus the qualities arise from Nature and disappear in Nature.

24. Skin, flesh, blood, fat, bile, marrow, bones, and sinews,—these eight, that are made of Nature, know, O king, may sometimes be produced by the vital seed alone (of the male).

25. The Individual Soul and the universe are said to both partake of Nature characterised by the three qualities of Goodness, Darkness, and Ignorance. The Supreme Soul is different from both the Individual Soul and the universe.

26. As the seasons, though having no forms, are nevertheless inferred from the appearance of particular fruits and flowers, similarly, Nature, though formless, is inferred from the Principles of Greatness and the rest that originate from it.

27. Thus, from the existence of Consciousness in the body, the Supreme Soul, shorn of all qualities whatever and perfectly stainless, is inferred.

28. Without beginning and destruction, without end, the seer of all things, and auspicious, that Soul, only on account of its Oneness with the body and other qualities, comes to be taken as invested with qualities.

29. Those persons who are truly conversant with qualities know that only objects endued with qualities can have attributes but that That which is above all qualities can have none.

30. When the Individual Soul conquers all qualities born of Nature and which it assumes under mistake, only then does it see the Supreme Soul.

31—33. Only the highest Rishis conversant with the Sankhya and the Yoga Systems know that Supreme Soul which Sankhyas and Yogins and believers in all other Systems say is beyond the Understanding, which is considered as Knower and endued with the highest wisdom on account of its renouncing all consciousness of identification with Nature, which is above the attribute of Ignorance or Error, which is Unmanifest, which is beyond all attributes, which is called the Supreme, which is dissociated from all attributes, which ordains all things, which is Eternal and Immutable, which overrules Nature and all her attributes, and which, getting over twenty-four topics of enquiry, forms the twenty-fifth.

34. When men of knowledge, who stand in fear of birth, of the several states of living consciousness, and of death, succeed in knowing the Unmanifest, they succeed in understanding the Supreme Soul at the same time.

35. An intelligent man considers the unity of the Individual Soul with the Supreme Soul as consistent with the scriptures and as perfectly correct; while the man shorn of intelligence considers the two as different from each other. This forms the distinction between the man of intelligence and the man that is shorn of it.

36. The characteristics of both the Destructible and Indestructible have now been said to you. The indestructible is Oneness or Unity, while multiplicy or variety is said to be the Destructible.

37. When one begins to study and understand properly the twenty-five topics of enquiry, one then understands that the Oneness of the Soul is consistent with the scriptures and its multiplicity is what is opposed to them.

38. These are the several characteristics of what is included in the list of topics or principles created and what is above that list. The wise have said that the list of topics numbers only twenty-five.

39. That which is above the topics is beyond that number and forms the twenty-sixth. The study or comprehension of created things according to their aggregates (of five) is the study and comprehension of topics. Above these is That which is eternal.

CHAPTER CCCVII.

(MOKSHADHRAMA PARVA).—*Continued.*

Janaka said:—

1. You have, O foremost of Rishis, said that Unity is the attribute of that which is Indestructible and variety or multiplicity is the attribute of what is known as Destructible. I have not, however, clearly understood the nature of these two. Doubts are still in my mind.

2. Ignorant men consider the Soul as endued with *multiplicity*. They, however, who are endued with knowledge and wisdom consider the Soul to be one and the same. I, however, have a very dull understanding. I am, therefore, unable to understand how all this can take place.

3. I have almost forgotten the causes also that you have attributed to the unity and the multiplicity of the Indestructible and the Destructible on account of the restlessness of my understanding.

4—5. I, therefore, wish to hear you once more discourse to me on those subjects of unity and multiplicity, on him who is gifted with knowledge, on what is shorn of knowledge, on Individual Soul, Knowledge, Ignorance, Indestructible, Destructible, and on the Sankhya and the Yoga systems, in detail and separately and agreeably to the truth.

Vashishtha said:—

6. I shall tell you what you ask. Listen, however, to me, O king, as I explain to you the practices of Yoga separately.

7. Contemplation, which forms an obligatory practice with Yogins, is their highest power. Those conversant with Yoga say that that Contemplation is of two sorts.

8. One is the concentration of the mind, and the other is called Pranayama (suppression of vital airs). Pranayama is said to be real; while concentration of mind is unsubstantial it.

9. Excepting the three times when a man passes urine and stools and eats, one should devote his entire time to contemplation.

10—11. Withdrawing the senses from their objects by the help of the mind, one gifted with intelligence, having made oneself pure, should, according to the twenty-two modes of transmitting the Prana breath, unite the Individual Soul with That which is above the four and twentieth topic which is regarded by the wise as living in every part of the body and as above decay and destruction.

12. It is by means of those twenty-two modes that the Soul may always be known. It is ceratin that this practice of Yoga is his whose mind is never possessed by evil passions. It is not any other person's.

13—14. Freed from all attachments, abstemious in diet, and controlling all the senses, one should fix his mind on the Soul, during the first and the last part of the night, after having, O king of Mithila, stopped the functions of all the senses, quieted the mind by the understanding, and assumed a posture as motionless as that of stone.

15. When men of knowledge, conversant with the rules of Yoga, become as fixed as a stake of wood, and as immovable as a mountain, then they are said to be in Yoga.

16—17. When one does not hear, and smell, and taste, and see; when one does not feel any touch; when one's mind is perfectly free from every purpose; when one is not conscious of any thing, when one cherishes no thought, when one becomes like a piece of wood, then is he called by the wise to be in perfect Yoga.

18. At such a time one shines like a lamp that burns in a place where blows no wind; at such a time one becomes freed even from his subtile form, and perfectly at one with Brahma. When one acquires such progress, he has no longer to ascend or to fall among intermediate beings.

19 When persons like ourselves say that there has been a complete identification of the Knower, the Known, and Knowledge, then is the Yogin said to see the Supreme Self.

20. While in Yoga, the Supreme Soul shows itself in the Yogin's heart like a burning fire, or like the bright Sun or like the lightning's spark in the firmament.

21—22. That Supreme Soul which is Unborn and which is the essence of nectar, which is seen by great Brahmanas gifted with intelligence and wisdom and conversant with the Vedas, is subtiler than what is subtile and greater than what is great. That Soul, though living in all creatures, is not seen by them.

23. The Creator of the worlds, He is seen only by a person gifted with wealth of intelligence when helped by the lamp of the mind. He lives on the other shore of thick Darkness and is above the Ishwara.

24. Persons conversant with the Vedas and endued with omniscience call Him the the remover of Darkness, stainless, above Darkness, and with and without attributes.

25. This is what is called the Yoga of Yogins. What else is the mark of Yoga? By such practices do Yogins succeed in seeing the Supreme Soul that is above destruction and decay.

26. This much that I have told you in detail is about the Science of Yoga. I shall now describe to you that Sankhya philosophy by which the Supreme Soul is seen through the gradual destruction of mistakes.

27. The Sankhyas, whose System is built on Nature, say that Nature, which is Unmanifest, is the foremost. From Nature they say, O king, the second principle called Greatness is produced.

28. We have heard that from Greatness originates the third principle called Consciousness. The Sankhyas blessed with sight of the Soul say that from Consciousness originate the five subtile essences of sound, form, touch, taste, and scent.

29. All these eight they call by the name of Nature. The changes of these eight are sixteen in number. They are the five gross essences of ether, light, earth, water, and wind, and the ten senses of action and of knowledge including the mind.

30. Wise men devoted to the Sankhya path and conversant with all its ordinances and dispensations consider these twenty-four topics as including the whole range of Sankhya enquiry.

31. What is produced becomes merged in the producing cause. Created by the Supreme Soul one after another, these principles are destroyed in a reverse order.

32. At every new Creation, the qualities start into being in the lateral order, and (when Destruction comes) they merge in a reverse order, like the waves of the ocean disappearing in the ocean from which they originate.

33. O best of kings, this is the manner in which the Creation and the Destruction of Nature takes place. The Supreme Being is all that remains when Universal destruction takes place; and it is He who assumes various forms when Creation begins.

34. This is even so, O king, as ascertained by men of knowledge. It is Nature that causes the Over-presiding Soul to thus assume diversity and revert back to unity. Nature also herself has the same marks.

35. One fully conversant with the nature of the topics of enquiry knows that Nature also assumes the same sort of diversity and unity, for when Destruction comes she reverts into unity and when Creation takes place she assumes diversity of form.

36. The Soul makes Nature, which contains the principles of production or growth, assume various forms. Nature is called Kshetra (or soil). Above the twenty-four topics or principles is the Soul which is Great. It presides over that Nature or Kshetra.

37. Hence, O great king, the foremost Yatis say that the Soul is the Presider. Indeed, we have heard that on account of the Soul's presiding over all Kshetras, He is called the Presider.

38. And because He knows that Unmanifest Kshetra, He is, therefore, also called Kshetrajna. And because also the Soul enters into Unmanifest Kshetra (*viz.*, the body), therefore is He called Purusha.

39. Kshetra is something quite different from Kshetrajna. Kshetra is Unmanifest. The Soul, which is above the twenty-four principles, is called the Knower.

40. Knowledge and the objects known are different from each other. Knowledge, again, has been said to be Unmanifest, while the object of knowlege is the Soul which is above the twenty-four principles.

41. The Unmanifest is called Kshetra, understanding, and also the supreme Lord; while Purusha, which is the twenty-fifth principle has nothing superior to it and is not a principle.

42. This much, O king, is an account of the Sankhya philosophy. The Sankhyas call Nature the cause of the universe, and merging all the grosser principles into the Intelligence behold the Supreme Soul.

43. Rightly studying the twenty-four topics along with Nature, and determining their true nature, the Sankhyas succeed in seeing. That which is the twenty-four topics or principles.

44. Individual Soul in reality is that very Soul which is above Nature and the four and twenty topics. When he succeeds in knowing that Supreme Soul by dissociating himself from Nature, he then becomes at one with the Supreme Soul.

45. I have now told you everything about the Sankhya System truly. Those who are conversant with this philosophy acquire tranquillity.

46. Indeed, as men whose understandings are subject to error directly perceive all objects of the senses, so men freed from error have directly known Brahma.

47. They who acquire that state have never to return to this world after the dissolution of their bodies; while as regards those who are said to be liberated in this life, power, concentration, and immutability, become theirs, on account of their having attained to the nature of the Indestructible.

48. They who see this universe as many are said to see incorrectly. These men are blind to Brahma. O chastiser of enemies, such persons have again and again to return to the world and assume bodies.

49 They who are conversant with all that has been said above become endued with omniscience, and accordingly when they pass from this body no longer become subject to the subjection of any more physical frames.

50. All things, have been said to be the result of the Unmanifest. The Soul, which is the twenty-fifth, is above all things. They who know the Soul have no fear of coming back to the world.

CHAPTER CCCVIII.

(MOKSHADHARMA PARVA).—*Continued.*

Vashishtha said :—

1. I have thus described you the Sankhya Philosophy. Listen now to me as I tell you what is Vidya (Knowledge) and what is Avidya (Nescience), one after the other.

2. The learned say that that Nature which is subject to Creation and Destruction, is called Avidya; while Purusha (Soul), who is freed from the attributes of Creation and Destruction and who is above the twenty-four topics or principles, is called Vidya.

3. Listen to me first as I tell you what is Vidya among successive sets of other things, as explained in the Sankhya Philosophy.

4. Among the senses of knowledge and those of action, the senses of knowledge are said to form what is known as Vidya. Of the senses of knowledge and their objects, the former form Vidya.

5. Of objects of the senses and the mind, the wise have said that the mind forms Vidya. Of mind and the five subtile essences, the five subtile essences form Vidya.

6. Of the five subtile essences and Consciousness, Consciousness forms Vidya. Of Consciousness and Greatness the latter O king, is Vidya.

7. Of all the principles beginning with Greatness, and Nature, it is Nature, which is unmanifest and supreme, that is called Vidya. Of Nature, and that called Creator which is Supreme, the latter should be known as Vidya.

8. Above Nature is the twenty-fifth (Soul) who should be known as Vidya. Of all Knowledge, that which is the Object of Knowledge has been said to be the Unmanifest, O king.

9 Again, Knowledge has been said to be Unmanifest, and the Object of knowledge to be what is above the four and twenty. Once more, Knowledge has been said to be Unmanifest, and the Knower is what is above the four and twenty. I have now told you what is truly the meaning of Vidya and Avidya.

10. Listen now to me as I tell you that has been said about the Indestructible and the Destructible. Both Individual Soul and Nature have been said to be Indestructible, and both of them have been said to be Destructible.

11. I shall tell you the reason of this correctly as I have understood it. Both Nature and Individual Soul are without beginning and without end. Both of them are considered as supreme.

12. Those who are endued with knowledge say that both are to be called principles. On account of its attributes of Creation and Destruction, the Unmanifest is called Indestructible.

13. That Unmanifest becomes repeatedly modified for the purpose of creating the principles.

14. And because the principles beginning with Greatness are produced by Purusha (Soul) as well, and because also Purusha and the Unmanifest mutually depend upon each other, therefore is Purusha also, the twenty-fifth, called Kshetra.

15. When the Yogin withdraws and merges all the principles into the Unmanifest Soul (or Brahma), then the twenty-fifth (*viz.*, Soul or Purusha) also, with al those principles, disappears into it.

16—17. When the principles become merged each into its creator, then the one that remains is Nature. When Soul, too, O son, becomes merged into his own producing cause, then Nature with all the principles in it becomes subject to destruction and attains also to the condition of being without attributes on account of her dissociation from all the principles.

18. Thus it is that Soul, when his knowledge of Soil disappears, becomes, by his nature, shorn of qualities. We have heard it.

19. We he becomes destructible he then assumes attributes. When, however, he gains his own real nature, he then succeeds in understanding his own condition of being really shorn of qualities.

20. By shaking off Nature and beginning to realise that he is different from her, the intelligent Soul then comes to be regarded as pure and stainless.

21. When Individual Soul ceases to exist in a state of union with Nature, then does he become at one with Brahma. When, however, he exists united with Nature, he then, O king, seems to be different from Brahma.

22. Indeed, when Individual Soul shows no affection for Nature and her principles, he then succeeds in seeing the Supreme and having once seen Him wishes not to lose that happiness.

23. When the Knowledge of truth comes to him, Individual Soul begins to lament thus:—Alas, how foolishly have I acted by falling through ignorance into this frame composed of Nature like a fish entangled in a net.

24. Alas, through Ignorance, I have migrated from body to body like a fish from water to water thinking that water alone is the element in which it can dwell.

25. Indeed, like a fish that does not know anything else than water to be its element, I also have never known anything else than children and wives to be my own!

26. Fie on me that, through ignorance, am repeatedly passing from body to body in forgetfulness.

27. The Supreme Soul alone is my friend. I can make friendship with Him. Whatever be my nature and whoever I may be, I am capable to be like Him and can become at one with Him.

28. I see my similarity with Him. I am, indeed, like Him. He is pure. It is clear that I am of the same nature.

29. Through Ignorance and stupefaction, I have become associated with Inanimate Nature. Though really shorn of attachments, I have passed this long time in a state of attachment with Nature.

30. Alas, by her was I so long controlled without having been able to know it. Various are the forms,—high, middling, and low,—that Nature assumes. Oh, how shall I like in those forms?

31. How shall I live conjointly with her? On account of my ignorance I repair to her companionship. I shall now be fixed.

32. I shall no longer keep her company. For having passed so long a time with her, I should think that I was so long imposed on by her, for myself being really freed from change, how could I keep company with one who is subject to change.

33. She cannot be held responsible for this. The responsibility is mine, since turning away from the Supreme Soul I become of my own accord attached to her.

34. On account of that attachment, myself, though without form in reality, had to live in various forms. Indeed, though without form by nature I become endued with forms on account of my notion of Egoism, and thereby insulted and distressed.

35—37. On account of my idea of mineness concerning the results of Nature, I am forced to take birth in various orders of Being. Alas, though really shorn of Egoism, yet on account of affecting it, what various evil acts have been perpetrated by me in those orders in which I was born while I remained in them with a soul that had lost all knowledge! I have nothing to do with him who, with essence made up of consciousness, divides herself into many pieces and who tries to unite me with them. It is only now that I have been awakened and have understood that I am by nature without egoism and without that consciousness which creates the forms of Nature that invest me all around.

38. Renouncing Egoism which I always have regarding her and whose essence is made up of consciousness, and leaving Nature herself, I shall take refuge in Him, who is auspicious.

39. I shall be united with Him, and not with Nature which is inanimate. If I unite with Him, it will do me good. I have no similarity of nature with Nature.

40. The twenty-fifth (*viz.*, Individual Soul), when he thus succeeds in understanding the Supreme, becomes able to cast off the Destructible and at one with the Indestructible and which is the essence of all that is auspicious.

41. Shorn of qualities in his true nature and in reality Unmanifest, Individual Soul becomes invested with what is Manifest and assumes qualities. When he succeeds in seeing what is without qualities and which is the origin of the Unmanifest, he becomes, O king of Mithila, at one with the same.

42. I have now told you the characteristics of the Indestructible and the Destructible, according to the best of my knowledge and according to what has been explained in the scriptures.

43. I shall now tell you, according to what I have heard, as to how Knowledge that is subtile, pure and certain, originates. Do you listen to me.

44. I have already described to you, what the Sankhya and the Yoga Systems are as expounded in their respective scriptures. Verily, the science that has been

explained in Sankhya treatises is at one with what has been laid down in the Yoga scriptures.

45. The knowledge, O king, which the Sankhyas preach, is capable of awakening every one. In the Sankhya scriptures, that Knowledge has been explained very clearly for the behoof of disciples.

46. The learned say that this Sankhya System is very extensive. Yogins have respect for that System as also for the Vedas.

47. In the Sankhya System no topic or principle above the twenty-fifth is admitted. That which the Sankhyas consider as their highest principle has been duly described (by me).

48. In the Yoga philosophy, it is said that Brahma, which is the essence of knowledge without the second, becomes the Individual Soul only when invested with Ignorance. In the Yoga Scriptures, therefore, both Brahma and Individual Soul are spoken of.

CHAPTER CCCIX.

(MOKSHADHARMA PARVA).—*Continued.*

Vashishtha said:—

1. Listen now to me as I describe to you the Buddha (Enlightened or the Supreme Self) and Abuddha (Individual Soul) which is the dispensation of the qualities. Assuming many forms the Supreme Soul, becoming Individual Soul, regards all those forms as real.

2. On account of such transformations Individual Soul fails to understand the Supreme Soul, for he has the three qualities and creates and withdraws into himself what he creates.

3. Ceaselessly for his sport, O king, does Individual Soul undergo changes and because he is capable of understanding the called action of the Unmanifest, therefore he is the Comprehender.

4. The Unmanifest or Nature can at no time comprehend Brahma which is really without qualities even when it shows itself with qualities. Hence is Nature called Unintelligent.

5. There is a declaration of the Shrutis that if ever Nature does succeed in knowing the twentyfifth, she then becomes at one with the Individual Soul who is united with her. On account of this Individual Soul or Purusha, who is not manifest and which in his real nature is not subject to changes, comes to be called as the Unawakened or Ignorant.

6—7. Indeed, because the twenty-fifth can comprehend the Unmanifest, he is, therefore, called Comprehender. He cannot, however readily, comprehend the twenty-sixth, which is pure, which is Knowledge without duality, which is immeasurable, and which is eternal. The twenty-sixth, however, can know both the Individual Soul and Nature, numbering the twenty-fifth and the twenty-fourth respectively.

8. O you of great effulgence, only wise men know that Brahma which is Unmanifest, which is in its real nature to all that is seen and unseen, and which, O son, is the one independent essence in the universe.

9. When Individual Soul considers himself different from what he truly is, it is only then that he fails to know the Supreme Soul and himself and Nature with which he is united.

10. When Individual Soul succeeds in understanding Nature then he is said to be restored to his true nature and then does he attain to that high understanding which is pure and stainless.

11. When Individual Soul succeeds, O foremost of kings, in attaining to that excellent understanding, he then attains to that Pure Knowledge which is called the twenty-sixth (or Brahma). He then casts off the Unmanifest or Nature which has the attributes of Creation and Destruction.

12. When Individual Soul knows Nature which is unintelligent and subject to the action of the three qualities of Goodness, Darkness and Ignorance, he then becomes shorn of qualities himself. On account of his thus understanding the Unmanifest, he succeeds in acquiring the nature of the Supreme Soul.

13. The learned say that when he is freed from the qualities and united in nature with the Supreme Soul, then does Individual Soul become at one with that Soul. The Supreme Soul, is called the Real as well as Not Real, and is above decay and destruction.

14. O giver of honors, the Soul, though it has the body for its resting place, yet it cannot be said to have acquired the nature of those principles. The wise say that there are five and twenty principles in all.

15. Indeed, O son, the Soul is not to be considered as possessed of any of the principles. Endued with Intelligence, it is above the principles. It renounces quickly

even that principle which is the mark of Knowledge.

16. When Individual Soul comes to regard himself as the twenty-sixth which is divested of decay and destruction, it is then that, forsooth, he succeeds by his own force in attaining to similarity with the twenty-sixth.

17. Though awakened by the twenty-sixth which is Pure Intelligence, Individual Soul still becomes subject to Ignorance. This is the cause of Jiva's multifariousness as explained in the Shrutis and the Sankhya scriptures.

18. When Individual Soul, who is endued with consciousness, loses all Consciousness of a distinct or individual Self, then does he, losing his multifariousness, resume his Oneness.

19. O king of Mithila, when Individual Soul, who is found to be in union with happiness and misery and who is seldom free from the consciousness of Self, becomes identified with the Supreme Soul which transcends understanding, then does he become freed from virtue and vice.

20. Indeed, when Individual Soul attaining to the twenty-sixth which is Unborn and Powerful and which is shorn of all attachments, succeeds in comprehending it thoroughly, he himself becomes possessed of power and entirely renounces the Unmanifest or Nature.

21—22. For understanding the twenty-sixth, the twenty-four principles seem to Individual Soul to be unreal. I have thus told you, O sinless one, according to the indications of the Shrutis the nature of the Unintelligent, and of Individual Soul, as also of that which is Pure Knowledge, agreeably to the truth. Guided by the scriptures, variety and oneness are thus to be understood.

23. The difference between the gnat and the Udumvara, or that between the fish and water, illustrates the difference between the Individual Soul and the Supreme Soul.

24. The Multiplicity and Oneness of these two are to be understood thus. This is called Liberation, *viz.*, this comprehension of oneself as something distinct from Unintelligent or Unmanifest Nature.

25. The twenty-fifth, which lives in the bodies of living creatures, should be liberated making him know the Unmanifest or the Supreme Soul which is above the understanding.

26. Indeed, that twenty-fifth is capable of acquiring Liberation in this way only and not through any other means. Though insooth different from the body in which he lives for the time being, he partakes of the nature of that body on account of his union with it.

27. Uniting with what is Pure, he becomes Pure. Uniting with the Intelligent, he becomes Intelligent. By uniting, O foremost of men, with one that is Liberate, he becomes Liberated.

28. By uniting with one who is shorn of all attachments, he becomes freed from all attachments. By uniting with one striving after Liberation, he himself partaking of the nature of his companion, strives after Liberation.

29. By uniting with one of pure acts, he becomes pure and of pure acts and endued with blazing effulgence. By uniting with one of pure soul, he becomes of pure soul himself.

30. By uniting with the One independent Soul, he becomes One and Independent. Uniting with One that is dependent on One's Own Self, he attains to the same nature and acquires Independence.

31. O monarch, I have duly told you all this that is perfectly true. Candidly have I described to you this subject, *viz.*, the Eternal, Pure and Prime Brahma.

32. You may communicate this high knowledge, capable of awakening the soul, to that person, O king, who though not a master of the the Vedas is, nevertheless, humble and has a keen desire for acquiring the knowledge of Brahma.

33. It should never be given to one who speaks falsehood, or one who is cunning or roguish, or one who has no strength of mind, or one who is of crooked understanding, or one who is jealous of men of knowledge, or one who pains others. Listen to me as I say who they are to whom this knowledge may safely be given.

34—35. It should be given to one who has faith, or one who has merit, or one who does not speak ill of others, or one who is given to penances from the purest of motives, or one who is endued with knowledge and wisdom, or one who performs sacrifices and other rites laid down in the Vedas, or one who has a forgiving nature, or one who feels compassion on and does good to all creatures; or one who is fond of living in privacy and solitude, or one who is fond of performing all acts laid down in the scriptures, or one who does not like to quarrel, or one who is endued with great learning, or one having wisdom, or one possessed of forgiveness and self-control and tranquillity of soul.

36. This high knowledge of Brahma should never be given to one who has not such qualifications. It has been said that by giving this knowledge to one who is not considered a worthy recipient, no advantage or good fruit can arise.

37. This great knowledge should never be given, even if he gives in exchange the whole Earth full of gems and riches of every sort, to one that is not observant of any vows and restraints. Forsooth, however, O king, this knowledge should be imparted to one who has conquered his senses.

38. O Karala, do not entertain any fear since you have heard all this regarding high Brahma from the to-day! I have described to you duly the high and holy Brahma that is without beginning and middle, and that is capable of removing all kinds of sorrow.

39. Seeing Brahma whose sight is capable of doing away with both birth and death, O king, which is full of auspiciousness, which removes all fear, and which yields the highest benefit, and having acquired this essence of all knowledge, renounce all error and stupefaction to-day.

40—41. I had acquired this knowledge from the eternal Hiranyagarhha himself, O king, who communicated it to me for my having carefully pleased that great Being of very superior Soul. Asked by you to-day, I have, O king, communicated the knowledge of eternal Brahma to you, just as I had myself gained it from my teacher. Indeed, this great knowledge which is the refuge of all persons conversant with Liberation has been given to you exactly as I had it from Brahman himself."

Bhishma said:—

42. "I have thus told you of high Brahma, just as the great Rishi had said, by attaining to which the Twenty-fifth (Individual Soul) has never to return.

43. On account of his not knowing truly the Supreme Soul which is not subject to decay and death, Individual Soul is obliged to frequently return to the world. When, however, Individual Soul succeeds in acquiring that high knowledge, he has no longer to return.

44. Having heard it, O king, from the celestial Rishi, I have, O son, given to you that great knowledge which yields the highest good.

45. This knowledge was acquired from Hiranyagarbha by the great Rishi Vashishtha. From that foremost of Rishis, *viz.*, Vashishtha, it was acquired by Narada.

46. From Narada I have acquired that knowledge which is truly at one with the eternal Brahma. Having heard this discourse of great import, couched in excellent words, do not, O foremost of the Kurus, give way any longer to grief.

47. That man who knows the Destructible and the Indestructible, becomes freed from fear. He, indeed, O king, is compelled to entertain fear who is shorn of this knowledge.

48. On account of Ignorance, the man of foolish soul hath repeatedly to return to this world. Indeed, after death he has to be born in thousands and thousands of orders of Being, every one of which meets with Death in the end.

49. Now in the world of the gods, now among men, and now among intermediate orders of Being, he has to appear again and again. If in course of time he succeeds in crossing that Ocean of Ignorance in which he is sunk, he then succeeds in avoiding completely re-birth and attaining to oneness with the Supreme Soul.

50. The Ocean of Ignorance is dreadful. It is bottomless and called the Unmanifest. O Bharata, day after day, creatures are seen to fall and sink in that Ocean.

51. Since you, O king, have been freed from that eternal and limitless Ocean of Ignorance, you have, therefore, become freed from Darkness and also Ignorance."

CHAPTER CCCX.

(MOKSHADHARMA PARVA).—*Continued.*

Bhishma said:—

1. "Once on a time a king of Janaka's family while roaming in the uninhabited forests in pursuit of deer, saw a superior Brahmana or Rishi of Bhrigu's race.

2. Bowing with his head to the Rishi who was seated at his ease, king Vasuman sat near him and with his permission put to him this question:—

3. O holy one, what yields the highest benefit, both in this world and in the next, to man who has an unsuitable body and who is the slave of his desires?

4. Duly respected by the king, and thus questioned, that great Rishi endued with ascetic merit, then said these words to him these words to him which were highly beneficial.

The Rishi said:—

5. If you seek both here and hereafter what is agreeable to your mind, do you then, with controlled senses, abstain from doing what is disagreeable to all creatures.

6. Virtue is beneficial to them that are good. Virtue is the refuge of the good. From virtue have originated the three worlds with their mobile and immobile creatures.

7. O you, who are eagerly desirous of enjoying all agreeable objects, how is it that you are not yet satiated with objects of desire? You see the honey, O you of little understanding, but are blind to the fall.

8. As one desirous of acquiring the fruits of knowledge, should busy himself with the acquisition of knowledge, so one desirous of acquiring the fruits of Virtue should be busy with the acquisition of Virtue.

9. If a wicked man, from desire of virtue, tries to do a pure and stainless act, the fulfilment of his desire becomes impossible. If, on the other hand, a good man, moved by the desire of acquiring virtue, tries to do an act that is even difficult, its accomplishment becomes easy for him.

10. If, while living in the forest, one acts in such a way as to enjoy all the pleasures of living amongst men in towns, one comes to be regarded not as a forest recluse but as an inhabitant of towns. Likewise, if one while living in towns, acts in such a way as to enjoy the happiness of a forest life, one is regarded not as a inhabitant of towns but as a forest recluse.

11. Ascertaining the merits of the religion of Karma and that of Abstention therefrom, do you, with concentrated senses, be devoted to the practices of virtue in thought, word, and deed.

12. Judging of the propriety of time and place, purified by the observance of vows and other purifying rites, and solicited, do you, without malice, make large gifts to the good.

13. Acquiring riches by fair means, one should give it away to worthy persons. One should make gifts, renouncing anger; and having made gifts one should never yield to sorrow nor proclaim those gifts with his own mouth.

14. The Brahmana who is full of mercy, who is pure, who has his senses under control, who is truthful in speech, who is full of candour, and whose birth is pure, has been considered as a person deserving of gifts.

15. A person is said to be pure in birth when he is born of a mother who has only one husband and who is of the same caste with him. Indeed, such a Brahmana, knowing the three Vedas, *viz.*, Rich, Yajush, and Saman, endued with learning, only observant of the six duties, has been considered as deserving of gifts.

16. Virtue becomes sin, and sin becomes virtue, according to the nature of the doer, of time, and of place.

17. Sin is renounced like the filth on one's body,—a little with a little exertion, and a greater quantity when the exertion is greater.

18. A person, after clearing his bowels, should take clarified butter, which acts most beneficially on his system. Likewise, when one has freed himself of all faults and busies himself with the acquisition of virtue, that Virtue in the next world, brings on the highest happiness.

19. Good and evil thoughts are in the minds of all creatures. Withdrawing the mind from evil thoughts, it should always be bent towards good thoughts.

20. One should always respect the practices of his own caste. Do you try, therefore, to act in such a way that you may have faith in the practices of your own caste.

21. O you who are endued with an impatient soul, follow the practice of patience. O you of a foolish understanding try to be possessed of intelligence. Shorn of tranquillity, try to be tranquil, and shorn of wisdom as you are, try to act wisely.

22. He who is in the company of the righteous, succeeds, by his own energy, in acquiring the means of doing what is beneficial for him both here and hereafter. Verily, the root of that benefit is unflinching firmness.

23. The royal sage Mahabhisha, for want of this firmness, fell from heaven. Yayati, also, though his merits had become exhausted succeeded in regaining regions of happiness through his firmness.

24. You are sure to acquire great intelligence, as also what is for your highest good by seeing virtuous and learned persons endued with ascetic merit.

Bhishma continued:—

25. 'Hearing these words of the sage, king Vasuman, having a good disposition, withdrawing his mind from the pursuits of desire, set it upon the acquisition of virtue."

CHAPTER CCCXI.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhishthira said:—

1—2. "You should, O grandfather, describe to me what is freed from duty and its reverse, what is freed from every doubt, what is above birth and death, as also virtue and sin, what is auspiciousness, what is eternal fearlessness, what is Eternal and Indestructible, and Immutable, what is always Pure, and what is ever free from exertion."

Bhishma said:—

3. "O Bharata, referring to this matter I shall recite to you the old discourse between Yajnavalkya and Janaka. Once on a time the famous king Daivarati of Janaka's race, fully understanding the meaning of all questions, put this question to Yajnavalkya, that foremost of Rishis.

Janaka said:—

5. O regenerate Rishi, how many kinds of senses are there? How many kinds also are there of Nature? What is the Unmanifest and highest Brahma? What is higher than Brahmana? What is Birth and what Death? What are the limits of Age? You should, O foremost of Brahmanas, describe all these subjects to me who seek your favour.

6. I am ignorant while you are an Ocean of knowledge. Hence, I ask you. Verily, I wish to hear you describe all these subject.

Yajnavalkya said:—

8. Hear, O king, what I say in answer to these questions of yours. I shall give you the high knowledge which Yogins prize, and especially that which is possessed by the Sankhyas.

9. Nothing is unknown to you. Still you ask me. One, however, who is questioned, should answer. This is the eternal practice.

10. Eight principles have been called by the name of Nature, while sixteen have been called changes. Of Manifest, there are seven. These are the views of those persons who are conversant with the spiritual science.

11—13. The Unmanifest, Greatness, Consciousness and the five subtile elements of Earth, Wind, Ether, Water, and Light,—these eight are known by the name of Nature. Listen now to the enumeration of those called changes. They are the ear, the skin, the eye, the tongue and the nose; and sound, touch, form, taste, and scent, as also speech, the two arms, the two feet, the lower duct (within the body), and the organ of pleasure.

14. The ten commencing with sound, and originating from the five great principles, are called Vishesha. The five senses of knowledge are called Savishesha, O king of Mithila.

15. Persons conversant with the spiritual science consider the Mind as the sixteenth. This is agreeable to your own views as also to those of other learned men well acquainted with the truths about principles.

16. From the Unmanifest, O king, originates the Greatness. The learned say this to be the first creation relating to Nature.

17. From Greatness, O king of men, originates Consciousness. This has been designated the second creation having the Understanding for its essence.

18. From Consciousness has originated the Mind which is the essence of sound and the others that are the qualities of ether and the rest. This is the third creation, relating to Consciousness.

19. From Mind have originated the great elements, O king! This is the fourth creation called mental.

20. Persons conversant with the principal elements hold that Sound and Touch and Form and Taste and Scent are the fifth creation, relating to the Great elements.

21. The creation of the Ear, the Skin, the Eye, the Tongue, and the Scent, forms the sixth and is considered as having for its essence multiplicity of thought.

22. The senses that come after the Ear and the others then originate, O king. This is called seventh creation and relates to the senses of Knowledge.

23. Then, O king, come the vital air that rises upwards and those that go downwards. This is the eighth creation and is called Arjjava (straight).

24. Then come those vital airs which move transversely in the lower parts of the body and also that called Apana passing downwards. This, the ninth creation, is also called Arjjava, O king.

25. These nine kinds of creation, and these principles, O king, which are twenty-four in number, are described to you according to what has been laid down in the scriptures.

26. After this, O king, listen to me as I tell you the durations of time as said by the learned regarding these principles or *attributes*.

CHAPTER CCCXII.

(MOKSHADHARMA PARVA).—*Continued.*

Jajnavalkya said:—

1. Listen to me, O foremost of men, as I tell you what the duration of time is about the Supreme Purusha. Ten thousand Kalpas are said to form a single day of his.

2. The duration of his night is equal. When his night passes, he awakes, O king, and first creates herbs and plants which form the sustenance of all embodied creatures.

3. He then creates Brahman who originates from a golden egg. That Brahman is the form of all created things, as we have heard.

4. Having lived for one whole year within that egg, the great ascetic Brahman, called also Prajapati came out of it and created the whole Earth, and the Heaven above.

5. The Lord then, it is seen in the Vedas, O king, placed the sky between Heaven and Earth.

6. Seven thousand and five hundred Kalpas form the day of Brahman.

7. Persons conservant with spiritual science hold that his night also is of an equal duration. Brahman, called Great, then creates Consciousness called element and endued with excellent essence.

8. Before creating any physical bodies out of the ingredients called the chief elements, Mahan or Brahma, endued with penances created four others called his sons. They are the fathers of the original fathers, O best of kings, as we have heard.

9. We have also heard, O king, that the senses (of knowledge) along with the four inner faculties, have originated from the Pitris, and that the entire universe of mobile and immobile Beings has been filled with those Great elements.

10. The powerful Consciousness created the five elements. These are Earth, Wind, Ether, Water, and Light as the fifth.

11. This Consciousness from whom originates the third creation, has five thousand Kalpas for his night, and his day is of equal duration.

12. Sound, Touch, Form, Taste, and Scent,—these five are called Vishesha. They inhere into the five great elements.

13—14. All creatures, O king, continually permeated by these five, seek one another's companionship, become subservient to one another, and challenging one another, get over one another; and actuated by those immutable and seductive principles, creatures kill one another and rove in this world, entering into numerous intermediate orders of Being.

15. Three thousands of Kalpas form their day. Their night also is the same.

16. The Mind roves over all things, O king, guided by the Senses. The Senses do not perceive anything. It is the Mind that perceives through them.

17. The Eye sees forms when helped by the Mind but never by itself. When the Mind is distracted, the Eye cannot see fully even the object before it.

18. It is commonly said that the Senses perceive. This is not true, for it is the Mind that perceives through the Senses.

19. When the activity of the Mind, is stopped, the activity of the Senses is also stopped. One should thus consider the Senses to be under the control of the Mind.

20. Indeed, the Mind is said to be the Lord of all the Senses. O you of great fame, these are all the twenty elements in the Universe.

CHAPTER CCCXIII.

(MOKHADHARMA PARVA).—*Continued.*

Yajnavalkya said:—

1. I have, one after another, told you the order of the creation, with their tota number, of the various principles, as also the extent of the duration of each. Hear as I tell you of their destruction.

2. Listen to me how Brahman, who is eternal and undeteriorating, and who is without beginning and without end, repeatedly creates and destroys all created objects.

3. When his day expires and night comes, he seeks sleep. At such a time the unmanifest and holy one moves the Being called Maharudra, who is conscious of his great powers.

4. Urged by the unmanifest, that Being, assuming the form of the Sun of hundreds of thousands of rays, divides himself into a dozen parts each resembling a burning fire.

5. He then consumes with his energy, O king, without any loss of time, the four sorts of created beings, *viz.*, viviparous, oviparous, filth-born, and vegetable.

6. Within the twinkling of the eye all mobile and immobile creatures being thus destroyed, the Earth becomes on all sides, bare as a tortoise shell.

7. Having burnt everything on the face of the Earth, Rudra of incomparable might, then quickly fills the bare Earth with Water, possessed of great force.

8. He then creates the cycle-fire which dries up that Water. The Water disappearing, the great element of Fire continues to blaze dreadfully.

9—10. Then comes the powerful Wind of immeasurable force, in his eight forms, who devours speedily that blazing fire of transcendant force, possessed of seven flames, and at one with the heat that exists in every creature. Having devoured that fire, the Wind passes in every direction, upwards, downwards and transversely.

11. Then Space of immeasurable existent devours that Wind of transcendant power. Then mind cheerfully devours that immeasurable Space.

12. Then that Lord of all creatures, *viz.*, Consciousness, who is the Soul of everything, devours the Mind. Consciousness in his turn, is devoured by the Great Soul who is conversant with the Past, the Present, and the Future.

13. The incomparable Universe is then devoured by Shambhu, that Lord of all things in whom exist the lordly powers of Anima, Laghima, Prapti, etc., and who is considered as the Supreme and pure Effulgence that is Immutable.

14. His hands and feet extend over every part; his eyes and head and face are everywhere, his ears reach every place, and he exists possessing all things.

15. He is the heart of all creatures; He measures a digit of the thumb. That Infinite and Supreme Soul, that Lord of all, thus devours the Universe.

16. After this, what remains is the Undeteriorating and the Immutable One who is without shortcoming of any sort, who is the Creator of the Past, the Present, and the Future; and who is perfectly faultless.

17. I have thus, O king, duly told you of Destruction. I shall now describe to you the subjects of Adhyatma (Spiritual), Adhibhuta (Elemental) and Adhidaivata (Accidental).

CHAPTER CCCXIV.

(MOKSHADHARMA PARVA).—*Continued.*

Yajnavalkya said:—

1. Brahmanas well-read in the subjects of enquiry speak of the two feet as Spiritual, the act of walking as Elemental and Vishnu as Accidental.

2. The lower duct is Spiritual; its function of throwing out the excreta is Elemental, and Mitra (Surya) is the Accidental.

3. The organ of generation is called Spiritual. Its agreeable function is called Elemental and Prajapati is its Accidental.

4. The hands are Spiritual; their function as represented by acts is Elemental; and Indra is the Accidental of those limbs.

5. The organs of speech are Spiritual; the words uttered by them are Elemental; and Agni is their Accidental.

6. The eye is Spiritual; vision or form is its Elemental, and Surya is the Accidental of that organ.

7. The ear is Spiritual; sound is Elemental; and the points of the compass are its Accidental.

8. The tongue is Spiritual; taste is its Elemental; and Water is its Accidental.

9. The sense of scent is Spiritual; odor is its Elemental; and Earth is its Accidental.

10. The skin is Spiritual; touch is its Elemental; and Wind is its Accidental.

11. Mind has been called Spiritual that with which the Mind is employed is Elemental; and the Moon is its Accidental.

12. Consciousness is Spiritual; conviction in one's oneness with Nature is its Elemental; and Mahat or Buddhi is its Accidental.

13. Buddhi is Spiritual; that which is to be understood is its Elemental; and Soul is its Accidental.

14. I have thus truly expounded to you, O king, with its details taken individually, the power of the Supreme in the beginning, the middle, and the end, O you, who are fully conversant with the nature of the original principles.

15. Nature, cheerfully and of her own accord, as if for sport, O king, produces, by undergoing changes herself, thousands and thousands of combinations of her original qualities.

16. As men can light thousands of lamps from but a single lamp, similarly

Nature, by change, multiplies into thousands of existent objects the (three) qualities of Purrsha.

17—20. Patience, joy, prosperity, satisfaction, brightness of all faculties, happiness, purity, health, contentment, faith, liberality, mercy, forgiveness, firmness, benevolence, equanimity, truth, satisfaction of obligations, mildness, modesty, calmness, external purity, simplicity, observance of obligatory rites, dispassionateness fearlessness of heart, disregard for good and evil as also for pristine deeds,—appropriation of objects only when acquired by gift, the absence of cupidity, regard for the interests of others, mercy for all creatures,—these have been said to be the characteristics of the quality of Goodness.

21—24. The characteristics of the quality of Darkness are pride of personal beauty, assertion of supremacy, war, disinclination to give, absence of mercy, enjoyment and enduring of happiness and misery, pleasure in speaking ill of others, habit of quarrelling, pride, discourtesy, anxiety, hostilities, sorrow, appropriation of others' properties, shamelessness, crookedness, disunion, roughness, lust, anger, pride, assertion of superiority, malice and calumny. These originate from the quality of Darkness. I shall now tell you of qualities which originate Ignorance.

25. They are stupefaction of judgment, obscuration of every faculty, darkness, blind darkness. Darkness means death, and blind darkness means anger.

26—28. Besides these, the other marks of Ignorance are greediness for food, ceaseless appetite for both food and drink, taking pleasure in scents and dresses and sports and beds and seats and sleep during the day and calumny and all sorts of acts proceeding from carelessness, taking pleasure, in dancing and instrumental and vocal music, and aversion for every sort of religion. These, indeed, are the characteristics of Ignorance.

CHAPTER CCCXV.

(MOKSHADHRAMA PARVA).—*Continued.*

Yajnavalkya said:—

1. These three, O foremost of men, are the qualities of Nature. These belong to all things of the universe.

2. The Unmanifest Purusha endued with the six Yoga qualities transforms himself by himself into hundreds and thousands and millions and millions of forms.

3. Those that are conversant with the spiritual science say that to the quality of Sattwa is assigned a high, to Rajas a middling, and to Tamas, a low place in the universe.

4. By the help of unmixed virtue one acquires a high end. Through virtue mixed with sin one acquires the status of humanity. While through unmixed sin one is visited by a vile end.

5. Listen now to me, O king, as I speak to you of the intermixture of the three qualities of Sattwa, Rajas and Tamas.

6. Sometimes Rajas is seen mixed with Sattwa. Tamas also exists with Rajas. With Tamas may also be seen Sattwa. Also Sattwa and Rajas and Tamas may be seen existing together and in equal parts. They then form the Nature.

7. When the Purusha becomes endued with only Sattwa, he acquires the regions of the gods. Endued with both Sattwa and Rajas, he is born as a man.

8. Endued with Rajas and Tamas, he is born the intermediate order of Being. Endued with all three, *viz.*, Sattwa and Rajas and Tamas, he becomes a man.

9. Those great persons who are above both virtue and sin, attain, it is said, to that place which is eternal, immutable, undecaying, and immortal.

10. Men of knowledge go by very superior births and their place is faultless and undecaying, transcending the perception of the senses, free from ignorance, above birth and death, and full of light that removes all sorts of darkness.

11. You had asked me about the nature of the Supreme living in the Unmanifest, Purusha). I shall tell you. Hear me, O king. Even when living in Nature, He is said to live in His own nature without partaking of the nature of Prakriti.

12. Nature, O king, is inanimate and unintelligent. When presided over by Purusha (Soul) then only can she create and destroy.

Janaka said:—

13. Both Nature and Soul, O you of great intelligence, are without beginning and without end. Both of them are without end. Both of them are without form. Both of them are undeteriorating.

14. Both of them, again, cannot be comprehended. How then, O foremost of Rishis, can it be said that one of them is inanimate and unintelligent? How, is the

toher said to be animate and intelligent? And why is the latter called Kshetrajna (Soul).

15. You, O foremost of Brahmanas, are a master of the entire religion of Liberation. I wish to hear fully of the religion of Liberation.

16—17. Do you describe to me then the existence and Oneness of Soul, of his separateness from Nature, of the gods which attach to the body, of the place to which embodied creatures go when they die, and that place to which they may ultimately, in course of time, be able to go.

18. Tell me, also, of the Knowledge expounded in the Sankhya system, and of the Yoga system separately. You also speak of the predicaments of death, O best of men. All these subjects are well known to you even as an emblic myrobalan in your hand.

CHAPTER CCCXVI.

(MOKSHADHARMA PARVA).—*Continued.*

Yajnavalkya said :—

1. That which is without qualities, O son, can never be explained by assigning qualities to it. Listen, however, to me as I explain to you what is endued with qualities and what is devoid of them.

2. Great Munis conversant with the truth about principles say that when Soul seizes qualities like a crystal catching the reflection of a red flower, he is said to be possessed of qualities; but when freed from qualities like the crystal freed from reflection, he is seen in his real nature, which is as above all qualities.

3. Unmanifest Nature is by her nature endued with qualities. She cannot transcend them. Shorn of intelligence by nature she becomes attached to qualities.

4. Unmanifest Nature cannot know anything, while Purusha, by his nature, is endued with knowledge.—There is nothing higher than myself, the Soul is always conscious of it.

5. Therefore the unmanifest Nature, although by nature inanimate and unintelligent, still becomes animate and intelligent on account of her union with the Soul who is Eternal and Indestructible instead of remaining in her own nature owing to her destructibility.

6. When Soul, through ignorance, repeatedly becomes associated with qualities, he fails to understand his own real nature and therefore he fails to acquire Liberation.

7. On account of the Soul's Supremacy over the principles that originate from Nature he is said to partake of the nature of those principles. On account also of his agency in the matter of creation, he is said to possess the quality of creation.

8. On account of his agency in the matter of Yoga, he is said to possess the quality of Yoga. For his Supremacy over those particular principles known by the name of Nature, he is said to possess the character of Nature.

9. For his agency in the matter of creating the seeds, he is said to partake of the nature of those seeds. And because he causes the several principles or qualities to come into being, he is, therefore, said to be subject to decay and destruction.

10. On account, again, of his being the witness of everything, and on account, also, of there being nothing else than he, as also for his consciousness of oneness with Nature, Yatis endued with ascetic success, conversant with the spiritual science, and freed from fever of every sort, consider him as existing by himself without a second, immutable, unmanifest, unstable, and manifest.

11. This is what we have heard. Those Sankhyas, however, that depend upon Knowledge only and the practice of mercy for all creatures, say that it is Nature which is One but souls are many.

12. As a matter of fact, Soul is different from Nature which though unstable, still appears as stable. As a blade of reed is different from its outer cover, so is Soul different from Nature.

13. Indeed, the worm that lies within the Udumvara should be known as different from the Udumvara. Though existing with the Udumvara, the worm is not to be considered as forming a part of the Udumvara.

14. The fish is separate from the water in which it lives, and the water is separate from the fish that lives in it. Though the fish and water exist together, yet it is never drenched by water.

15. The fire that lies in an earthen saucepan is separate from the earthen saucepan, and the saucepan is separate from the fire it contains. Although the fire exists in and with the saucepan, yet it is not to be considered as constituting any part of it.

16. The lotus-leaf that lies afloat on a piece of water is separate from the piece of water on which it floats. Because it exists with water it does not form a portion of the water.

17. The eternal existence of those objects in and with those mentioned, is never correctly understood by ordinary mortals.

18. They who see Nature and Soul in any other light are said to possess an incorrect vision. It is certain that they have repeatedly to sink into dreadful hell.

19. I have thus told you the philosophy of the Sankhyas, that excellent science by which all things have been correctly determined. Ascertaining the nature of Soul and Nature in this way, the Sankhyas acquire Liberation.

20. I have also told you of the systems of those others who are conversant with the great principles of the universe. I shall now describe to you the science of the Yogins.

CHAPTER CCCXVII.

(MOKHARDHAMA PARVA).—*Continued.*

Yajnavalkya said:—

1. I have already spoken to you of the science of the Sankhyas. Hear now as I truly describe the science of the Yogins as heard and seen by me, O best of kings.

2. There is no Knowledge like that of the Sankhyas. There is no power like that of Yoga. These two prescribe the same practices, and both are considered as capable of leading to Liberation.

3. Those men who are not blest with intelligence consider the Sankhya and the Yoga systems to be different from each other. We, however, O king, regard them as one and the same, according to the conclusion to which we have arrived.

4. What the Yogins have in view is the very same which the Sankhyas also have in view. He who sees both the Sankhya and the Yoga systems to be one and the same is to be considered as truly conversant with the principles that ordain the universe.

5. Know, O king, that the vital airs and the senses are the chief instruments for practising Yoga. By only regulating those vital airs and the senses, Yogins go everywhere at their will.

6. When the gross body is destroyed, Yogins, gifted with subtile bodies possessed of the eight Yoga powers wander over the universe, enjoying all sorts of happiness, O sinless one.

7. The wise have, in the scriptures, spoken of Yoga as giving eight sorts of power. They have spoken of Yoga as gifted with eight limbs.

8. Indeed, O king, they have not spoken of any other sort of Yoga. It has been said that the practices of Yogins, excellent as these are of two sorts. Those two sorts, according to the characteristics described in the scriptures, are practices endued with attributes and those freed from attributes.

9. The concentration of the mind together with the regulation of the vital airs, O king, is one sort. The concentration of the mind along with subjugation of the senses, is of another sort. The first kind of Yoga is said to be that possessed of qualities; the second kind is said to be that freed from qualities.

10. Then, again, Regulation of the Vital air is Yoga with qualities. In Yoga without qualities, the mind, freed from its functions, should be fixed. Only the regulation of the vital air which is said to be endued with qualities should, in the first instance, be practised, for, O king of Mithila, if the vital air be exhaled without mentally thinking upon a definite image, the wind in the neophyte's system will increase to his great injury.

11. In the first period of the night, twelve ways of suppressing the vital air are recommended. After sleep, in the last period of the night, other twelve ways of doing the same have been laid down.

12. Forsooth, one endued with tranquillity, of controlled senses, living in retirement, rejoicing in one's own self, and fully conversant with the meaning of the scriptures, should fix his Soul.

13—14. Removing the five faults of the five senses, *viz.*, (withdrawing them from their objects of) sound, form, touch, taste, and scent, and removing those conditions called Pratibha and Apavanga, O king, of the Mithilas, all the senses should be fixed upon the mind.

15. The mind should then be fixed on Consciousness, O king; Consciousness should next be fixed on Intelligence, and Buddhi should then be fixed on Nature.

16—17. Thus merging these one after another, Yogins meditate on the Supreme Soul which is One, which is freed from Darkness, which is Immutable and Infinite and Pure and without defect, and

without blemish, who is Eternal Soul, who is unchangeable, who is Indivisible, who is without decay and death, who is everlasting who is above decrease. and which is Immutable Brahma.

18. Listen now, O king, to the marks of one that is in Yoga. All the marks of cheerful contentment that are his who is sleeping in contentment are seen in the person, that is in Samadhi.

19. The person in contemplation, the wise hold looks like the fixed and upward flame of a lamp that is full of oil and that burns in a spot where there is no air.

20. He is like a rock which is incapable of being moved in the least by even a heavy downpour from the clouds.

21. He is incapable of being moved by the sound of conchs and drums, or by songs, or the sound of hundreds of musical instruments beat or blown together. Even this is the characteristic of one in contemplation.

22—24. As a man of cool courage and determination, while going up a flight of steps with a vessel full of oil in his hands, does not spill even a drop of the liquid if terrified and threatened by persons armed with weapons, so the Yogin, when his mind has been concentrated and when he sees the Supreme Soul in contemplation, doet not, on account of the entire stoppage of the functions of his senses at such a time, move in the slightest degree. Even these should be known to be the marks the Yogin while he is in contemplation.

25. While in contemplation, the Yogin sees Brahma which is Supreme and Immutable, and which is situated like a burning Effulgence in the midst of thick Darkness.

26. It is by this means that he acquires, after many years, Liberation after renouncing this inanimate body. Even this is what the eternal Shruti says.

27. This is called the Yoga of the Yogins. What else is it? Knowing it, they who are gifted with wisdom consider themselves as crowned with success.

CHAPTER CCCXVIII.

(MOKSHADHARMA PARVA).—*Continued.*

Jajnavalkya said:—

1. Listen now to me, with attention, O king, as to what the places are to which those who die have to go. If the Individual Soul escapes through the feet, it is said that the man goes to the region of Vishnu,

2. If through the calves, it has been heard by us that the man goes to the regions of the Vasus. If through the knees, he acquires the companionship of those gods who are called Sadhyas.

3. If through the lower duct, the man acquires the regions of Mitra. If through the posteriors, the man returns to the Earth, and if through the thighs to the region of Patriarch.

4. If through the flanks, the man acquires the regions of the Maruts, and if through the nostrils, to the region of the Moon. If through the arms, the man goes to the region of Indra, and if through the chest, to that of Rudra.

5. If through the neck, the man goes to the excellent region of that foremost of ascetics known as Nara. If through the mouth, the man acquires the region of the Vishwedevas, and if through the ears, to the region of the gods presiding over the several points of the horizon.

6. If through the nose, the man acquires the region of the Wind-god; and if through the eyes, to the region of Agni. If through ths brows, the man goes to the region of the Ashwins; and if through the forehead, to that of the departed manes.

7. If through the crown of the head, the man goes to the region of the powerful Brahman, that foremost of the gods. I have thus told you, O king of Mithila, the several places to which men go according to the manner in which their individual souls escape from their bodies.

8. I shall now tell you the presaging marks, as laid down by the wise, of those who have but one year to live.

9. One who, having previously seen the fixed star called Arandhati, cannot see it, or that other star called Dhruva, or one that sees the full Moon or the flame of a burning lamp to be broken towards the south, has but one year to live.

10. Those men, O king, who can no longer behold their own images reflected in the eyes of others, have but one year to live.

11. One who being gifted with lustre loses it, or being endued with wisdom loses it,—indeed, one whose inward and outward nature is thus metamorphosed,—has but six months more to live.

12. He who disregards the gods, or falls out with the Brahmanas, or one who being naturally of a dark color becomes pale of hue, has but six months more to live.

13. One who sees the lunar disc full of holes like a spider's web, or one who sees the solar disc to have similar holes, has but one week more to live.

14. One who, when smelling sweet scents in places of worship, perceives them to be as offensive as the smell of dead bodies, has but one week more to live.

15. The depression of the nose or of the ears, the discolor of the teeth or of the eye, the loss of all consciousness, and the loss also of all animal magnetism, are symptoms indicating death that very day.

16. If, without any ostensible cause tears suddenly flow from one's left eye, and if vapours be seen to issue from his head, it is a sure mark that the man will die before that day is over.

17. Knowing all these presaging symptoms, the man of purified soul should day and night unite his soul with the Supreme Soul.

18—19. Thus should he go on till the day comes for his death. If, however, instead of wishing to die he wishes to live in this world, he renounces all enjoyments, —O king, and lives on in abstinence. He thus conquers death by uniting his Soul with the Supreme Soul.

19. Indeed, the man who is gifted with knowledge of the Soul, O king, follows the practises recommended by the Sankhyas and conquers death by uniting his Soul with Supreme Soul.

20. At last, he acquires what is entirely indestructible, which is without birth, which is auspicious, and immutable, and eternal, and stable, and which is incapable of being acquired by men of impure souls.

CHAPTER CCCXIX.

(MOKSHADHARMA PARVA).—*Continued.*

Yajnavalkya said:—

1. You have asked me, O king, of that Supreme Brahma which lives in the Unmanifest. Your question relates to a deep mystery. Listen to me with rapt attention, O king.

2. Having behaved humbly according to the ordinances laid down by the Rishis I obtained the Yajushes, O king, from the Sun-god.

3—4. With the hardest penances I formerly adored the heat-giving god. O sinless one, pleased with me, the powerful Sun, addressed me, saying,—O regenerate Rishi, pray for the boon you covet, however difficult it may be of acquisition. I shall, with cheerful mind, grant it to you. It is very difficult to make me grant grace.

5. Bowing to him with my head, I addressed that foremost of heat-giving luminaries thus,—I have no knowledge of the Yajushes. I wish to know them forthwith.

6. The holy one, thus solicited, told me,—I shall grant you the Yajushes. Made up of the essence of speech, the goddess of learning Saraswati will enter into your person.

7. The god then ordered me to open my mouth. I did as I was commanded. The goddess Saraswati then entered into my body, O sinless one.

8. At this, I began to burn. Unable to suffer the pain I plunged into a river. Not understanding what the great Sun had done for me for my well-being, I became even angry with him.

9. While I was burning with the energy of the goddess, the holy Sun told me.—Do you suffer this burning sensation for only a little time. That will soon come to an end and you will be cool.

10. Indeed, I became cool. Beholding me restored to ease, the Maker of light said to me,—The whole Vedas, with its appendix, together with the Upanishads, will appear in you by inward light, O twice-born one.

11. You will also edit the entire Satapathas, O foremost of twice-born ones. After that, your understanding will turn to the path of Liberation.

12. You will also acquire that end which is desirable and which is coveted by both Sankhyas and Yogins. Having said so, the divine Sun proceeded to the setting hills.

13. Hearing his last words, and after he had departed from where I was, I came home in joy and then remembered the goddess Saraswati.

14. Thought of by me, the auspicious Sarawati appeared immediately before my eyes, adorned with all the vowels and the consonants and having placed the syllable Om in the van.

15. I then, according to the ordinance, offered to the goddess the usual Arghya, and dedicated another to the Sun, that foremost of all heat-giving gods. Doing this duty I took my seat, devoted to both those gods.

16. Thereupon the entire Satapatha Brahmanas, with all their mysteries and with all their abstracts as also their appendices, appeared of themselves before my minds-eye, at which I became filled with great joy.

17. I then taught them to a hundred competent disciples and thereby did what was disagreeable to my great maternal uncle (Vaishampayana) with the disciples round him.

18. Then, shining in the midst of my disciples like the Sun himself with his rays, I took the management of the Sacrifice, of your noble father, O king.

19. In that Sacrifice, a quarrel arose between me and my maternal uncle as to who should be allowed to take the sacrificial fee that was paid for the recitation of the Vedas. In the very presence of Devala, I took half of that fee.

20. Your father and Sumanta and Paila and Jaimini and other ascetics all agreed to that arrangement.

21. I had thus got from the Sun the five times ten Yajushes, O king. I then studied the Puranas with Romaharshan.

22—23. Keeping before me those Mantras and the goddess Saraswati, I then, O king, helped by the inspiration of the Sun, set myself to compile the excellent Satapatha Brahmanas, and succeeded in performing the task never before undertaken by any one else. That path which I had wished to take, has been taken by me and I have also taught it to my disciples.

24. Indeed I gave to my disciples the whole of those Vedas with their abstracts. Pure in mind and body, all those disciples have, on account of my instructions, become filled with joy.

25. Having established this knowledge consisting of fifty branches which I had acquired from the Sun, I now meditate on the great object of that knowledge (*viz.*, Brahma).

26—28. The Gandharva Vishwavasu, a master of the Vedanta Shastra, desirous, O king, of ascertaining what is good for the Brahmanas in this knowledge and what truth is in it, and what is the excellent object of this knowledge, once catechised me. He put to me altogether twenty-four questions, O king, regarding the Vedas. Finally, he put to me a question, numbered twenty-fifth which relates to ratioscination. Those questions are as follow:—What is universe and what is not-universe? What is Ashwa and what Ashwa? What is Mitra? What is Varuna?

29. What is Knowledge? What is the Object of knowledge? What is Unintelligent? What is Intelligent? Who is Ka? Who is endued with the principle of change? Who is not endued with the same? What is he that devours the Sun and what is the Sun? What is Vidya and what is Avidya?

30. What is Vedya and what Avedya? What is Immobile and what Mobile? What is without beginning, what is Indestructible, and what is Destructible? These were the transcendental questions put to me by that foremost of Gandharvas.

31. After king Vishwavasu, that foremost of Gandharvas, had asked me these questions one after another, I answered them duly.

32. At first, however, I told him,—Wait for a short time, till I reflect on your questions!—the Gandharva agreed to it, and sat in silence.

33. I then thought once again of the goddess Saraswati in my mind. The replies then to those questions naturally originated in my mind like butter from curds.

34. Keeping in view the high science of inferential ratioscination, I churned with my mind, O monarch, the Upanishads and the supplementary works relating to the Vedas.

35. I then expounded to him the fourth science that deals with Liberation, O foremost of kings, and on which I have already discoursed to thee, and which is based upon the twenty-fifth, *viz.*, Individual Soul.

36. Having said all this, O king, to king Vishwavasu, I then addressed him, saying,—Listen now to the answers that I give to your several questions.

37. I now deal with the question which, O Gandharva, you ask, *viz.*,—what is Universe and what is Not-universe?—The Universe is Unmanifest and original Nature endued with the principles of birth and death which are terrible.

38—39. It is, besides, possessed of the three qualities on account of its producing principles all of which are fraught with those attributes. That which is Not-universe is Purusha shorn of all attributes. By Ashwa and Ashwa are meant the female and the male. Similarly, Mitra is Soul, and Varuna is Nature.

40. Knowledge, again, is said to be Nature, while the object to be known is called Soul. The Ignorant and the Knowing or Intelligent are both Soul without attributes.

41. You have asked what is Kah, who is endued with change, and who is unendued therewith. I answer, Kah is Soul. That which is endued with change is Nature. He who is not endued therewith is Soul.

42. Likewise, that which is called the unknowable is Nature; and that which is called Knowable is Soul.

43. You have asked me about the Mobile and the Immobile. Hear my answer That which is mobile is Nature, which, undergoing changes, forms the cause of Creation and Destruction. The Immobile is Soul, for without himself undergoing changes he assists at Creation and Destruction.

44—45. What is Knowable is Nature; while what is Unknowable is Soul. Both Nature and Soul are said to be unintelligent, stable, indestructible, unborn and eternal, according to the decision of the philosophers who know the spiritual science.

46. On account of the indestructibility of Nature in the matter of Creation, Prakriti, which is unborn, is considered as not subject to decay or destruction. Soul, again, is indestructible and unchangeable.

47. The qualities of Nature are destructible, but not Nature herself. The learned, therefore, call Nature indestructible. By undergoing changes Nature works as the cause of Creation. The results appear and disappear, but not original Nature. Hence also is Nature called indestructible. Thus have I told you the conclusions of the fourth Science based on the principles of inference and having Liberation for its end.

48. Having acquired, by the science of inference and by serving preceptors, the Richs, the Samans, and the Yajushes, all the obligatory rites should be observed and all the Vedas read with reverence, O Vishwavasu.

49—50. O foremost of Gandharvas, they who study the Vedas with all their branches but who do not know the Supreme Soul from which all things originate and into which all things merge when destruction sets in, and which is the one object whose knowledge the Vedas seek to preach,—indeed, they who have no acquaintance with what the Vedas seek to establish,—study the Vedas uselessly and carry their burthen of such study in vain.

51. If a person seeking butter churns the milk of the she-ass, without finding what he seeks he simply finds a substance of foul smell like ordure.

52. Similarly if one, having read the Vedas, fails to know what is Nature and what is Soul, one only proves his own foolishness of understanding and carries a useless load.

53. One should, with devoted attention, think on both Nature and Soul, so that he may avoid repeated birth and death.

54. Thinking upon the incident of one's repeated births and deaths and avoiding the religion of acts which merely yield destructible results, one should follow the eternal religion of Yoga.

55. O Kashyapa, if one continuously reflects on the nature of the Individual Soul and its connection with the Supreme Soul, he then succeeds in divesting him of all attributes and in seeing the Supreme Soul.

56. The Eternal and Unmanifest Supreme Soul is considered by men of foolish understandings as distinct from the Individual Soul. They are really wise who see both these as truly one and the same.

57. Frightened at repeated births and deaths, the Sankhyas and Yogins consider the Individual Soul and the Supreme Soul to be one and the same.

Vishwavasu then said:—

58. You have, O foremost of Brahmanas, said that Individual Soul is indstructible and truly undistinguished from the Supreme Soul. This, however, is difficult to understand. You should once more explain this subject to me.

59—63. I have heard discourses on this subject from Jaigishavya, Asita, Devala, the regenerate sage Parashara, the intelligent Varshaganya, Bhrigu, Panchashikha, Kapila, Shuka, Gautama, Arshtisena, the great Garga, Narada, Asuri, the intelligent Paulastya, Sanatkumara, the great Shukra, and my father Kashyapa. Subsequently I heard this from Rudra and the intelligent Vishwarupa several of the gods, the Pitris, and the Daityeas. I have gained all that they say, for they generally describe that eternal object of all knowledge.

64. I wish, however, to hear what you say on those subjects with the help of your intelligence. You are the foremost of all persons, and a learned lecturer on the scriptures, and gifted with great intelligence.

65. There is nothing which you do not know. You are an ocean of the Shrutis, as described, O Brahmana, in the world of both the gods and the departed manes.

66. The great Rishis living in the region of Brahma say that Aditya himself, the

eternal lord of all luminaries, is your preceptor.

67. O Yajnavalkya, you have acquired the entire science, O Brahmana, of the Sankhyas, as also the scriptures of the Yogins in particular.

67. Forsooth, you are enlightened, fully conversant with the mobile and immobile universe. I wish to hear you describe that knowledge, which is compared to clarified butter having solid grains.

Yajnavalkya said:—

69. You are, O foremost of Gandharvas, capable of comprehending every knowledge. As, however, you ask me, do you hear me then explain to you according as I myself have obtained it from my preceptor.

70. Nature, which is unintelligent, is apprehended by Individual Soul, however, cannot be apprehended by Nature, O Gandharva.

71. In consequence of Individual Soul being reflected in Nature, the latter is called Pradhana by Sankhyas and Yogins conversant with the original principles as laid down in the Shrutis.

72. O sinless one, the other, seeing, sees the Nature and the Soul; not seeing, it sees the Supreme Soul.

73. The Souls thinks that there is nothing higher than itself. In sooth, however, though seeing it does not see the Supreme Self which sees it.

74. The wise should never think that the Nature is at one with the Soul which has a real and independent existence. The fish live in water. It goes there impelled by its own nature.

75—76. As the fish, though living in the water, is to be considered as separate from it, similarly is the Soul to be apprehended, *i.e.*, though the Soul exists in a state of contact with the Nature, it is, however, in its real nature, separate from, and independent of Nature. When overwhelmed with the consciousness of Self, and when unable to understand its identity with the Supreme Soul, on account of the illusion that covers it, of its co-existence with Nature, and of its own manner of thinking, the Individual Soul always sinks down, but when freed from such consciousness it goes upwards.

77. When the Individual Soul succeeds in apprehending that it is one, and Nature with which it lives is another, then only does it, O twice-born one, succeed in seeing the Supreme Soul and attaining to the condition of Oneness with the universe.

78. The Supreme is one, O king, and the Individual Soul is another. On account of the Supreme overlying the Individual Soul, the wise consider both to be one and the same.

79—82. For these reasons, Yogins and followers of the Sankhya system of philosophy, terrified by birth and death, blessed with sight of the Supreme Soul, pure in body and mind, and devoted to the Supreme Soul, do not welcome the Individual Soul as indestructible. When one sees the Supreme Soul and losing all consciousness of individuality becomes at one with the Supreme, he then becomes omniscient, and possessed of such omniscience he becomes freed from the obligation of re-birth. I have thus described to you truly, O sinless one, about Nature which is unintelligent, and Individual Soul which is gifted with intelligence, and the Supreme Soul which is gifted with omniscience, according to the marks laid down in the Shrutis. That man who does not see any difference between the knower and the known, and between knowledge and the known, is both Kevala and not-Kevala, is the original cause of the universe, is both Individual Soul and the Supreme Soul.

Vishwavasu said:—

83. O powerful one, you have duly and adequately expounded what is the origin of all the gods and which produces Liberation. You have said what is true and excellent. May you enjoy inexhaustible blessings, and may your mind be ever united with intelligence.

Yajnavalkya said:—

84. Having said those words, the king of Gandharvas proceeded towards heaven, shining in resplendence of beauty. Before leaving me, the great one duly honored me by going round my body, and I found him, highly pleased.

85. He inculcated the science he had learnt from me to those celestials that live in the regions of Brahman and other gods, unto those who live on Earth, to also the dwellers of the nether regions, and to them who had adopted the path of Liberation, O king.

86. The Sankhyas are devoted to the practices of their system. The Yogins are devoted to the practices of their system. There are others who are desirous of acquiring Liberation. To these latter this science yields palpable fruits.

87. O foremost of kings, Liberation originates from Knowledge. Without

Knowledge it can never be acquired. The wise have said it, O king. Hence, one should try his best for acquiring true Knowledge in all its particulars, by which one may succeed in freeing oneself from birth and death.

88. Acquiring knowledge from a Brahmana or a Kshatriya or Vaishya or even a Shudra who is of low birth, one having faith should always show respect for such knowledge. Birth and death cannot attack one who has faith.

89. All orders of men are Brahmanas. All originate from Brahman. All men utter Brahma. Helped by an understanding that is derived from and directed to Brahma, I preach this science treating of Nature and Soul. Indeed, this whole universe is Brahma.

90. From the mouth of Brahman originated the Brahmanas; from his arms, arose the Kshatriyas; from his navel, the Vaishyas; and from his feet, the Shudras. All the orders should not be considered as differing from one another.

91. Actuated by Ignorance, all men meet with death and go, O king, by birth which is the cause of acts. Shorn of Knowledge, all orders of men, dragged by terrible Ignorance, fall into varied orders of being on account of the principles that originate from Nature.

92. Therefore, all should, by every means, try to acquire Knowledge. I have told you that every person is entitled to look for its acquisition. One who is endued with Knowledge is a Brahmana. Others, are possessed of knowledge. Hence, this science of Liberation is always open to them all. The Wise, O king, have said this.

93. The questions you had put to me, have all been answered by me according to the truth. Do you, therefore, renounce all grief. Go you to the other end of this enquiry. Your questions were good. Blessings on your head for ever.

Bhishma said:—

94. Thus instructed by the intelligent Yajnavalkya, the king of Mithila became filled with joy.

95—96. The king honored that foremost of ascetics by going round his body. Dismissed by the king, he left his court. King Daivarati, having acquired the knowledge of the religion of Liberation, took his seat, and touching a million of kine and a quantity of gold, of gems and jewells, gave them away to a number of Brahmanas.

97. Installing his son in the sovereignty of the Videhas, the old king began to lead the life of a Yati.

98. Taking no notice of all ordinary duties, the king began to study the science of the Sankhyas and the Yogins in full.

99—100. Considering himself to the Infinite, he began to reflect on only the Eternal and Independent One. He renounced all ordinary duties, Virtue and Vice, Truth and Falsehood, Birth and Death, and all other things relating to the principles produced by Nature.

101. Both Sankhyas and Yogins, according to the teachings of their sciences, consider this universe as the outcome of the action of the Manifest and the Unmanifest.

102. The learned say that Brahma is freed from good and evil, is self-dependent, the highest of the high, Eternal, and Pure. Do you, therefore, O king, become Pure.

103—104. The giver, the receiver of the gift, the gift itself, and that what is ordered to be given away, are all to be deemed as the unmanifest Soul. The Soul is the Soul's possession. Who, therefore, can be a stranger to one? Do you think always in this way. Never think otherwise.

105. He who does not know what is Nature possessed of qualities and what is Soul transcending qualities, only he, not possessed as he is of knowledge, repairs to sacred waters and celebrates sacrifices.

106. Not by study of the Vedas, not by penances, not by sacrifices, O son of Kuru, can one acquire the status of Brahma. Only when one succeeds in apprehending the Supreme or Unmanifest, he is respected.

107. They who wait upon Mahat acquires the regions of Mahat. They who wait upon Consciousness, go to the spot that belongs to Consciousness. They who wait upon what is higher, acquire higher places.

108. Those persons, learned in the scriptures, who succeed in apprehending Eternal Brahma which is higher than Unmanifest Nature, can acquire that which is above birth and death, which is free from qualities, and which is both existent and non-existent.

109. I got all this knowledge from Janaka. The latter had got it from Yajnavalkya. Knowledge is very superior. Sacrifices cannot compare with it. With the help of Knowledge one succeeds in crossing the world's ocean which is beset with difficulties and dangers. One can never cross that ocean by means of sacrifices.

110. Birth and death, and other obstacles, O king, men of knowledge say, one cannot get over by ordinary exertion. Men acquire heaven through sacrifices, penances, vows, and observances. But they have again to drop down therefrom on the Earth.

111. Do you, therefore, worship with reverence that which is Supreme, most pure, blessed, stainless, and sacred, and which is above all states. By apprehending Soul, O king, and by celebrating the Sacrifice which consists in the acquisition of Knowledge, you will really be wise.

112. In former time, Yanavalkya did that good to king Janaka which comes from a study of the Upanishads. The Eternal and Immutable Supreme was the subject which the great Rishi had described to the king of Mithila. It enabled him to attain to that Brahma which is auspicious and immortal, and which is above all sorts of sorrow."

CHAPTER CCCXX.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhishthira said:—

1. "Having acquired great power and great riches, and having obtained a long period of life, how may one succeed in shunning death[?]

2. By which of these means, *viz.*, penances, or the performance of the various acts, or by knowledge of the Shrutis, or the application of medicines, can one succeed in avoiding decrepitude and death."

Bhishma said:—

3. "Regarding it is cited the old narrative of Panchashikha who was a Bhikshu in his practices and Janaka.

4. Once on a time, Janaka, the king of the Videhas, questioned the great Rishi Panchashikha, who was the foremost of all persons conversant with the Vedas and who had all his doubts removed about the object and meaning of all duties.

The King said:—

5. By what conduct, O holy one, may one get over Decrepitude and Death? Is it by penances, or by the understanding, or by religious practices, or by study and knowledge of the scriptures.

6. Thus addressed by the king of the Videhas the learned Panchashikha, conversant with all invisible things, answered, saying, Nothing can prevent two (*viz.*, decrepitude and death); nor is it true that these cannot be prevented under any circumstances.

7. Neither days, nor nights, nor months, cease to go on. Only that man who, though transitory, follows the eternal path succeeds in avoiding birth and death.

8. Destruction overtakes all creatures. All creatures seem to be ceaselessly borne along the endless current of time. Those that are borne along the endless current of time which is without a vessel and which is infested by those two powerful alligators, *viz.*, decrepitude and death, sink down without anybody coming to their help.

9. As one is swept along that current, one does not find any friend for help and one does not feel any interest for any one else.

10. One meets with wives and other friends only on his road. One had never before enjoyed this sort of companionship with any one for any length of time.

11. Creatures, as they are carried along the current of time, become again and again are drawn towards one another like clouds; moved by the wind meeting one another with loud noise.

12. Like wolves, decrepitude and death are devourers of all creatures. Indeed, they devour the strong and the weak, the short and the tall.

13. Among creatures, therefore, which are all so fickle only the Soul exists eternally. Why should he, then, rejoice when creatures are born and why should he grieve when they die.

14. Whence have I come? Who am I? Where shall I go? Whose am I? Before what do I rest? What shall I be? Why then do you grieve for what?

15. Who else than you will see heaven or hell? Hence, without throwing aside the scriptures, one should make gifts and celebrate sacrifices.

CHAPTER CCCXXI.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhisthira said:—

1. "Without giving up the domestic mode of life, O royal sage of Kuru's race, who ever acquired Liberation which is the annihilation of the Understanding? Do tell me this.

2. How may the gross and the subtile form be renounced? Do you also, O grandfather, tell me what the supreme excellence of Liberation is."

Bhishma said :—

3. "Regarding it is cited the old discourse between Janaka and Sulabha, O Bharata!

4. Formerly there was a king of Mithila, of the name of Dharmadhyaja, of Janaka's race. He was given to the religion of Renunciation.

5. He was well conversant with the Veda, with the scriptures on Liberation, and with the scriptures dealing with royal duties. Governing his senses, he ruled this Earth.

6. Hearing of his good conduct in the world, many wise men, well-conversant with wisdom, O foremost of men, wished to imitate him.

7. In the same golden age, a woman by name Sulabha, belonging to the mendicant order, practised the duties of Yoga and travelled over the entire Earth.

8. In course of her wanderings over the Earth, Sulabha heard from many ascetics of different places that the king of Mithila was given to the religion of Liberation.

9. Hearing this report about king Janaka and desirous of learning whether it was true or not, Sulabha became desirous of seeing Janaka.

10. Abandoning, by her Yoga powers, her former body and features, Sulabha assumed the most perfect features and peerless beauty.

11. In the twinkling of an eye and with the speed of the quickest arrow the fair-browed lady having eyes like lotus-petals went to the capital of the Videhas.

12. Arrived at the metropolis of Mithila having a large population, she adopted the guise of a mendicant and appeared before the king.

13. The king, beholding her delicate form, became filled with wonder and enquired who she was, whose she was, and whence she came.

14. Welcoming her, he assigned her an excellent seat, honored her by offering water to wash her feet, and pleased her with excellent refreshments.

15. Refreshed duly and pleased with the rites of hospitality offered to her, Sulabha, the female mendicant, urged the king, who was encircled by his ministers and seated in the midst of learned scholars, (to speak out his fidelity to the religion of Liberation).

16. Doubting whether Janaka had succeeded in acquiring Liberation by following the religion of Renunciation, Sulabha, gifted with Yoga-power, entered the understanding of the king by her own understanding.

17. Controlling, by means of the rays of light that came out from her own eyes, the rays issuing from the eyes of the king, the lady, desirous of ascertaining the truth, bound up king Janaka with Yoga fetters.

18. Priding himself upon his own invincibleness and defeating the intentions of Sulabha, that best of kings seized her resolution with his own resolution.

19. The king, in his subtile form, had no royal umbrella and sceptre. The lady Sulabha, in hers, was without the three-fold stick. Both staying then in the same form, thus conversed with each other. Listen to that conversation as it took place between the king and Sulabha.

Janaka said :—

20. O holy lady, to what course of conduct are you given? Whose are you? Whence have you come? After finishing your business here, where will you go?

21. No one can, without questioning, determine another's proficiency in the scriptures, or age, or order of birth. You should, therefore, answer these questions of mine, when you have come to me.

22. Know that I am truly shorn of all vanity about my royal umbrella and sceptre. I wish to know you thoroughly. You are deserving, I think, of my respect.

23. Do you hear me as I describe to you Liberation, for there is none else who describe to you that subject. Hear me also as I tell you who that person is from whom in days of yore I acquired this distinguishing knowledge.

24. I am the beloved disciple of the great and venerable Panchashikha, belonging to the mendicant order, of Parasara's family.

25. My doubts have been removed and I am fully conversant with the Sankhya and the Yoga systems, and the ordinances about sacrifices and other rites, which form the three well known paths of Liberation.

26. Wandering over the Earth and following the path that is pointed out by the scriptures, the learned Panchashika formerly lived happily in my abode for four months during the rains.

27. That foremost of Sankhyas described to me, according to the truth, and in an intelligible manner suited to my understanding, the several kinds of means for acquiring Liberation. He did not, however, order me to give up my kingdom.

28. Freed from attachments, and fixing my Soul on Supreme Brahma, and unaffected by companionship, I live, practising in all its minute details that threefold conduct which is laid down in treatises on Liberation.

29. Renunciation is the highest means prescribed for Liberation. Renunciation, by which one becomes freed, emanate from Knowledge.

30. From Knowledge originates the endeavour after Yoga, and through that exertion one acquires knowlegde of Self. Through knowledge of Self one gets over joy and grief. That enables one to transcend death and acquire great success.

31. That high intelligence has been acquired by me, and accordingly I have got over all pairs of opposites. Even in this life I have been freed from stupefaction and have got over all attachments.

32. As a soil, saturated with water and softened thereby, causes the seed to sprout forth, similarly, the acts of men cause rebirth.

33—34. As a seed, fried on a pan or otherwise, becomes unfit to sprout forth although the power for sprouting lies there, similarly my understanding having been freed from the productive principle formed by desire, by the instructions of the holy Panchashikha of the mendicant order, it no longer gives its fruit in the form of attachment to the objects of the senses.

35. I never experience love for my wife or hate for my enemies. Indeed, I keep aloof from both, marking the fruitlessness of attachment and anger.

36. I regard both persons impartially, *viz.*, him who smears my right hand with sandal-paste and him who wounds my left.

37. Having attained my object, I am happy, and consider in the same light a clod of earth, a piece of stone, and a lump of gold. I am shorn of all attachments, though am engaged in ruling a kingdom. On account of all this I am better known over all bearers of triple sticks.

38. Some foremost of men who are conversant with the subject of Liberation say that Liberation has a triple path. Some consider Knowledge having all things of the world for its object as the means of Liberation. Some hold that the total renunciation of acts is the means thereof.

39. Another class of persons conversant with the scriptures on Liberation say that Knowledge is the only means. Others, *viz.*, Yatis, gifted with subtile vision; hold that acts form the means.

40. The great Panchashikha, discarding both the opinion about knowledge and acts, considered the third as the only means or path of Liberation.

41. If house-holders be endued with self-restraint, and control over the senses, they become the equals of Sannyasins. If, on the other hand, Sannyasins be endued with desire and aversion and wives and honor and pride and affection, they become like householders.

42. If one can acquire Liberation by means of knowledge, then may Liberation exist in triple sticks. Why then may Liberation not exist in the umbrella and the sceptre as well, especially when the reason in taking up the triple stick and the sceptre is the same.

43. One becomes attached to all those things and acts which are necessary for him for the sake of his own self for particular reasons.

44. If a person, seeing the faults of the domestic mode of life, renounce it for adopting another mode, he cannot, for such rejection and adoption, be considered as one who is at once freed from all attachments.

45. Sovereignty is fraught with the rewarding and the punishing of others. The life of a mendicant is equally fraught with the same. When, therefore, mendicants are like kings in this respect, why would mendicants only acquire Liberation, and not kings?

46. Notwithstanding the possession of sovereignty, therefore, one becomes purged of all sins by means of knowledge alone, living in Supreme Brahma.

47. The putting on of brown cloths, shaving of the head, bearing of the triple stick, and the water-pitcher, these are the external signs of one's mode of life. These are useless in helping one to acquire Liberation.

48. When, despite the adoption of these emblems of a particular mode of life, Knowledge alone becomes the cause of one's Liberation from sorrow, it would appear that the adoption of mere emblems is absolutely useless.

49. Or, if, seeing the mitigation of sorrow in it, you have adopted these emblems

of Sanyasa, why then should not the mitigation of sorrow be seen in the umbrella and the sceptre which I use.

50. Liberation does not exist in poverty; nor is bondage to be seen in riches. One acquires Liberation through Knowledge only, whether one is poor or rich.

51. For these reasons, know that I am living in a state of freedom, though outwardly engaged in the enjoyment of religion, wealth, and pleasure, in the form of kingdom and wives, which form a field of bondage.

52. I have cut off the fetters formed by kingdom and riches, and the bondage of attachments, with the sword of Renunciation whetted on the stone of the scriptures describing Liberation.

53. As regards myself then, I tell you that I have become freed in this way. O mendicant lady, I entertain an affection for you. But that should not prevent me from telling you that your conduct does not tally with the practices of the mode of life, which you have adopted.

54. Your formation of the body is highly delicate. You have beauty. You have an exceedingly shapely form. You are young. You have all these, and you have also subjugation of the senses. I doubt it verily.

55. You have stopped up my body for ascertaining as to whether I am really liberated or not. This act of yours does not tally with that mode of life whose emblems you carry.

56. The triple stick is unfit for a Yogin who has desire. As regards yourself, you do not adhere to your stick. As regards those who are freed, they should protect themselves from fall.

57. Listen now to me as to what your trangsression has been on account of your contact with me and your having entered into my gross body with the help of your understanding.

58. Why have you entered into my kingdom or my palace? At whose sign have you entered into my heart.

59. You belong to the foremost of all the orders, being, as you are, a Brahmana woman. As regards myself however, I am a Kshatriya. There is no union for us two. Do not help to cause an intermixture of races.

60. You follow the duties that lead to Liberation. I am a householder. This act of yours, therefore, is another evil you have committed, for it produces an unnatural union of two opposite modes of life.

61. I do not know whether you belong to my own family or do not belong to it. As regards yourself also, you do not know who I am. If you are of my own gotra, you have by entering into my body, produced another evil,—*viz.*, of unnatural union.

62. If, again, your husband be alive and living in an distant place, your union with me has produced the fourth evil of sinfulness, for you are not one whom I may lawfully marry.

63. Do you commit all these sinful deeds, actuated by the motive of performing a particular object? Do you do these from ignorance or from perverted intelligence.

64. If, again, on account of your evil nature you have thus become thoroughly independent or unrestrained in your conduct, I tell you that if you have any knowledge of the scriptures, you will understand that everything you have done has been productive of evil.

65. A third fault touches you on account of these acts of yours, a fault that is destructive of peace of mind. By trying to show your superiority, the indication of a wicked woman is seen in you.

66. Desirous of asserting your victory as you are, it is not myself alone whom you wish to defeat, for it is plain that you wish to win a victory over even the whole of my court.

67. By looking thus towards all these meritorious Brahmanas, it is clear that you wish to humiliate them all and glorify yourself.

68. Stupefied by your pride of Yoga-power that has been born of your jealousy, you have caused a union of your understanding with mine and thereby have really mingled together nectar with poison.

69. The union, again, of man and woman, when each seeks the other, is sweet as nectar. That association, however, of man and woman when the latter, herself coveting, cannot get an individual of the opposite sex that does not seek her, is, instead of being a merit, only a fault that is as noxious as poison.

70. Do not continue to touch me. Know that I am righteous. Do you act according to your own scriptures. Your enquiry, *viz.*, whether I am or I am not liberated, has been finished.

71. You should not conceal from me all your secret motives. You should not who thus disguise yourself, conceal from me what your object is, that is, whether this call of yours has been prompted by the

desire of accomplishing some object of your own or whether you have come for accomplishing the object of some other king.

72. One should never appear deceitfully before a king; nor before a Brahmana; nor before his wife when that wife is possessed of every wifely virtue. Those who appear in deceitful guise before these three very soon meet with destruction.

73. The power of kings consists in their sovereignty. The power of Brahmanas well-versed in the Vedas is in the Vedas. Women hold a high power on account of their beauty and youth and blessedness.

74. These are powerful in the possession of these powers. He, therefore, who seeks to accomplish his own object should always approach these three with sincerity and open-mindedness. Insincerity and deceit cannot yield success.

75. You should, therefore, inform me of the order to which you belong by birth, of your learning and conduct and disposition and nature, as also of the object with which you have come here.

Bhishma said:—

76. Though chastised by the king in these unpleasant, improper, and ill-applied words, the lady Sulabha was not at all abashed.

77. After the king had said these words, the beautiful Sulabha then gave vent to the following words in reply which were more handsome than her person.

Sulabha said:—

78. O king, speech should always be free from the nine verbal faults and the nine faults of judgment. It should also, while setting forth the meaning with clearness, be possessed of the eighteen well-known merits.

79. Ambiguity, determination of the faults and merits of premises and conclusions, weighing the respective strength or weakness of those faults and merits, establishment of the conclusion, and the element of persuasiveness or otherwise that belongs to the conclusion thus arrived at,—these five characteristics belonging to the sense—form the authoritativeness of what is said.

80. Listen now to the characteristics of these requirements beginning with ambiguity, one after another, as I explain them according to the combinations.

81. When knowledge rests on difference of the objects to be known being different from one another, and when the understanding rests upon many points one after another, the combination of words is said to be sullied by ambiguity.

82. By ascertainment called Sankhya, is meant the determination, by elimination, of faults or merits, adopting tentative meanings.

83. Krama,' or weighing the relative strength or weakness of the faults or merits, consists in settling the propriety of the priority or subsequence of the words used in a sentence. This is the meaning of the word Krama as held by persons who can explain sentences or texts.

84. Conclusion is the final determination after this examination of what has been said on the subjects of religion, pleasure, profit, and Liberation; in respect of what it particularly is that has been said in the text.

85. The sorrow begotten by wish of hatred multiplies itself greatly. The conduct, O king, that one follows in such a matter is called Prayojanam.

86. Take it for granted, O king, at my word, that these marks of Ambiguity and the others, when occurring together, make a complete and intelligible sentence.

87—89. The words I shall utter will have sense, be free from ambiguity, logical, free from tautology, smooth, certain, free from bombast, agreeable, or sweet, truthful, not inconsistent with the three-fold objects of life, refined not elliptical or imperfect, shorn of harshness or difficulty of comprehension, characterised by due order, not far-fetched in sense, corrected with one another as cause and effect, and each having a specific object.

90. I shall not tell you anything, actuated by desire or anger or fear or cupidity or abjectness or deceipt or shame or mercy or pride.

91. When the speaker, the hearer, and the words said, perfectly agree with one another in course of a speech, then does the sense or meaning come out very clearly.

92. When about what is to be said, the speaker does not care for the understanding of the hearer by uttering words whose meaning is understood by himself, then, however good those words may be, they cannot be comprehended by the hearer.

93. That speaker, again, who, without caring for his own meaning, uses words that are of excellent sound and sense, creates only erroneous impressions in the mind of the hearer. Such words in such matters are certainly faulty.

94. That speaker, however, who uses words that are, while expressing his own

meaning, intelligible to the hearer as well, is a true speaker. No other man deserves the name.

95. You should, therefore, O king, hear with rapt attention these words of mine, fraught with meaning and endued with wealth of sound.

96. You have asked me who I am, whose I am, whence I am coming, etc. Listen now to me, O king, with full mind, as I answer these questions of yours.

97. As lac and wood, as grains of dust and drops of water, exist mixed up when brought together, so are the existences of all creatures.

98. Sound, touch, taste, form, and scent, these, and the senses, though different in their essences, exist yet in a state of unison like lac and wood.

99. It is again well known that nobody asks any of these, saying, who are you? Each of them also has no knowledge either of itself or of the others.

100. The eye cannot see itself. The ear cannot hear itself. The eye, again, cannot satisfy the functions of any of the other senses, or can any of the senses satisfy the functions of any sense except its own.

101. If all of them even combine together, even then they cannot know their own selves as dust and water mingled together cannot know each other though existing together. In order to perform their respective functions, they await the contact of external objects.

102. The eye, form, and light, form the three requisites of the action called Seeing. The same holds good about the action of the other senses and the ideas which is their result.

103. Then, again, between the functions of the senses and the ideas which are their result, the mind is an entity quite separate from the senses and is considered to have an action of its own. With its aid one distinguishes what is existent from what is non-existent for arriving at certainty.

104. With the five senses of knowledge and five senses of action, the mind makes a total of eleven. The twelfth is the Understanding. When doubt originates about what is to be known, the Understanding comes forward and sets at rest all doubts.

105. After the twelfth, Sattwa is another principle numbering the thirteenth. With its aid creatures are distinguished as possessing more of it or less of it in their constitutions.

106. After this, Consciousness (of self) is an other principle. It helps one to apprehence self as distinguished from what is not self.

107. Desire is the fifteenth principle, O king. The whole universe.

108. The sixteenth principle is Avidya or nescience. To it are attached the seventeenth and the eighteenth principles called Nature and Manifestation.

109. Happiness and sorrow, decrepitude and death, gain and loss, the agreeable and the disagreeable,—these form the nineteenth principle and are called pairs of opposites.

110. Beyond the nineteenth principle is another, *viz.*, Time, called the twentieth. Know that the births and deaths of all creatures are owing to the action of this twentieth principle.

111—12 These twenty exist together. Besides these, the five Great primary elements, and existence and non-existence, bring up the number to twenty-seven. Beyond these, there are three others, named Vidi, Shukra, and Vala, that make the number thirty.

112. That in which these thirteen principles occur is said to be body.

113. Some persons regard unmanifest Nature to be the source or cause of these thirty principles. The Kanadas of gross vision consider the Manifest to be their cause.

114—115. Whether the Unmanifest or the Manifest be their cause, or whether the two be considered as their cause, or, fourthly, whether the four together be the cause, they that are conversant with spiritual science behold Nature as the cause of all creatures.

116. That Nature which is Unmanifest, becomes manifest in the form of these principles. Myself, yourself, O king, and all others that are gifted with body, are the result of that Nature.

117. Embryonic conditions are due to the mixture of the vital seed and blood. On account of insemination the result which first appears is called by the name of 'Kalala.'

118. From 'Kalala' originates bubble. From 'Vudvuda' originates what is called 'Peshi.' From 'Peshi' that stage originates in which the various limbs are seen. From this last stage appear nails and hair.

119. When the ninth month is gone, O king of Mithila, the creature takes its birth so that, its sex being known, it is called a boy or girl.

120. When the creature comes out of the womb, the form it presents is such that its nails and fingers seem to be of the color of burnished copper. The next stage is called infancy, when the form that was seen at the time of birth becomes metamorphosed.

121. From infancy youth is reached, and from youth, old age. As the creature advances from one stage into another, the form shown in the previous stage becomes changed.

122. The constituent elements of the body, which serve various functions in the general economy, undergo change every moment in every creature. Those changes, however, are so minute that they cannot be marked.

123. The birth of particles, and their death, in each successive stage, cannot be marked, O king, even as one cannot mark the changes in the flame of a burning lamp.

124—125. When such is the state of the bodies of all creatures,—*i.e.*, when what is called the body is changing continually like the rapid motion of a house of good mettle,—who then has come whence or not whence, or whose is it or whose is it not, or whence does it not arise? What connection does there exist between creatures and their own bodies?

126. As fire is generated from the contact of flint with iron, or from two sticks of wood when rubbed against each other, so are creatures created from the combination of the (thirty) principles already named.

127. Indeed, as you yourself see your own body in your body and as you yourself see your soul in your own soul, why is it that you do not see your own body and your own soul in the bodies and souls of others.

128. If it is true that you see an identity with yourself and others, why then did you ask me who I am and whose?

129. If it is true that you have, O king, been freed from the knowledge of duality which says—this is mine and this other is not mine,—then what use is there with such questions as Who are you, whose are you, and whence do you come?

130. What marks of Liberation can be said to take place in that king who acts as others act towards enemies and allies and neutrals and in victory and truce and war?

131. What marks of Liberation are in him who do not know the true nature of the three-fold objects of life as shown in seven ways in all acts and who, on that account, is attached to that three-fold objects?

132. What marks of Liberation exist in him who cannot look impartially on the agreeable, on the weak, and the strong? Unworthy as you are of it, your pretence to Liberation should be suppressed by your counsellers.

133. This your attempt to acquire Liberation is like the use of medicine by a patient who indulges in all sorts of forbidden food and practices.

134. O chastiser of enemies, thinking of wives and other sources of attachment, one should see these in his own soul. What else can be considered as the indication of Liberation.

135. Listen now to me as I speak fully of these and certain other minute sources of attachment belonging to the four well-known acts to which you are still fettered though you profess yourself to have adopted the religion of Liberation.

136. That man who has to rule the entire world must, indeed, be a single king without a second. He is obliged to live in only a single palace.

137. In that palace he has again only one sleeping room. In that room he has, again, only one bed on which at night he is to lie down.

138. Half that bed again he is obliged to give to his Queen. This may serve as an example of how little the king's share is of all he is said to possess.

139. This is the case with his objects of enjoyment, with the food he eats, and with the dresses he puts on. He is thus attached to a very limited share of all things. He is, again, attached to the duties of rewarding and punishing.

140. The king always depends on others. He enjoys a very small share of all he is supposed to possess, and to that small share he is compelled to be attached. In the matter also of peace and war, the king is not independent?

141. In the matter of women, of sports and other sorts of enjoyment, the king's inclinations are greatly limited. In the matter of taking advice and in the assembly of his councillors what independence can the king be said to have?

142. When, indeed, he passes orders on other men, he is said to be perfectly independent. But the moment after, in the several matters of his orders, his independence is limited by the very men whom he has ordered.

143. If the king wishes to sleep, he cannot satisfy his desire, resisted by those who have something to do with him. He must sleep when allowed, and while sleeping he is compelled to wake up for attending to those who have urgent business with him.

144. Bathe, touch, drink, eat, pour libations on the fire, celebrate sacrifices, speak, hear,—these are the words which kings have to hear from others and hearing them have to serve those that utter them.

145. Men come in numbers to the king and pray to him for gifts. Being, however, the protector of the general treasury, he cannot make gifts even to the most worthy.

146. If he makes gifts, the treasury becomes exhausted. If he does not, disappointed solicitors regard him inimically. He becomes vexed and as the outcome of this, misanthropy possesses his mind.

147. If many wise and heroic and rich men live together, the king's mind begins to be filled with distrust. Even when there is no cause of fear, the king fears those who always wait upon and adore him.

148. Those I have mentioned, O king, also find fault with him. See, how the king's fears may originate from even them.

149. Then again all men are kings in their own houses. All men, again, in their own houses are householders. Like kings, O Janaka, all men in their own houses punish and reward.

150. Like kings others also have sons and wives and their own selves and treasuries and friends and stores. In these respects the king does not differ from other men.

151. The country is ruined,—the city is burnt by fire,—the foremost of elephants is dead, at all this the king grieves like others, little thinking that these impressions are all owing to ignorance and mistake.

152. The king is seldom freed from mental sorrows caused by desire and aversion and fear. He is generally afflicted also by headaches and various other diseases.

153. The king is afflicted by all pairs of opposites. He is alarmed at everything. Indeed, beset with enemies and obstacles as kingdom is, the king, while he enjoys it, passes sleepless nights.

154. Sovereignty, therefore, is blessed with a small share of happiness. The misery with which it is full is very great. It is as unreal as burning flames fed by straw or the bubbles of froth seen on the surface of water.

155. Who is there that would like to obtain sovereignty, or having acquired sovereignty can hope to acquire tranquillity? You know this kingdom and this palace as yours.

156—157. You think also this army, this treasury, and these counsellers as yours. Whose, however, in sooth are they, and whose are they not? Allies, ministers, capital, provinces, punishment, treasury, and the king,—these seven which form the limbs of a kingdom exist, depending upon one another, like three sticks standing with one another's help. The merits of each are shown by the merits of the others. Which of them can be said to be superior to the rest?

158. Some particular ones are regarded as superior to the rest when some important purpose is served through their agency. Superiority, for the time being, is said to belong to that one whose efficacy is thus seen.

159. The seven limbs already mentioned, O best of kings, and the three others, forming ten, supporting one another, are said to enjoy the kingdom like the king himself.

160. That king who is gifted with great energy and who is firmly attached to Kshatriya duties, should be satisfied with only a tenth part of the produce of the subject's field.

160. Other kings are seen to be satisfied with less than a tenth part of such produce.

161. There is no one who possessed the kingly office without some one else possessing it in the world, and there is no kingdom without a king. If there be no kingdom, there can be no virtue and if there be no virtue, whence can Liberation arise.

162. Merit of the most sacred and the highest order is associated with kings and kingdoms. By ruling a kingdom well, a king acquires the merit of a Horse-sacrifice with the whole Earth given away as sacrificial gift.

163. O king of Mithila, I can mention hundreds and thousands of faults like these that belong to kings and kingdoms.

164. Then, again, when I have no real connection with even my body, how then can I be said to have any connection with the bodies of others? You cannot charge me with having tried to engender an intermixture of castes.

165. Have you heard the religion of Liberation in in all its bearings from the

lips of Panchashikha, together with its means, its methods, its practices, and its conclusion?

166. If you have prevailed over all your bonds and freed yourself from all attachments, may I ask you, O king, why you preserve your connections still with this umbrella and those other appendages of royalty.

167. I think that you have not listened to the scriptures, or, you have listened to them without any advantage, or, perhaps, you have listened to some other books looking like the scriptures.

168. It appears that you are endued with only worldly knowledge, and that like an ordinary man of the world, you are bound by the fetters of touch and wives and mansions and the like.

169. If it be true that you have been freed from all fetters, what harm have I done you by entering your body with only my Intellect?

170. The practice with Yatis is to live in uninhabited or deserted abodes. What harm then have I done to whom by entering your understanding which is indeed shorn of true knowledge?

171. I have not touched you, O king, with my hands, or arms, or feet, or thighs, O sinless One, or with any other part of the body.

172. You are born in a great family. You have modesty. You have foresight. Whether the act has been good or bad, my entrance into your person has been a private one, concerning us two only. Was it not unfair for you to proclaim that private act before all your ministers.

173. All these Brahmanas deserve respect. They are foremost of preceptors. You also are worthy of their respect, being their king. Doing them respect, you are entitled to receive reverence from them.

174. Thinking on all this, it was not proper for you to proclaim before these foremost of men the fact of this union between two persons of opposite sexes, if indeed, you are really acquainted with the rules of propriety about speech.

175. O king of Mithila, I am living in you without touching you at all even like a drop of water on a lotus leaf that rests on it without drenching it in the least.

175. If, despite this, you still feel my touch, how can it be believed that through the instructions of the mendicant Panchashika, your knowledge has become disassociated from the sensual objects.

176. You have, it is evident, deviated from the domestic mode of life, but you have not yet acquired Liberation that is so difficult to acquire. You live between the two, pretending that you have reached the goal of Liberation.

178. The contact of one that is liberated with another that has been so, or of Soul with Nature, cannot lead to an intermingling which you fear.

197. Only those who consider the Soul to be at one with the body, and who think the several orders and modes of life to be really different from one another, commit the mistake of supposing an intermingling to be possible. My body is different from yours. But my soul is not different from your soul. When I am able to realise this, I have not the least doubt that my understanding is really not living in yours, though I have entered into you by Yoga.

180. A pot is carried in the hand. In the pot there is milk. On the milk is a fly. Though the *hand and pot, the pot* and milk, and the milk and the fly, exist together, yet they are all different from each other.

181. The pot does *not* assume the nature of the milk. Nor does the milk partake the nature of the fly. The condition of each is in dependent of itself, and can never be changed by the condition of that other with which it may for the time being exisi.

182. Similarly, color and practices, though they may exist together with and in a person that is liberated, do not really belong to him. How then can an intermingly of orders be possible on account of this union of myself with you.

183. Then, again, I am not superior to you in color. Nor am I a Vaishya, nor a Shudra. I am, O king, of the same caste with you, born of a pure family.

184. There was a royal sage named Pradhana. It is clear that you have heard of him. I am born in his family, and my name is Sulabha.

185. In the sacrifices performed by my ancestors, the foremost of the gods, *viz*, Indra, used to come, accompanied by Drona, Shatashringa, and Chakradwara.

186. Born in such a family, it was found that no fitting husband could be found for me. Instructed then in the religion of Liberation, I wander over the Earth alone, practising asceticism.

187. I am not a hypocrite with regard to the life of Renunciation I follow; I am not a thief that appropriates others' properties. I am not a confuser of the practices of the

different castes. I am firm in the practices of the mode of life I follow.

188. I am firm and steady in my vows. I never utter any word without thinking of its fitness. I did not come to you, without having thought properly, O king!

189. Having heard that your understanding has been purified by the religion of Liberation, I came here from desire of some good. Indeed, it was for enquiring of you about Liberation that I had come.

190. I do not say so for glorifying myself and humiliating my opponents. But I say it, out of sincerity only. What I say is that he who is liberated never vaunts that intellectual superiority which one shows by logical discussions for the sake of victory. He, on the other hand, is really liberated who devotes himself to Brahma, that sole seat of peace.

191. As a person of the mendicant order lives for only one night in an empty house, similarly, I shall live for this one night in your body.

192. You have honored me with both words and other offers that are due from a host to a guest. Having slept this one night in your body, O king of Mithila, which is as it were my own chamber now, to-morrow I shall go.

Bhishma said:—

193. Hearing these words fraught with excellent sense and with reason, king Janaka could not reply thereto.

CHAPTER CCCXXII.

(MOKSHADHARMA PARVA).—
Continued.

Yudhisthhira said:—

1. How was Shuka the son of Vyasa, in days of yore, won over to Renunciation? I wish to hear you recite the story. My curiosity about it is irrepressible.

2. You should, O you of Kuru's race, describe to me on the conclusions about the Unmanifest, the Manifest, and of the Truth (or Brahma) that is in, but unattached to, them, as also of the acts of the self-create Narayana, as they are known to you.

Bhishma said:—

3. Seeing his son Shuka living fearlessly as ordinary men do in practices that are regarded innocent by them, Vyasa taught him the entire Vedas and then discoursed to him one day in the following manner.

Vyasa said:—

1. O son, becoming the master of your senses, do you conquer extreme cold and extreme heat, hunger and thirst, and the wind also, and having controlled them, do you practise virtue.

5. Do you duly observe truth and sincerity, and freedom from anger and malice, and self-control and penances, and the duties of benevolence and mercy.

6. Rest you on truth, firmly devoted to virtue, renouncing all sorts of insincerity and deceit. Do you support your life on the remnants of food after feeding gods and guests.

7. Your body is as fickle as the froth on the surface of water. The Individual Soul is sitting unattached in it as a bird on a tree. The companionship of all agreeable objects is transitory. Why then, O son, do you sleep in such forgetfulness?

8. Your enemies are careful and awake and ever-ready (to assail you) and always watchful of their opportunity. Why are you so foolish as not to know this?

9. As the days are going one after another, the period of your life is being decreased. Indeed, when your life is being continually shortened, why do you not run to preceptors?

10. Only they who have no faith, set their hearts on worldly things that have the only effect of increasing flesh and blood. They do not care for the next world.

11. Those men who are stupefied by erroneous understandings show a hatred for virtue. The man who follows those misguided persons that have taken to devious and wrong paths is afflicted equally with them.

12. They, however, who are contented, devoted to the scriptures, gifted with high souls, and possessed of great might, follow the path of virtue. Do you wait upon them with respect and seek instruction from them.

13. Do you act according to the instructions received from those wise men whose eyes are set upon virtue. With understanding purified by such instructions and made superior, do you then control your heart which is ever ready to deviate from the right course.

14. They who always think about the present, who fearlessly consider the to-morrow as something quite remote,—they who do not observe any restrictions about food,—are really senseless wights who fail to understand that this world is only a field of probation.

15. Going to the flight of steps formed by Virtue, do you ascend those steps one after another. At present you are like a worm which weaves its cocoon round itself and thereby coses up all means of escape.

16. Do you shun unhesitatingly, the athiest who transgresses all restraints, who is situated like a house by the side of a dreadful and encroaching current, and who seems to stand like a bamboo with its head erect in pride.

17. Do you with the raft of Yoga cross the ocean of the world those whose five senses constitute its waters, having Desire and Anger and Death for its fierce monsters, and birth for its votex.

18. Do you cross, with the raft of Virtue, the world that is affected by Death and afflicted by Decrepitude, and upon which the thunder-bolts formed by days and nights are falling incessantly.

19. When Death is seeking you at every moment, it is certain that Death may get you for his victim at any time. Whence will you get your rescue.

20. Like the she-wolf snatching away a lamb, Death snatches away one who is still engaged in acquiring wealth and still unsatisfied in the enjoyment of pleasures.

21. When you are destined to enter into the dark, do you hold up the blazing lamp of righteous understanding and whose flame has been sufficiently kept.

22. Getting by various forms one after another in the world of men, a creature acquires the status of Brahmanhood with great difficulty. You have acquired that status. Do you then, O son, try to maintain it.

23. A Brahmana has not been born for the gratification of senses. On the other hand, his body, for being subjected to mortification and penances in this world so that he may enjoy peerless happiness in the next world.

24. The status of Brahmanhood is acquired by long-continued and austere penances. Having gained that status one should never waste his time in the gratification of his senses. Always engaged in penances and self-control and desirous of what is for your well being, do you live and act, devoted to peace and tranquillity.

25. The life, of every man, is like a horse. The nature of that horse unmanifest. The elements form its body. Its nature is highly subtile. Kshanas, and Trutis, and Nimeshas are the hair on its body. The twilights form its shoulder-joints. The lighted and the dark fortnights form its two equally powerful eyes. Months are its other limbs. That horse is running incessantly.

26. If your eyes be not blind, seeing then that horse continually moving forward in its invisible course, do you set your heart on virtue, after hearing what your preceptors have to say about the next world.

27. They who deviate from virtue and who act carelessly, who always show malice towards others and take to evil ways, are obliged to take bodies in the regions of Yama and suffer various afflictions on account of their various sinful deeds.

28. That king who is given to virtue and who protects and punishes the good and the wicked with discrimination, acquires the regions of the men of righteous deeds. By doing various good acts, he acquires such happiness as is faultless and as is incapable of being attained to by going through even thousands of births.

29. Dreadful dogs, crows of iron beaks, flocks of ravens and vultures and other birds, and blood-sucking worms, attacks the man who disobeys the commands of his parents and preceptors when he goes to hell after death.

30. That sinful wretch who, on account of his carelessness, transgresses the ten boundaries that have been fixed by the Self-create himself, is obliged to pass his time in great misery in the wild deserts situated in the dominions of Death.

31. That man who is sullied with cupidity, who is fond of falsehood, who always takes pleasure in deception and cheating, and who does injuries to others by practising hypocrisy and deception, has to go to deep hell and suffer great misery and afflictions for his acts of iniquity.

32. Such a man is compelled to bathe in the broad river called Vaitarani whose waters are scalding, to enter into a forest of trees whose leaves are as sharp as swords, and then to lie down on a bed of axes. He has thus to pass his days in dreadful hell in great misery.

33. You see only the regions of Brahman and other gods, but you cannot see what is the highest. Alas, you are ever blind also to what brings Death on its train?

34 Follow the path of Liberation. Why do you delay? A frightful terror, destructive of your happiness, is before you: Do you take prompt measures for acquiring Liberation.

35. Soon after death you are sure to be taken before Yama at his behest. For

acquiring happiness in the next world, try to acquire virtue by the practice of difficult and austere vows.

36. The powerful Yama does not care for the sufferings of others, very soon takes the lives of all persons, that is, of yourself and your friends. There is none capable of resisting him.

37. Very soon the wind of Yama will blow before you. Very soon will you be taken alone to that fearful presence. Do you then achieve what will be for your behoof there.

38. Where now is that Death-wind which will blow before you very soon? Very soon will the points of the horizon, when that time arrives, begin to whirl before your eyes.

39. O son, soon will your Vedas disappear from you as you go helplessly into that dread presence. Do you, therefore, think of Yoga abstraction which is endued with great excellence.

40. Do you try to attain that one only treasure so that you may not have to grieve at the recollection of your pristine deeds good and bad all of which are marked by mistake.

41. Decrepitude very soon weakens your body and robs you of your strength and limbs and beauty. Do you, therefore, seek that one only treasure.

42. Very soon the Destroyer, having Disease as his charioteer, will with a strong hand, for taking your life, pierce and break your body. Do you, therefore, practise austere penances.

43. Very soon will those terrible wolves that live within your body, attack from all sides. Do you try, therefore, to achieve acts of righteousness.

44. Very soon will you, all alone, see a thick darkness, and very soon will you see golden trees on the top of the hill. Do you, therefore, hurry to achieve acts of righteousuess.

45. Very soon will those evil companions and enemies of yours, (*viz.*, the senses), dressed as friends swerve you from correct vision. Do you, then, O son, try to achieve that which is of the highest good.

46. Do you acquire that wealth which has no fear from either kings or theives, and which one has not to renounce even at Death.

47. Acquired by one's own deeds, that wealth has never to be distributed among partners. Each enjoys that wealth which each has acquired for himself.

48. O son, give that to others by which they may be able to live in the next world. Do you also try to acquire that wealth which is indestructible and durable.

49. Do not think that you should first enjoy all sorts of pleasures and then try to acquire Liberation, for before you are satiated with enjoyment you may meet with Death. Do you, in view of this, hasten to do acts of goodness.

50. Neither mother, nor son, nor relatives, nor dear friends even when begged with honors, accompany the man that dies. One alone has to go to the regions of Yama.

51. Only those deeds, good and bad, that one did before death follow the man who goes to the other world.

52. The gold and gems that one has acquired by good and bad means do not do any good to a man after death.

53. There is no witness, of men who have gone to the next world, better than the soul, of all acts done and undone in life.

54. The Yogins when they enter the sky of their hearts, see by Yoga-intelligence that the destruction of the body sets in when Individual Soul enters into the witness-Chaitanya.

55. Even here, the god of Fire, the Sun, and the Wind,—these three live in the body. These, seeing as they do all the practices of one's life, become his witnesses.

56. Days and Nights,—the former marked by the virtue of showing all things and the latter marked by the virtue of concealing all things,—are running continually and touching all things. Do you, therefore, satisfy the duties of your own order.

57. The road in the other world is full of many foes and of many repulsive and terrible insects and worms. Do you take care of your own acts, for only acts will accompany you along that road.

58. There one has not to share his deeds with others, but every one enjoys or suffers the fruits of those acts which every one has himself performed.

59. As Apsaras and great Rishis acquires fruits of great happiness, similarly men of righteous deeds, as the fruits of their respective righteous deeds, acquire in the other world cars of transcendent brightness that go everywhere at the will of the riders.

60. Men of pure deeds and purified souls and pure birth acquire in the next

world fruits commensurate with their own righteous deeds in this life.

61. By walking along the high road formed by the duties of domesticity, men acquire happy ends by acquiring the region of Prajapati or Vrihaspati or of him of a hundred sacrifices.

62. I can give you thousands and thousands of instructions. Know, however, that the powerful cleanser keeps all foolish persons in the Dark.

63. You have passed twenty-four years. You are now full twenty-five years of age. Your years are passing away. Begin now to husband virtue.

64. The Destroyer that lives within error and carelessness will very soon deprive your senses of their respective powers. Do you, before that takes place, hasten to discharge your duties, relying on your body alone.

65. When it is your duty to go along that road in which your self only shall be in front and yourself only in the rear, what need then have you with either your body or your wife and children?

66. When men have to go alone and without companions to the region of Yama, it is clear that in view of such a situation of terror, you should try to acquire that one only treasure.

67. The powerful Yama, not caring for the sufferings of others, snatches away the friends and relatives of one's race by the very roots. There is no one who can resist him. Do you, therefore, seek to acquire virtue.

68. I impart to you these lessons, O son, that are all at one with the scriptures I follow. Do you observe them by acting according to their sense.

69. He who maintains his body by performing the duties laid down for his own order, and who makes gifts for acquiring whatever fruits may attach to such acts, becomes freed from the consequences begotten by ignorance and error.

70. The knowledge which a man of pious deeds acquires from Vedic sayings leads to omniscience. That omniscience is at one with the science of the highest object of human aquisition. Instructions, given to the grateful, become beneficial.

71. The pleasure that one takes in living amidst the dwellings of men is truly a fast-binding cord. Snapping that cord, men of righteous deeds go to regions of great happiness. Wicked men, however, cannot break that fetter.

72. What use have you of riches, O son, or of relatives, or of children, since you have to die? Do you engage in seeking for your soul which is hidden in a cave. Where have all your grandfathers gone?

73. Do that to-day which you would keep for to-morrow. Do that in the forenoon which you would keep for the afternoon. Death does not wait for any one, to see whether one has or has not done his task.

74. Following the body after one's death, one's relatives and kinsmen and friends return placing it on the funeral pyre. Do you unhesitatingly shun those men who are sceptics, who are destitute of mercy, and who are given to wicked ways, and do you try to seek, without listnessness or apathy, that which is for your greatest good.

76. When, therefore, the world is thus assailed by Death, do you, with your whole heart, achieve virtue, helped all the while by unswerving patience.

77. That man who is well conversant with the means of acquiring Liberation and who duly satisfies the duties of his order, certainly acquires great happiness in the next world.

78. There is no destruction for you who do not recognise death in the attainment of a different body and who do not deviate from the path of the pious. He who increases the stock of virtue is truly wise. He, on the other hand, who deviates from virtue is said to be a fool.

79. One who is engaged in the accomplishment of good deeds, attains to heaven and other rewards as the fruits of those acts; but he who is addicted to wicked deeds has to sink in hell.

80. Having acquired the status of humanity, so difficult of getting, that is the stepping stone to heaven, one should fix his soul on Brahma so that he may not fall away once more.

81. That man whose understanding, directed to the path of heaven, does not deviate thereform, is considered by the wise as truly a man of virtue and when he dies his friends should indulge in grief.

82. That man whose understanding is not firm and which is directed to Brahma and who has attained to heaven, becomes freed from a great fear.

83. They who are born in asylums of ascetics and who die there, do not acquire much merit by abstaining all their life from enjoyments and the indulgence of desire.

84. He, however, who though possessed of objects of enjoyment renounces them and practices penances, succeeds in acquiring everything. The fruits of the penances of such a man are, I think, much greater.

85. Every one had and will have in this world mothers and fathers and sons and wives, by hundreds and thousands. Who, however, were they and whose are we?

86. I am quite alone. I have no one whom I may call mine. Nor do I belong to any one else, I do not see that person whose I am, nor do I see him whom I may call mine.

87. They have nothing to do with you. You have nothing to do with them. All creatures take birth according to their pristine deeds. You also shall have to go hence determined by your own deeds.

88. It is seen in this world that the friends and followers of persons in affluence behave towards them with devotion. The friends and followers, however, of the poor fall away during even the life-time of the poor.

89. Man commits numerous evil deeds for the sake of his wife. From those evil deeds he suffers much distress both in this world and in the next.

90. The wise man sees the world of life devastated by the deeds performed by every living being. Do you, therefore, O son, act according to all the instructions I have delivered to you.

91. Seeing this world to be only a field of action, the man endued with true vision, should, from desire of happiness in the next world, do acts that are good.

92. Exerting his irresistible power, Time cooks all creatures, with the help of his ladle formed by months and seasons, the sun for his fire, and days and nights for his fuel, they being the witnesses of the fruits of every act done by every creature.

93. For what object is that wealth which is not given away and which is not enjoyed? For what purpose is that strength which is not used in resisting or subjugating one's enemies? For what purpose is that knowledge of the scriptures which does not move one to deeds of virtue? And for what purpose is that soul which does not control the senses and abstain from evil deeds?

Bhishma said:—

93. Having heard these wholesome words spoken by the Island-born (Vyasa), Shuka, leaving his father, proceeded to seek a preceptor who could teach him the religion of Liberation."

CHAPTER CCCXXIII.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhisthira said:—

1. "If there is any efficacy in gifts, in sacrifices, in penances well done, and in dutiful services done to preceptors and other reverend elders, do you, O grandfather, speak of the same to me."

Bhishma said:—

2. "An understanding associated with evil, makes the mind fall into sin. In this state one stains his deeds, and then falls into great distress.

3. Those who are of sinful deeds, have to take birth as persons of very poor circumstances. They pass from famine to famine, from pain to pain, from fear to fear. They are more dead than those who are dead.

4. Possessed of affluence, persons having faith, who are self-controlled, and who are devoted to righteous deeds, go from joy to joy, from heaven to heaven, from happiness to happiness.

5. The unbelievers have to pass, with groping hands, through regions full of beasts of prey and elephants and pathless tracts full of snakes and robbers and other causes of fear. What more need be said of these?

6. They, on the other hand, who have reverence for gods and guests, who are liberal, who have respect for good men, and who makes gifts in sacrifices, have for theirs the path that belongs to men of purified and subdued souls.

7. Those who are not pious should not be counted among men even as grains without kennel are not counted among grain and as cockroaches are not counted among birds.

8. The acts that one does, follow him even when he runs fast. Whatever acts one does, lie down with the doer when the doer lays himself down.

9. Indeed, the sins one commits, sit when the doer sits, and run when he runs The sin acts when the doer acts, and, in deed, follow the doer like his shadow.

10. Whatever the acts one does by whatever means and under whatever circumstances, are sure to be enjoyed and suffered by the doer in his next life.

11. From every side Time is always dragging all creatures, following the rule about the distance to which they are thrown

and which is commensurate with their deeds.

12. As flowers and fruits, without being compelled, never allow their proper time to pass away without making their appearance, so the acts one has done in past life appear at the proper time.

13. Honor and dishonor, profit and loss, destruction and growth, are seen to set in. No one can resist them. None of them is everlasting, for it must disappear in the end.

14. The sorrows one suffers is the outcome of his deeds. The happiness one enjoys originates from his deeds. From the time when one lies within the mother's womb one begins to enjoy and suffer his pristine deeds.

15. Whatever acts good and bad one does in childhood, youth, or old age, one enjoys and suffer their consequences in his next life in similar ages.

16. As the calf recognises its dam even when the latter may stand among thousands of her kind, similarly the acts done by one in his past life come to him in his next life although he may live among thousands of his species.

17. As a piece of dirty cloth is whitened by being washed in water, similarly the righteous, purified by continuous exposure to the fire of fasts and penances, at last acquire eternal happiness.

18. O you of great intelligence, the desires and purposes of those whose sins have been purged off by long-continued penances well-performed, become fruitful.

19. The path of the righteous cannot be discerned even as that of birds in the sky or that of fishes in the water.

20. There is no need of speaking ill of others; nor of reciting the instances of their failure. On the other hand, one should always do what is delightful, sweet, and beneficial to his own self."

CHAPTER CCCXXIV.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhishthira said:—

1. "Tell me, O grandfather, how the great Shuka of austere penances took birth as the son of Vyasa, and how did he succeed in acquiring the highest success?

2. Upon what woman did Vyasa, having asceticism for his wealth, beget that son of his? We do not know who was Shuka's mother, nor do we know anything of the birth of that great ascetic.

3. How was it that, when he was a mere boy, his mind became bent to the knowledge of the subtile? Indeed, in this world no second person can be seen in whom such marks could be seen at so early an age.

4. I wish to hear all this in full, O you of great intelligence. I am never satiated with hearing your excellent and nectar-like words.

5. Tell me, O grandfather, in their due order, of the greatness, and the knowledge of Shuka and of his union with the (Supreme) Soul!"

Bhishma said:—

6. "The Rishis did not make merit depend upon years of decrepitude or riches or friends. They said that he amongst them was great who studied the Vedas.

7. All this that you have asked has penances for its root. That penance, again, O son of Pandu, originates from the subjugation of the senses.

8. Forsooth, one incurs fault by letting loose his senses. It is only by controlling them that one succeeds in acquiring success.

9. The merit of a thousand Horse-sacrifices or a hundred Vajapeyas is not equal to even a sixteenth part of the merit of Yoga.

10. I shall, now, recite to you the circumstances of Shuka's birth, the fruits he acquired of his penances, and the foremost end he achieved. These are the topics which persons of uncleansed souls cannot understand.

11. Once on a time on the summit of Meru adorned with Karnikara flowers, Mahadeva sported, in company of his followers, the terrible spirits.

12. The daughter of the king of mountains, *viz.*, the goddess Parvati, was also there. There near that summit, the Island-born (Vyasa) practised extraordinary austerities.

13. O best of the Kurus, given to the practices of Yoga, the great ascetic, withdrawing himself by Yoga into his own Soul, and engaged in concentration, practised many austerities for the sake of a son.

14. The prayer he offered to the great God was,—O powerful one, let me have a son that will have the might of Fire and Earth and Water and Wind and Ether.

15. Engaged in the austerest of penances the Island-born Rishi begged of that great God, who cannot be approached by persons of impure souls, by his Yoga.

16. The powerful Vyasa remained there for a hundred years, living on air alone, engaged in worshipping many-formed Mahadeva, the lord of Uma.

17—18. There were all the twice-born Rishis and royal sages and the Regents of the world and the Sadhyas along with the Vasus, and the Adityas, the Rudras, and the Sun and the Moon, and the Maruts, and the Oceans, and the Rivers, and the Ashwins, the Deities, the Gandharvas, and Narada, and Parvata, and the Gandharva Vishwavasu, and the Siddhas, and the Apsaras.

19. There Mahadeva, called also Rudra, sat, adorned with an excellent garland of of Karnikara flowers, and effulgent like the Moon with his rays.

20. In those delightful and celestial forests populous with gods and heavenly Rishis, the great Rishi remained, engaged in high Yoga-contemplation, for getting a son.

21. His strength suffered no decrease, nor did he feel any pain. Thereat the three worlds were much surprised.

22. While the Rishi, gifted with immeasurable energy, sat in Yoga, his matted locks, on account of his energy, were seen to blaze like flames of fire.

23. I heard of this from the illustrious Markandeya. He used always to recite to me the acts of the gods.

24. It is for this that the matted locks of the great Vyasa, thus enblazed by his energy on that occasion, seem to this day to be gifted with the hue of fire.

25. Pleased with such penances and such devotion, O Bharata, of the Rishi, the great God resolved to grant him his wish.

26. Smiling with pleasure, the three-eyed god addressed him and said,—O Island-born one, you will have a son after your heart.

27. Endued with greatness, he shall be as pure as Fire, as Wind, as Earth, as Water, and as Space.

28. He will be conscious of his being Brahma's self; his understanding and soul shall be devoted to Brahma, and he shall completely depend upon Brahma so as to be at one with it.

CHAPTER CCCXXV.

(MOKSHADHRAMA PARVA).—*Continued.*

Bhishma said:—

1. "Having got this high boon from the great God, the son of Satyavati, was one day engaged in rubbing his sticks for making a fire.

2. While thus engaged, the illustrious Rishi, O king, saw the Apsara Ghritachi, who, on account of her energy, was then possessed of great beauty.

3. Seeing the Apsara in those woods, the illustrious Rishi Vyasa, O Yudhisthira, became suddenly possessed by desire.

4. The Apsara, seeing the Rishi's heart smitten with desire, changed herself into a she-parrot and came to that spot.

5. Although he saw the Apsara disguised in another form, the desire that had arisen in the Rishi's heart spread itself over every part of his body.

6. Inviting all his patience, the ascetic tried to suppress that desire. With all his efforts, however, Vyasa could not control his agitated mind. On account of the inevitability of what was to take place the Rishi's heart was drawn by Ghritachi's beauty.

7. He tried his best for making a fire for suppressing his emotion, but despite all his efforts his vital seed came out.

8. That best of twice-born ones, however, O king, continued to rub his stick without feeling any scruples for what had taken place. From the seed that fell, was born a son to him called Shuka.

9. On account of this incident about his birth, he came to be called by the name of Shuka. Indeed, it was thus that that great ascetic, that foremost of Rishis and highest of Yogins, was born from the two sticks.

10. As in a sacrifice a blazing fire spreads its effulgence all around when libations of clarified butter are poured upon it, similarly did Shuka take his birth, blazing with effulgence on account of his own energy,

11. Assuming the excellent form and hue of his father, Shuka, O son of Kuru, of purified Soul, shone like a smokeless fire.

12. O king, coming to the breast of Meru, in her own embodied form, the foremost of rivers, *viz.*, Ganga, bathed Shuka with her waters.

13. There fell from the sky, O son of Kuru, an ascetic's stick and a dark deer skin for the use, O king, of the great Shuka.

14. The Gandharvas sang repeatedly and the various clans of Apsaras danced; and celestial kettledrums of loud sound began to beat.

15. The Gandharva Vishwavasu, and Tumvuru, and Narada, and those other Gandharvas called by the names of Haha, and Huhu, eulogised the birth of Shuka.

16. There the regents of the world headed by Indra, as also the gods and the celestial and the regenerate Rishis.

17. The Wind-god poured there showers of celestial flowers.

18. The entire universe, mobile and immobile, became filled with joy.

19. The great and the highly effulgent Mahadeva, accompanied by the Goddess, and moved by affection, came there and soon after the birth of the Muni's son invested him with the sacred thread.

20. Shakra, the king of the gods, gave him, from affection, a celestial pitcher of of excellent form, and some celestial dresses.

21. Thousands of Swans and Shatapatras and cranes, and many parrots and Chasas, O Bharata, wheeled over his head.

22. Highly effulgent and intelligent Shuka, having obtained his birth from the two sticks, continued to live there, practising many vows and fasts.

23. As soon as Shuka was born, the Vedas, with all their mysteries and all their abstracts, came for living in him, O king, even as they live in his father.

24. For all that, Shuka, selected Vrihaspati, who was a master of all the Vedas together with their branches and commentaries, for his preceptor, remembering the universal practice.

25—26. Having read all the Vedas together with all their mysteries and abstracts, as also all the histories and the science of polity, O powerful king, the great ascetic returned home, after giving his preceptor the tuition-fee. Adopting the vow of celibacy, he then began to practise the austerest penances, concentrating all his attention thereon.

27. Even in his childhood, he became an object of reverence with the gods and Rishis for his knowledge and penances.

28. The mind of the great ascetic, O king, found pleasure in the three modes of life, keeping in view, as he did, the Religion of Liberation."

CHAPTER CCCXXVI.

(MOKHARDHARMA PARVA).—*Continued.*

Bhishma said:—

1—2. "Thinking of Liberation, Shuka approached his father, and possessed as he was of humility and desirous of acquiring his highest good, he saluted his great preceptor and said,—You are well-versed in the Religion of Liberation. Do you, O illustrious one, describe it to me, so that I may enjoy supreme tranquillity of mind, O powerful one.

3. Hearing these words of his son, the great Rishi said to him,—Do you study, O son, the Religion of Liberation and all the various duties of life.

4. At the command of his father, Shuka, that foremost of all righteous men, mastered all the books on Yoga, O Bharata, as also the Science of Kapila.

5—6. When Vyasa saw his son to be endued with the resplendence of the Vedas, and the energy of Brahma, and fully conversant with the Religion of Liberation, he addressed him, saying,—Go you to Janaka the king of Mithila. The king of Mithila will tell you everything for your Liberation.

7. Bearing the command of his father, O king, Shuka, proceeded to Mithila for enquiring of its king about the truth of duties and the Refuge of Liberation.

8. Before he started, his father further told him,—Do you go there by that path which ordinary human beings follow. Do not have recourse to your Yoga-power for proceeding through the skies.—At this Shuka was not at all surprised.

9. He was further told that he should proceed there with simplicity and not from desire of pleasure.—Along your way do not seek for friends and wives, since friends and wives are causes of attachment to the world.

10. Although the king of Mithila is one in whose sacrifices we officiate, still you should not indulge in any feeling of superiority while living with him. You should live under his direction and in obedience to him. He will remove your doubts.

11. That king is well versed in all duties and well acquainted with the Scriptures on

Liberation. He is one for whom I officiate in sacrifices. You should, unhesitatingly, do what he orders.

12. Thus instructed, the pious Shuka proceeded to Mithila on foot although he was able to go through the skies over the whole Earth with her seas.

13—14. Crossing many hills and mountains, many rivers, many waters and lakes, and many woods and forests full of beasts of prey and other animals, crossing the two insular continents of Meru and Hari successively and next the continent of Himavat, he came at last to the continent known by the name of Bharata.

15. Having seen many countries inhabited by Chins and Huns, the great ascetic at last reached Aryavarta.

16. In obedience to the commands of his father and bearing them constantly in his mind, he gradually passed along his way on the Earth like a bird passing through the air.

17. Passing through many charming towns and populous cities, he saw various kinds of wealth without waiting to observe them.

18. On his way he passed through many charming gardens and planes and many sacred waters.

19. Before much time had passed he reached the country of the Videhas that was protected by the virtuous and great Janaka.

20. There he saw many populous villages, and many kinds of food and drink and viands and houses of cowherds swelling with men and many herds of cattle.

21. He saw many fields abounding with paddy and barley and other grain, and many lakes and waters inhabited by swans and cranes and adorned with beautiful lotuses.

22. Passing through the Videha country full of rich people, he arrived at the delightful gardens of Mithila rich with many sorts of trees.

23. Abounding with elephants and horses and cars, and peopled by men and women, he passed through them without caring to see the things that were presented to his eye.

24. Bearing that caution in his mind and continually thinking of it, Shuka of cheerful soul and taking delight in internal survey only, reached Mithila at last.

25. Arrived at the gate, he sent word through the guards. Gifted with tranquillity of mind, devoted to contemplation and Yoga, he entered the city, having obtained permission.

26. Proceeding along the principal street abounding with rich men, he reached the king's palace and entered it without any hesitation.

27. The gate-keepers prevented him with harsh words. Thereat, Shuka, without any anger, stopped and waited.

28. Neither the sun nor the long distance he had walked had tired him in the least. Neither hunger, nor thirst, nor the exertion he had made, had weakened him. The heat of the Sun had not scorched or pained or distressed him in any way.

29. Among those porters there was one who felt mercy for him, seeing him staying there like the midday Sun in his effulgence.

30. Adoring him in due form and saluting him properly, with joined hands he conducted him to the first chamber of the palace.

31. Seated there, Shuka, O son, began to think of Liberation only. Gifted with equality he considered impartially a shaded spot and one exposed to the Sun's rays.

32. Soon after, the king's minister, coming to that place with joined hands, conducted him to the second chamber of the palace.

33. That chamber led to a spacious garden which formed a part of the inner apartments of the palace. It looked like a second Chaitraratha. Beautiful pools of water were here and there at regular intervals. Delightful trees, all of which were in their flowering season, were in that garden.

34. Bevies of damsels, of celestial beauty, were in attendance. The minister led Cuka from the second chamber to that charming spot. Commanding those ladies to give the ascetic a seat, the minister left him there.

35. Those well-dressed damsels were of beautiful features, possessed of excellent hips, young in years, clad in red dresses of fine texture, and decked with many ornaments of burnished gold.

36. They were well-skilled in sweet conversation and maddening revelry, and consummate mistresses of the arts of dancing and singing. Always opening their lips with smiles, they were like the very Apsaras in beauty.

37. Well-skilled in all the acts of dalliance, capable of reading the thoughts of men upon whom they wait, endued with every

accomplishment, fifty damsels, of a very high order and of easy virtue, surrounded the ascetic.

38. Presenting him with water for washing his feet, and adoring him respectfully with the offer of usual articles, they pleased him with excellent viands agreeable to the season.

39. After he had eaten, those damsels then, one after another, singly conducted him through the grounds, showing him every object of interest, O Bharata.

40. Sporting and laughing and singing, those ladies conversant with the thoughts of all men, entertained that ascetic of noble soul.

41. The pure-souled ascetic born in the fire-sticks, performing all his duties unhesitatingly, having all his senses under complete control, and a thorough master of his anger, was neither pleased nor angered at all this.

42. Then those foremost of beautiful women offered him an excellent seat.

43. Washing his feet and other limbs, Shuka said his evening prayers, sat on that excellent seat, and began to think of the object for which he had come there.

44. In the first part of the night, he gave himself to Yoga. The powerful ascetic, passed the middle part of the night in sleep.

45. Very soon waking up from his sleep, he performed the necessary rites of cleansing his body, and though surrounded by those beautiful ladies, he once again devoted himself to Yoga.

46. It was in this way, O Bharata, that the son of the Island-born Krishna passed the latter part of that day and the whole of that night in the mansion of king Janaka."

CHAPTER CCCXXVII.

(MOKSHADHARMA PARVA).—*Continued.*

Bhishma said :—

1. "The next morning, king Janaka, O Bharata, accompanied by his minister and the whole household, came to Shuka, preceded by his priest.

2. Bringing with him rich seats and various sorts of jewels and gems, and bearing the ingredients of the Arghya on his own head, the king approached the son of his reverend preceptor.

3—4. The king, taking with his own hands, from the hands of his priest, that seat adorned with many gems, covered with an excellent sheet, beautiful in all its parts and dearly costly, presented it with great respect to his preceptor's son Shuka.

5. After the son of Krishna had taken his seat on it, the king adored him according to prescribed rites. At first offering him water to wash his feet, he then presented him the Arghya and kine.

6—7. The ascetic accepted that worship offered with due rites and Mantras. That foremost of twice-born ones, having thus accepted the worship offered by the king, and taking the kine also that were presented to him, then saluted the king, gifted with great energy, he next enquired after the king's welfare and prosperity.

8. Indeed, O king, Shuka asked about the welfare of the king's followers and officers also. Receiving Shuka's permission, Janaka sat down with all his followers.

9. Having a high soul and possessed of high birth, the king with joined hands, sat down on the bare ground and enquired after the well-being and unabated prosperity of Vyasa's son.

10. The king then asked his guest the object of his visit.

Shuka said :—

11. Blessed be you, my father told me that his client, the king of the Videhas, known all over the world by the name of Janaka, is well-versed in the Religion of Liberation.

12. He ordered me to come to him forthwith, if I had any doubts to be solved in the Religion of either Action or Renunciation. He gave me to understand that the king of Mithila would remove all my doubts.

13. I have, therefore, come here at the command of my father, for the purpose of recieving instruction from you. You should, O foremost of all righteous persons, instruct me!

14. What are the duties of a Brahmana, and what is the essence of those duties that have Liberation for their object. How, also, is Liberation to be acquired. Is it to be acquired by the help of Knowledge or by that of Penances?

Janaka said :—

15. Hear what the Duties are of a Brahmana from the time of his birth. After his investiture, O son, with the sacred thread, he should give his attention to the study of the Vedas.

16. By practising penances and dutifully serving his preceptor, and observing the duties of Brahmacharyya, O powerful one, he should satisfy the debt he owes to the gods, and the Pitris, and renounce all malice.

17. Having read the Vedas with close attention, and controlled his senses, and having given his preceptor the tuition-fee, he should, with the order of his preceptor, return home.

18. Coming back home, he should follow the domestic mode of life and marry a wife, confine himself to her, and live freeing himself from every sort of malice, and having established his domestic fire.

19. Living as a householder, he should procreate sons and grandsons. After that, he should retire to the forest, and continue to adore the same fires and entertain guests with cordial hospitality.

20. Living virtuously in the forest, he should, at last, establish his fire in his soul, and freed from all pairs of opposites, and renouncing all attachments, he should pass his days in the anchorite-mode of life, which is otherwise called the mode of Brahma.

Shuka said:—

21. If one acquires an understanding cleansed by study of the scriptures and true conceptions of all things, and if the heart succeeds in freeing itself permanently from the effects of all pairs of opposites, is it still necessary for such a person to follow one after another, the three modes of life called Brahmacharyya, Garahastya, and Vanaprastha.

22. This is what I ask you. You should tell me. Indeed, O king, do tell me this according to the true meaning of the Vedas.

Janaka said:—

23. It is impossible to acquire Liberation without the help of an understanding purified by the study of the scriptures and without that true conception of all things which is known by the name of Vijnana, again, without that cleansed understanding, one cannot get a Preceptor.

24. The Preceptor is the helmsman, and Knowledge is the Boat. After having got that Boat, one becomes succeseful. Indeed, having crossed the Ocean, one may renounce both.

25. For preventing the destruction of all the worlds, and for preventing the destruction of deeds, the duties belonging to the four modes of life were practised by the wise of old.

26. By renouncing acts, good and bad, according to this order of acts, one succeeds, in course of many births, in acquiring Liberation.

27. That man who, through penances, practised in many births, succeeds in acquiring purified mind and understanding, and soul, certainly becomes able to acquire Liberation in even the very first mode,

28. When, having acquired a cleansed understanding, Liberation becomes his, and on account thereof he becomes possessed of knowledge of all visible things, what desirable object is there to attain by following the three other modes of life?

29. One should always renounce faults produced by the qualities of Rajas and Tamas. Following the path of Sattwa, one should see Self by Self.

30 Seeing one's Self in all creatures and all creatures in one's Self, one should live like acquatic animals living in water without being drenched by it.

31. He who succeeds in getting over all pairs of opposites and resisting their influence, succeeds in renouncing all attachments, and acquires infinite happiness in the next world, going there like a bird soaring into the sky from below.

32. Regarding it, there is a saying sung of old by king Yayati, and remembered, O sire, by all persons conversant with the Scriptures dealing with Liberation.

33. The effulgent ray exists in one's Soul and not anywhere else. It exists equally in all creatures. One can see it himself if his heart be given to Yoga.

34. When a person lives in such a way that another is not filled with fear on seeing him, and when a person is not himself filled with fear on seeing others, when a person ceases to cherish desire and malice, he is then said to attain to Brahma.

35. When a person ceases to cherish a sinful attitude towards all creatures in thought, word, and deed, he is then said to attain to Brahma.

36. By controlling the mind and the soul, by renouncing malice that stupefies the mind, and by throwing off desire and stupefaction, one is said to attain to Brahma.

37. When a person assumes an equality of attitude about all objects of hearing and vision, as also about all living creatures, and gets over all pairs of opposites, he is then said to attain to Brahma.

38—39. When a person regards impartially praise and dispraise, gold and iron, happiness and misery, heat and cold, good and evil, the agreeable and the disagreeable, life and death, he is then said to attain to Brahma.

40. One following the duties of the mendicant order should restrain his senses and the mind like a tortoise withdrawing its outstretched limbs.

41. As a house covered with darkness, is capable of being seen with the help of a lighted lamp, similarly can the soul be seen with the help of the lamp of the understanding.

42. O foremost of intelligent persons, I see that all this knowledge that I am imparting to you, lives in you. Whatever else should be known by one desirous of learning the Religion of Liberation, is already known to you.

43. O regenerate Rishi, I am convinced that through the mercy of your preceptor and through the instructions you have received, you have already transcended all objects of the senses.

44. O great ascetic, through the grace of your father, I have acquired omniscience, and hence I have succeeded in knowing you.

45. Your knowledge is much greater than what you think it to be. Your perceptions, also that result from intuition, are much greater than what you think them to be. Your power also is much greater than you are conscious of.

46. Whether in consequence of your tender age, or of the doubts you have not been able to remove, or of the fear that is due to the unattainment of Liberation, you are not conscious of that Knowledge due to Intuition, although it has originated in your mind.

47. After one's doubts have been removed by persons like us, one succeeds in opening the knots of one's heart, and, then, by a righteous endeavour, one acquires, and becomes conscious of, that Knowledge.

48. As regards yourself, you are one that has already acquired knowledge. Your intelligence is steady and tranquil. You are free from covetousness. For all that, O Brahmana, one never succeeds, without endeavour in attaining to Brahma, which is the highest object of acquisition.

49. You see no difference between happiness and misery. You are not covetous. You have no desire for dancing and song. You have no attachments.

50. You have no attachment to friends. You have no fear in things which fill with fear. O blessed one, I see that you consider equally a lump of gold and a clod of Earth.

51. Myself and other persons endued with wisdom, see you established in the highest and indestructible path of peace.

52. O Brahmana, you discharge the duties of Brahmana and enjoy the fruit which should be his, and which is at one with the essence of the object represented by Liberation. What else have you to enquire of me?"

CHAPTER CCCXXVIII.

(MOKSHADHARMA PARVA).—*Continued.*

Bhishma said:—

1. "Having heard these words of king Janaka, Shuka of purified soul and settled conclusions began to stay in his Soul by his Soul, having of course seen Self by Self.

2. His object being fulfilled he became happy and tranquil, and without further questioning Janaka, he proceeded northwards to the mountains of Himavat with the speed of the wind and like the wind.

3—4. Those mountains were full of various clans of Apsaras and echoed with many soft sounds. Filled with thousands of Kinnaras and Bhringarajas, it was adorned, besides, with many Madgus and Khanjaritas and many Jivajivakas of variegated color.

5. And there were many peacocks also of gorgeous hues, uttering their shrill but melodious cries.

6. Many bevies of swans also, and many flights of gladdened coils, too, adorned the place. The king of birds, *viz.*, Garuda, lived on that summit constantly.

7. The four Regents of the world, the gods, and various classes of Rishis, used always to come there from desire of doing good to the world.

8. It was there that the great Vishnu had practised the severest penances for the object of getting a son.

9—11. It was there that the commander-in-chief of the gods named Kumara, in his younger days, disregarding the three worlds with all the inhabitants, threw down his dart, piercing the Earth therewith. Throwing down his dart, Skanda, addressing the

universe, said,—If there be any person who is superior to me in might, or who holds Brahmanas to be dearer, or who can equal me in devotion to the Brahmanas and the Vedas, or who is endued with energy like me, let him draw up this dart or at least shake it!—Hearing this challenge, the three worlds became stricken with anxiety, and all creatures asked one another, saying,—who will raise this dart?

12. Vishnu saw all the gods and Asuras and Rakshasas to be greatly troubled in mind.

13. He thought of what should be done under the circumstances. Without being able to bear that challenge regarding the hurling of the dart, he directed his eyes towards Skanda, the son of the Fire-god.

14. The pure Vishnu caught hold of the burning dart with his left hand, and began to shake it.

15. When the dart was being thus shaken by the highly powerful Vishnu, the whole Earth with her mountains, forests, and seas, shook with the dart.

16. Although Vishnu was fully capable to raise the dart, still he contented himself with only shaking it. In this, the powerful lord only kept the honor of Skanda intact.

17. Having shaken it himself, the divine Vishnu, addressing Prahlada, said, —see the might of Kumara! None else in the universe can raise this dart.

18. Unable to bear this, Prahlada determined to raise the dart. He caught it, but was unable to shake it at all.

19. Uttering a loud cry, he dropped down on the hill-top in a swoon. Indeed, the son of Hiranyakashipu dropped down on the Earth.

20. Going towards the northern side of those grand mountains, Mahadeva, having the bull for his emblem, had practised the austerest penances.

21. The asylum where Mahadeva had practised those austerities is encompassed on all sides with a burning fire. Unapproachable by persons of impure souls, that mountain is known by the name of Aditya.

22. There is a fiery girdle all around it, of ten Yojanas in width and it is incapable of being approached by Yakshas and Rakshasas and Danavas.

23. The illustrious God of Fire, endued with mighty energy, lives there in embodied form, engaged in removing all obstacles from the side of Mahadeva of great wisdom who remained there for a thousand celestial years, standing on one foot.

24. Living on the side of that foremost of mountains, Mahadeva of great vows scorched the gods greatly.

25. At the foot of those mountains, in a retired spot, Parashara's son of great ascetic merit, *viz.*, Vyasa, taught the Vedas to his disciples.

26. Those disciples were the highly blessed Sumanta, Vaishampayana, Jaimini of great wisdom, and Paila of great ascetic merit.

27. Shuka went to that charming asylum where his father, the great ascetic Vyasa, was living surrounded by his disciples.

28. Seated in his asylum, Vyasa saw his son approach like a burning fire of scattered flames, or resembling the Sun himself in effulgence.

29. As Shuka approached, he did not seem to touch the trees or the rocks of the mountain. Perfectly dissociated from all objects of the senses, and engaged in Yoga, the great ascetic came, resembling in speed an arrow shot off a bow.

30. Born on the fire-sticks, Shuka approaching his father, touched his feet. With due formalities he then accosted the disciples of his father.

31. With great cheerfulness he then described in full to his father all the particulars of his conversation with king Janaka.

32. After the arrival of his powerful son, Vyasa, the son of Parashara, continued to live there on the Himavat, engaged in teaching his disciples, and his son.

33. One day as he was seated, his disciples, all well-read in the Vedas, having their senses under control, and gifted with tranquil souls, sat themselves around him.

34. All of them had perfectly mastered the Vedas with their branches. All of them were observant of penances. With joined hands they addressed their preceptor in the following words.

The disciples said:—

35. We have, through your favour, been endued with great energy. Our fame, also, has spread. There is one favour that we pray you to grant us.

36. Hearing these words of theirs, the twice-born Rishi answered them, saying,—Ye sons, tell me what that boon is which you want me grant you.

37—38. Hearing this answer of their preceptor, the disciples became filled with joy. Bending their heads once more low

to their preceptor, and joining their hands, all of them simultaneously, said, O king, these excellent words:—If our preceptor has been gratified with us, then, O best of sages, we are sure to be successful.

39. We all solicit you, O great Rishi, to grant us a boon. Do you show us favour. Let no sixth disciple succeed in acquiring fame.

40. We are four. Our preceptor's son forms the fifth. Let the Vedas shine in only us five! This is the boon that we pray for.

41—42. Hearing these words of his disciples, Vyasa, the son of Parashara, endued with great intelligence, well conversant with the meanings of the Vedas, endued with a pious soul, and always engaged in thinking of objects that grant benefits on a person in the next world, said to his disciples these righteous words, fraught with great benefit:—The Vedas should always be given to him, who is a Brahmana, or to him who is desirous of listening to Vedic instructions, by him who eagerly wishes to acquire a residence in the region of Brahman.

43. Do ye multiply. Let the Vedas spread. The Vedas should never be given to one who has not formally become a disciple. Nor should they be given to one who does not observe good vows. Nor should they be given for living in one who is of one impure soul.

44. These should be known as the proper accomplishments of persons who can be accepted as disciples. No science should be given to one without a proper examination of one's character.

45. As pure gold is tested by heat, cutting, and rubbing, similarly disciples should be tested by their birth and accomplishments.

46. Ye should never give disciples tasks to which they should not be set, or tasks which are full of dangers. One's knowledge is always proportionate to his understanding and diligence in study.

47. Let all disciples master all difficulties, and let all of them be crowned with success. Ye are competent to expound the scriptures to persons of all the castes. Only ye should, while delivering instructions address a Brahmana, first of all.

48. These are the rules about the study of the Vedas. This again is considered as a high task. The Vedas were created by the Self-create for the purpose of praising the gods therewith.

49. That man who, through stupefaction of intellect, speaks ill of a Brahmana well-read in the Vedas, is certain to meet with humiliation on account of such evil-speaking.

50. He who, disregarding all rules of virtue, seeks knowledge, and he who, disregarding the rules of virtue, communicates knowledge, both of them fall off and instead of that love which should exist between preceptor and disciple, such questioning and such communication are sure to create distrust and suspicion.

51. I have now told you everything about the way in which the Vedas should be studied and taught. Ye should treat your disciples thus, remembering these instructions."

CHAPTER CCCXXIX.

(MOKSHADHARMA PARVA).—*Continued.*

Bhishma said:—

1. "Hearing these words of their preceptor, Vyasa's disciples gifted with great energy, became filled with joy and embraced one another.

2. Addressing one another, they said,—We will remember and act according to what has been said by our illustrious preceptor in view of our future well-being.

3—4. Having said this to one another with gladdened hearts, the disciples of Vyasa, who were consummate masters of words, once more addressed their preceptor and said,—If it pleases you, O powerful one, we wish to get down from this mountain to the Earth, O great ascetic, for the object of sub-dividing the Vedas.

5—6. Hearing these words of his disciples, the powerful son of Parashara, replied them in these wholesome words which were fraught, besides, with virtue and profit,—You may go to the Earth or to the regions of the gods as ye like. You should always be careful, for the Vedas are such that they are always liable to be misunderstood.

7. Permitted by their preceptor of truthful speech, the disciples left him after going round him and bowing their heads to him.

8. Descending upon the Earth they celebrated the Agnishtoma and other sacrifices; and they began to officiate at the sacrifices of Brahmanas and Kshatriyas and Vaishyas.

9. Happily spending their days in the domestic mode of life, they were treated by the Brahmanas with great reverence,

Possessed of great fame and prosperity, they were engaged in teaching and officiating in sacrifices.

10. After his disciples had departed, Vyasa remained in his hermitage, with only his son in his company. Passing his days in anxious thoughtfulness, the great Rishi, endued with wisdom, kept silent, sitting in a retired corner of the asylum.

11. At that time Narada of great ascetic merit came there for seeing Vyasa, and addressing him, said these words of sweet sound.

Narada said:—

12. O twice-born Rishi of Vashistha's family, why are Vedic sounds silent now? Why are you sitting silent and alone, engaged in meditation like one engrossed in thought?

13. Alas, destitute of Vedic sound, this mountain has lost its beauty, as the Moon shorn of splendour when possessed by Rahu or covered with dust.

14. Though inhabited by the celestial Rishis, yet shorn of Vedic sounds, the mountain no longer appears beautiful now but resembles a village of Nishadas.

15. The Rishis, the gods, and the Gandharvas, too, no longer shine as before on account of being deprived of Vedic sound.

16—17. Hearing these words of Narada the Island-born Krishna answered, saying,—O Great Rishi, O you who are conversant with the sayings of the Vedas, all that you have said is agreeable to me, and you should say it to me! You are omniscient. You have seen everything. Your curiosity knows all things.

18. You know every thing in the three worlds. Do you, then, O twice-born Rishi, order me. O, tell me what I am to do.

19. Tell me, O twice-born Rishi, what should now be done by me. Separated from my disciples, my mind has become very dispirited.

Narada said:—

20. The fault of the Vedas is the suspension of their recitation. The fault of the Brahmanas is their non-observance of vows. The Vahika race is the stain of the Earth. Curiosity is the fault of women.

21. Do you with your intelligent son recite the Vedas, and do you with the echoes of Vedic sounds remove the fears of the Rakshasas.

Bhishma continued:—

22. Hearing these words of Narada, Vyasa, the best of all persons knowing duties and firmly devoted to Vedic recitation, became filled with joy and answered Narada, saying,—So be it.

23. With his son Shuka, he began to recite the Vedas in a loud sweet voice, observing all the rules of ortheopy and, as it were, filling the three worlds with that sound.

24. One day as father and son, who knew well the ordinances of duties, were engaged in reciting the Vedas, a violent wind arose as if moved by the gales that blow on the bosom of the ocean.

25. Understanding from this incident that the hour was not suited to sacred recitation, Vyasa immediately ordered his son to stop the recitation. Shuka, thus forbidden by his father, became filled with curiosity.

26. He asked his father saying,—O twice-born one, whence is this Wind? You should tell me everything about the conduct of the Wind.

27. Hearing this question of Shuka, Vyasa became filled with wonder. He answered Shuka by telling him that that was an omen which showed that the recitation of the Vedas should be stopped.

28. You have acquired spiritual vision. Your mind too has, of itself, become purged off all impurities. You have been freed from the qualities of Darkness and Ignorance. You live now in the quality of Goodness.

29. You see now your Soul with your Soul as one sees his own shadow in a mirror. Staying yourself on your own Soul, do you reflect on the Vedas.

30. The path of the Supreme Soul is called the path of the gods. The path that is made up of the quality of Ignorance is called the path of Pitris. These are the two paths in the world hereafter. By one, people go to heaven. By the other people go to hell.

31. The winds blow, on the Earth's surface and in the sky. There are seven courses in which they blow. Listen to me as I describe them one after another.

32. The body has the senses. The senses are ruled over by the Sadhyas and many great beings of great strength. These gave birth to an invincible son named Samana.

33. From Samana originated a son called Udana. From Udana originated Vyana. From Vyana arose Apana, and lastly from Apana originated the wind called Prana.

34. That invincible scorcher of all enemies, *viz.*, Prana, became barren. I shall now recite to you the different functions of those winds.

35. The wind is the root of the various functions of all living creatures, and because living creatures are enabled to live by it, therefore is the wind called Prana (or life).

36. That wind which is the first in the above number and which is known by the name of Pravaha (Samana) drives, along the first course, masses of clouds born of smoke and heat. Passing through the sky, and coming into contact with the water in the clouds, that wind shows itself in effulgence among the darts of lightening.

37. The second wind, called Avaha blows with a loud noise. It is this wind that make Soma and the other luminaries rise and appear. Within the body that wind is called Udana by the wise.

38—39. That wind which drinks up water from the four oceans, and having sucked it up gives it to the clouds in the sky and which, having given it to the clouds, presents them to the gods of rain, is third in the number and known by the name of Udvaha.

40—41. That wind which supports the clouds and divides them into various parts which melts them for pouring rain and once more solidifies them, which is perceived as the sound of roaring clouds, which exists for the preservation of the world by itself assuming the form of the clouds, which carries the cars of all celestials along the sky, is known by the name of Samvaha. The fourth in the number, it is gifted with great strength so that it is capable of rending the very mountains.

42. The fifth wind has great force and speed. It is dry and roots out and breaks down all trees. Existing with it, the clouds are called Valahaka.

43—44. That wind causes portends of many sorts and creates roaring sounds in the sky. It is known by the name of Vivaha.

45. The sixth wind carries all celestial waters in the sky and prevents them from falling down. Keeping the sacred waters of the celestial Ganga, that wind blows preventing them from having a downward course.

46. Obstructed by that wind from a distance, the Sun, which is really the root of a thousand rays, and which lights up the world, appears as a luminous body of but one ray.

47. Through the action of that wind, the Moon, after waning increases again till he shows his full disc. That wind is known, O foremost of ascetics, by the name of Parivaha.

48—51. That wind which takes away the life of all living creatures when the proper times comes, whose path is followed by Death and Surya's son Yama, which becomes the source of that immortality which is acquired by Yogins of subtile sight who are always engaged in Yoga-meditation, by whose help the thousands of grandsons of Daksha, that lord of creatures, by his ten sons, succeeded in days of yore in reaching the ends of the universe, whose touch enables one to acquire Liberation by freeing himself from the obligation of returning to the world,—that wind is called by the name of Paravaha. The foremost of all winds, it cannot be resisted by any body.

52. Wonderful are these winds all of whom are the sons of Diti. Capable of going everywhere and upholding all things, they blow all around you without being attached to you at any time.

53. This, however, is greatly wonderful, *viz.*, that this foremost of mountains should thus be suddenly shaken by that wind which has begun to blow.

54. This wind is the breath of Vishnu's nostrils. When moved with speed, it begins to blow with great vehemence at which the whole universe becomes agitated.

55. Hence, when the wind begins to blow with violence, persons knowing the Vedas do not recite the Vedas. The Vedas are a form of wind. If uttered with vehemence, the external wind becomes agitated.

56. Having said these words, the powerful son of Parashara ordered his son to go on with his Vedic recitation. He then left that place for plunging into the waters of the celestial Ganga."

CHAPTER CCCXXX.

(MOKSHADHARMA PARVA)—*Continued.*

Bhishma said:—

1. "After Vyasa had left the spot, Narada, passing through the sky, came to Shuka engaged in studying the scriptures. The celestial Rishi came for the object of asking Shuka the meaning of certain parts of the Vedas.

2. Seeing the celestial Rishi Narada arrived at his asylum, Shuka adored him by offering him the Arghya according to the rites laid down in the Vedas.

3. Pleased with the honors conferred upon him, Narada addressed Shuka, saying.—Tell me, O foremost of pious men, how, O dear child, may I accomplished what is for your highest good.

4. Hearing these words of Narada, Shuka said to him, O Bharata, these words:—You should instruct me about what may be beneficial to me!

Narada said:—

5. In days of yore the illustrious Sanatkumara had said these words to certain Rishis of purified souls who had gone to him for enquiring after the truth.

6. There is no eye like that of knowledge. There is no penance like the practice of truth. There is no sorrow like attachment. There is no happiness like renunciation.

7. Abstention from sinful deeds, steady practice of virtue, good conduct, the due observance of all religious duties,—these form the highest good.

8. Having acquired the status of humanity which is mixed with sorrow, he who becomes attached to it, becomes stupefied: such a man never succeeds in freeing himself from sorrow. Attachment is a mark of sorrow.

9. The understanding of a person who is attached to earthly object becomes more and more entangled in the net of stupefaction. The man who becomes entangled in the net of stupefaction comes by sorrow both in this world and in the next.

10. One should, by every means in his power, control both desire and anger if one tries to acquire what is for his good. Those two originate for only destroying his good.

11. One should always protect his penances from anger, and his prosperity from pride. One should always protect his knowledge from honor and dishonor, and his soul from error.

12. Mercy is the highest virtue. Forgiveness is the highest power. The knowledge of self is the highest knowledge. There is nothing higher than truth.

13. It is always meet to speak the truth. It is better again to speak what is wholesome than to speak what is true. I hold that that is truth which is filled with the greatest benefit to all creatures.

14. That man is said to be truly learned and truly endued with wisdom who renounces every act, who never indulges in hope, who is perfectly dissociated from all worldly surroundings, and who has renounced everything that belongs to the world.

15—16. That person who, without being attached thereto, enjoys all objects of sense with the help of senses which are completely under his control, who is endued with a tranquil soul, who is never moved by joy or sorrow, who is engaged in Yoga-meditation, who lives with the gods presiding over his senses and dissociated also from them, and who, though gifted with a body, never considers himself as identifiable with it, becomes liberated and very soon acquires what is his highest good.

17. One who never sees others, never touches others, never talks with others, soon, O ascetic, acquires what is for his highest good.

18. One should not injure any creature. On the other hand, one should treat with friendliness to all. Having acquired the status of humanity, one should never treat inimically to any one.

19. A perfect disregard for all (worldly) things, perfect contentment, abandonment of hope of every sort, and patience,—these form the highest good of one who has governed his senses and acquired a knowledge of self.

20. Renouncing all attachments, O child, do you master all your senses, and thereby acquire happiness both in this world and in the next.

21. They who are free from cupidity have never to suffer any sorrow. One should, therefore, renounce all cupidity from one's soul. By renouncing cupidity, O amiable and blessed one, you will be able to liberate yourself from sorrow and pain.

22. One who wishes to conquer that which is unconquerable should live giving himself up to penances, to self-control, to taciturnity, to a subjugation of the soul. Such a person should live in the midst of attachments without being attached thereto.

23. That Brahmana who lives in the midst of attachments without being attached to them and who always lives in seclusion, very soon acquired the highest happiness.

24. That man who lives alone in happiness in the midst of creatures who are seen to find pleasure in leading lives of sexual union, should be known to be a person

whose thirst has been satisfied by knowledge. It is well known that that man whose thirst has been satisfied by knowledge has never to grieve.

25. One acquires the status of the god by means of good deeds; the status of humanity by means of acts which are good and bad; while by acts which are purely wicked, one helplessly falls down among the lower animals.

26. Always attacked by sorrow and decrepitude and death, a living creature is being cooked in this world. Do you not know it?

27. You generally consider that to be beneficial which is really injurious; that to be certain which is really uncertain; and that to be desirable and good which is undesirable and not good. Alas, why do you not form a correct apprehension of these?

28. Like a silkworm that covers itself in its own cocoon, you are continually covering yourself in a cocoon made of your own numberless deeds born of stupefaction and mistake. Alas, why do you not form a correct apprehension of your situation?

29. No need of attaching yourself to earthly objects. Attachment to earthly objects produces evil. The silk-worm that forms a cocoon round itself is at last destroyed by its own deed.

30. Those persons who become attached to sons and wives and relatives meet with destruction in the end, as wild elephants sunk in the mire of a lake are by and by weakened till overtaken by Death.

31. See, all creatures that allow themselves to be dragged by the net of affection become subject to great grief as fishes on land, dragged thereto by means of large nets.

32. Relatives, sons, wives, the body itself, and all properties amassed with care, are unsubstantial and of no use in the next world. Only acts, good and bad, that one does, follow him to the other world.

33. When it is certain that you shall have to go helplessly to the other world, leaving behind all these things, alas, why do you then allow yourself to be attached to such worthless unsubstantial things, without attending to what forms your real and durable wealth?

34. The path which you shall have to pass through is without resting places of any sort. There is no support along that way which one may catch for maintaining oneself. The country through which it passes is unknown and undiscovered. It is, again, covered with thick darkness. Alas, how will you go along that way without being supplied with the necessary expenses?

35. When you shall go along that road, nobody will follow you. Only your deeds, good and bad, will follow you when you shall leave this world for the next.

36. One seeks the real object by means of learning, acts, purity and great knowledge. When that foremost of objects is acquired, one becomes liberated.

37. The desire that one feels for living in the midst of human dwellings is like a binding fetter. They that are of good deeds succeed in snapping that fetter and freeing themselves. Only men of wicked deeds do not succeed in breaking them.

38—39. The river of life is dreadful. Personal beauty or form forms its banks. The mind is the speed of its current. Touch forms its island. Taste forms its current. Scent is its mire. Sound is its waters. That particular part of it which leads towards heaven is beset with great difficulties. Body is the boat by which one must cross that river. Forgiveness is the oar by which it is to be moved. Truth is the ballast that keeps that boat steady. The practice of virtue is the rope that is to be put to the mast for dragging that boat along difficult waters. Charity or gift forms the wind that moves the sails of that boat. Gifted with swift speed, it is with that boat that one must cross the river of life.

40. Renounce both virtue and vice, and truth and falsehood. Having renounced truth and falsehood, do you cast off that by which these are to be shaken off.

41. By casting off all purpose, do you renounce virtue; do you cast off sin also by renouning all desire. With the help of the understanding, do you renounce truth and falsehood; and, at last, do you renounce the understanding itself by knowledge of the highest subject.

42—43. Do you renounce this body having bones for its pillars; sinews for its binding strings and cords; flesh and blood for its outer plaster; the skin for its outer case; full of urine and fæces and, therefore, sending forth a bad smell; exposed to the attacks of decrepitude and sorrow; forming the seat of disease and weakened by pain; predominated by the quality of Darkness; not permanent or durable; and which serves as the habitation of the indwelling creature.

44. This entire universe of matter, and that which is called Mahat or Buddhi, are formed of great elements. That which

called Mahat is due to the action of the Supreme.

45. The five senses, the three qualities of Tamas, Sattwa, and Rajas,—these make up seventeen.

46. These seventeen, which are known by the name of the Unmanifest, with all those that are called Manifest, *viz.*, the five objects of the five senses, with Consciousness and the Understanding, constitute the well-known twenty-four.

47. When endued with those twenty-four possessions, one comes to be called by the name of Jiva or Individual Soul.

48. He who knows the three-fold objects as also happiness and sorrow and life and death, truly and in all their details, is said to know growth and decay. All objects of knowledge, should be known by and by.

49. All objects that are perceived by the senses are called Manifest. Whatever objects are above the senses and are apprehended by means only of their marks are said to be Unmanifest.

50. By controlling the senses, one acquires great gratification, like a thirsty and parched traveller at a sweet shower of rain. Having restrained the senses one sees one's soul spread out for embracing all objects, and all objects in one's soul.

51. Having its roots in knowledge, the power is never lost of the man who (thus) sees the Supreme in his soul,—of the man, who always sees all creatures in all conditions.

52. He who, by the help of knowledge, gets over all sorts of pain begotten of mistake stupefaction, never catches any evil by coming into contact with all creatures.

53—55. Such a man, his understanding being fully shown, never finds fault with the course of conduct that prevails in the world. One conversant with Liberation says that the Supreme Soul is without beginning and without end; that it takes birth as all creatures; that it resides in the Individual Soul; that it is inactive, and without form. Only that man who meets with grief on account of his own misdeeds, kills numerous creatures for the purpose of preventing that grief. On account of such sacrifices, the performers have to go through re-births and have necessarily to perform numberless deeds on all side.

56. Such a man, blinded by mistake, and considering that to be happiness which is really a source of grief, is continually rendered unhappy like a sick person who eats bad food.

57. Such a man is pressed and grinded by his deeds like any substance that is churned. Fettered by his deeds he obtains re-birth, the order of his life being determined by the character of his deeds.

58. Suffering many kinds of torture, he passes through a repeated round of re-births like a wheel that turns ceaselessly. You have, however, snapped asunder all your fetters. You abstain from all deeds.

59. Possessed of omniscience and the master of all things, may you be successful, and do you become freed from all existent objects. Through subjugation of their senses and the power of their penances, many persons, having destroyed the fetters of action, acquired great success and uninterrupted happiness.

CHAPTER CCCXXXI.

(MOKSHADHARMA PARVA).—*Continued.*

Narada said:—

1. By listening to such sacred scriptures, as bring about tranquillity, as remove grief, and as yield happiness, one acquired (a pure) understanding, and, having acquired it, obtains to great happiness.

2. A thousand causes of sorrow, a hundred causes of fear, from day to day, attack one who is shorn of understanding but not one who is endued with wisdom and learning.

3. Do you, therefore, listen to some old narratives as I recount them to you, for the object of removing your sorrow. If one can subjugate his understanding, he is sure to acquire happiness.

4. By accession of what is undesirable and dissociation from what is agreeable, only men of little intelligence yield to mental sorrow.

5. When things are passed, one should not grieve, thinking of their merits. He who thinks of such past things with affection can never liberate himself.

6. One should always try to find out the faults of those things to which one becomes attached. One should always consider such things to be fraught with much evil. By doing so, one should soon free him therefrom.

7. The man who grieves for what is past, cannot acquire either riches or religious merit or fame. What exists no longer cannot be acquired. When such things go away, they do not return.

8. Creatures sometimes acquire and sometimes lose earthly objects. No man in this world can be grieved by all the events that befall him.

9. Dead or lost, he who grieves for what is gone only gets sorrow for sorrow. Instead of one sorrow, he gets two.

10. Those men who, seeing the course of life and death in the world with the help of their intelligence, do not shed tears, are said to see properly. Such persons have never to shed tears.

11. When any such calamity comes, which creates either their physical or mental grief, as is incapable of being prevented by even his best endeavours, one should cease to think on it with sorrow.

12. Not to think of it is the penacea for sorrow. By thinking of it, one can never remove it; on the other hand, by thinking upon sorrow, one only increases it.

13. Mental sorrow should be destroyed by wisdom; while physical sorrow should be removed by medicines. This is the power of knowledge. One should not, in such matters, act like men of little understandings.

14. Youth, beauty, life, hoarded riches, health, association with those that are loved, these all are fickle. One endued with wisdom should never covet them.

15. One should not lament individually for a sorrowful incident that concerns an entire community. Instead of indulgence in grief when it comes, one should try to avert it and apply a remedy as soon as he finds the opportunity for doing it.

16. There is no doubt that in this life misery is much greater than that of happiness. There is no doubt in this that all men show attachment for objects of the senses and that death is considered as disaggreeable.

17. That man who renounces both joy and sorrow, is said to attain to Brahma. When such a man dies, men of wisdom never indulge in any grief for him.

18. There is pain in spending wealth. There is pain in protecting it. There is pain in acquiring it. Hence, when one's wealth is lost, he should not grieve for it.

19. Men of little understandings, in their efforts to acquire different grades of wealth, lose their contentment and at last die broken-hearted. Wise men, however, are always contented.

20. All combinations are sure to end in dissolution. All things that are high are destined to fall down and become low. Union is sure to end in disunion, and life is certain to end in death.

21. Thirst can never be satiated. Contentment is the greatest happiness. Hence, wise men regard contentment as the most valuable wealth.

22. One's lease of life is running continually. It stops not in its course for even a single moment. When one's body itself is not durable, what other thing is there which one should consider as durable?

23. Those persons who, meditating on the nature of all creatures and, concluding that it is beyond the grasp of the mind, direct their attention to the highest path, and, starting, acquire a fair progress in it, have not to indulge in sorrow.

24. Like a tiger seizing and running away with its prey, Death seizes and runs away with the man, who is engaged in such occupation and which is still not satiated with objects of desire and enjoyment.

25. One should always try to liberate himself from sorrow. One should try to remove sorrow by beginning his work with cheerfulness, that is without indulging in sorrow, having freed himself from a particular sorrow, one should act in such a way as to keep sorrow at a distance by abstaining from all shortcomings of conduct.

26. The rich and the poor alike find nothing in sound and touch and form and scent and taste, after the immediate enjoyment thereof.

27. Before union, creatures never suffer sorrow. Hence, one who has not deviated from his original nature, never grieves when that union comes to an end.

28. One should control his sexual appetite and the stomach with the help of patience. One should protect his hands and feet with the help of the eye. One's eyes and ears and the other senses should be protected by the mind. One's mind and speech should be governed with the help of wisdom.

29. Renouncing love and affection for persons that are known as well as for those that are unknown, one should act with humility. Such a person is said to be endued with wisdom, and such a one surely finds happiness.

30. That man who is pleased with his own Soul, who is given to Yoga, who depends upon nothing out of self, who is without cupidity, and who acts without the help of anything but his self, succeeds in acquiring happiness.

CHAPTER CCCXXXII.

(MOKHADHARMA PARVA).—*Continued.*

Narada said:—

1. When the changes of happiness and sorrow appear or disappear, they cannot be prevented by either wisdom or policy or exertion.

2. Without suffering himself to deviate from his true nature, one should try his best for protecting his own Self. He who makes such care and exertion, has never to perish. Considering Self as something dear, one should always try to rescue himself from decrepitude, death, and disease.

3. Mental and physical ailments afflict the body, like keen-pointed arrows discharged from the bow by a strong bowman.

4. The body of a person who is tortured by thirst, who is moved by agony, who is perfectly helpless, and that is desirous of prolonging his life, is dragged towards destruction.

5. Days and nights are continually running, carrying away in their current the periods of life of all human beings. Like currents of rivers, these flow ceaselessly without ever returning.

6. The continued succession of the lighted and the dark fortnights is destroyed all mortal creatures without stopping for even a moment in this work.

7. Rising and setting day after day, the Sun, who is himself undecaying, is perpetually cooking the joys and sorrows of all men.

8. The nights are continually going away, taking with them the good and bad incidents that befall man, that depend on destiny, and that are unexpected by him.

9. If the fruits of man's deeds were not dependent on other circumstances, then one would acquire whatever object he would long for.

10. Even men of controlled senses, of cleverness, and of intelligence, if destitute of acts, never succeed in acquiring any fruits.

11. Others, though shorn of intelligence and accomplishments of any sort, and who are really the lowest of men, are seen, even when they do not wish for success, to be crowned with the fruition of all their desires.

12. Some one else, who is always ready to injure all creatures, and who is engaged in imposing on all the w[illegible], is seen to languish in happiness.

13. Some one who sits idly, acquires great prosperity; while another, by working earnestly, is seen to miss desirable fruits almost within his reach.

14. Do you ascribe it as one of the faults of man! The seminal fluid, originating in one's nature from sight of one person, goes to another person.

15. When given to the womb, it sometimes produces an embryo and sometimes fails. When sexual intercourse fails, it resembles a mango tree that puts forth a great many flowers without, however, producing a single fruit.

16. As regards some men who are desirous of having offspring and who, for the fruition of their object, work earnestly, they fail to procreate an embryo in the womb.

17. Some person, again, who fears the birth of an embryo as one fears a snake of deadly poison, finds, a long-lived son born to him and who seems to be his own self return to the stages through which he has passed.

18. Many persons with strong desire for children, and cheerless on that account, after sacrificing to many gods and practising severe austerities, at last beget children, duly borne for ten long months, that prove to be veritable wretches of their race.

19. Others, who have been obtained by virtue of such blessed rites and observances, at once acquires riches and grain and various other sources of enjoyment acquired and accumulated by their forefathers.

20. In an act of sexual intercourse, when two persons of opposite sexes come into contact with one another, the embryo takes birth in the womb, like a calamity attacking the mother.

21. Very soon after the suspension of the vital airs, other physical forms possess that embodied creature whose gross body has been destroyed but whose deeds have all been performed with that gross body, made of flesh and phlegm.

22. Upon the destruction of the body, another body which is as much destructible as the one which is destroyed, is kept ready for the burnt and destroyed creature even as one boat goes to another for transferring to itself the passengers of the other.

23. By sexual intercourse, a drop of the seminal fluid that is inanimate, is cast into the womb. I ask you, through whose or what care is the embryo kept alive?

24. That part of the body into which the food that is eaten goes and where it is digested, is the place where the embryo lives, but it is not digested there.

25. In the womb, amid urine and fæces, one's sojourn is governed by Nature. The born creature is not free in the matter of residence therein or escape therefrom. In fact, in these respects, he is perfectly helpless.

26. Some embryos fall from the womb. Some come out alive. While as regards some, they are destroyed in the womb, after being quickened with life, on account of some other bodies being ready for them.

27. That man who, in an act of sexual intercourse, injects the seminal fluid, obtains from it a son or daughter. The offspring thus obtained, when the time comes, takes part in a similar act of sexual intercourse.

28. When the lease of a person's life ends, the five primal elements of his body attain to the seventh and the ninth stages and they cease to be. The person, however, suffers no change.

29. Forsooth, when persons are attacked by diseases as little animals assailed by hunters, they then lose the power of rising up and moving about.

30. If when men are attacked by diseases, they wish to spend even immense riches, physicians with their best efforts fail to lessen their sufferings.

31. Even physicians, who are well-skilled and expert in their science and well-equipt with excellent medicines, are themselves attacked by disease like animals assailed by hunters.

32. Even if men drink many astringents and various sorts of medicated ghee, they are seen to be broken by decrepitude like trees by stong elephants.

33. When animals and birds and beasts of prey and poor men are attacked by diseases, who treats them with medicines? Indeed, these are not seen to be ill.

34. Like larger animals attacking smaller ones, diseases are seen to attack even dreadful kings of fierce energy and invincible prowess.

35. All men, deprived of the power of even uttering cries of pain, and overwhelmed by error and grief, are seen to be carried away along the dreadful current into which they have been thrown.

36. Embodied creatures, even when trying to conquer nature, are unable to conquer it with the help of wealth, of sovereign power, or of the austerest penances.

37. If all attempts men make were successful then men would never die, would never be subject to decrepitude, would never meet with any disagreeable thing, and lastly would have all their wishes fructified.

38. All men desire to acquire gradual superiority of position. To satisfy this wish they try their very best. The result, however, does not agree with their wish.

39. Even men who are perfectly careful, who are honest, and brave and endued with prowess, are seen to worship men intoxicated with the pride of wealth and with even alcoholic stimulants.

40. Some men are seen whose calamities vanish before even these are seen by them. Others there are who are seen to possess no riches but who are free from misery of every sort.

41. A great disparity is seen about the fruits that wait upon conjunctions of acts. Some are seen to carry vehicles on their shoulders, while some are seen to ride on them.

42. All men are desirous of riches and prosperity. A few only have cars dragged in their processions. Some there are who cannot get a single wife when their first married ones are dead; while others have hundreds of wives.

43. Misery and happiness are the two things which exist side by side. Men have either misery or happiness. See this is a subject of wonder! Do not, however, allow yourself to be stupefied by error at such a sight.

44. Renounce both virtue and sin! Renounce also truth and falsehood! Having renounced both truth and falsehood, do you then cast off that with whose help you shall cast off the former.

45. O best of Rishis, I have now told you what is a great mystery! With the help of such instructions, the gods succeeded in leaving the Earth for becoming the dwellers of heaven.

46. Hearing these words of Nárada, Shuka, gifted with great intelligence and possessed of tranquillity of mind, reflected upon the drift of the instructions he received, but could not determine any thing.

47. He understood that one suffers great misery on account of children and wives; that one has to work hard for the acquisition of science and Vedic lore. He, there-

fore, asked himself, saying,—What is that situation which is eternal and which is free from all sorts of misery but in which there is great prosperity?

48. Thinking for a moment upon the course ordained for him, Shuka, who was well acquainted with the beginning and the end of all duties, determined to attain to the highest end which is full of happiness.

49. He questioned himself, saying,—How shall I, cutting off all attachments and becoming perfectly free, acquire that excellent end? How, indeed, shall I acquire that excellent situation whence there is no return into the ocean of various sorts of birth.

50. I wish to come by that condition of existence whence there is no return! Renouncing all kinds of attachments, arrived at certainty by mental retrospection, I shall acquire that end.

51. I shall acquire that situation in which your Soul will have tranquillity, and when I shall be able to live for good without being subject to decrepitude or change.

52. It is, however, certain that that high end cannot be acquired without the help of Yoga. One who has acquired the state of perfect knowledge and enlightenment never comes by low attachments through deeds.

53. I shall, therefore, have recourse to Yoga, and renouncing this body which is my present residence, I shall change myself into a wind and enter that mass of effulgence which is represented by the sin.

54. When Individual Soul enters that mass of effulgence, he no longer suffers like Shoma who, with the gods, upon the exhaustion of merit, drops down on the Earth and having once more acquired sufficient merit returns to heaven.

55. The Moon is always seen to decrease and once more increase. Seeing this decrease and increase that go on repeatedly, I do not wish to have a form of existence in which there are such changes.

56. The Sun warms all the worlds by means of his rays. His disc never suffers any diminution. Remaining unchanged, he drinks energy from all things. Hence, I wish to go into the Sun of blazing effulgence.

57. There I shall live, invincible by all, and in my inner soul freed from all fear, having renounced this body of mine in the solar region.

58—59. I shall enter with the great Rishis the unbearable energy of the Sun. I declare to all creatures, these trees, these elephants, these mountains, the Earth herself, the several cardinal points, the sky, the gods, the Danavas, the Gandharvas, the Pishachas, Uragas, and the Rakshasas, that I shall enter all creatures in the world.

60. Let all the gods with the Rishis, witness my Yoga power to-day.—Having said these words, Shuka, informed the illustrious Narada of his intention.

61. Obtaining Narada's permission, Shuka then went to where his father was. Arrived before him, the great Muni, *viz.*, the great and Island-born Krishna, Shuka circumambulated him and addressed him the usual enquiries.

62. Hearing of Shuka's intention, the great Rishi became highly pleased. Addressing him the great Rishi said,—O son, O dear son, do you stay here to-day so that I may see you for some time for gratifying my eyes.

63. Suka, however, paid no heed to that request. Freed from affection and all doubt, he began to think only of Liberation, and set his heart on the journey.

64. Leaving his father, that foremost of Rishis then went to the spacious breast, of Kailasa which was inhabited by numbers of ascetics crowned with success."

CHAPTER CCCXXXIII.

(MOKSHADHARMA PARVA).—*Continued.*

Bhishma said:—

1. "Having got upon the summit of the mountain, O Bharata, the son of Vyasa sat down upon a level place free from blades of grass and secluded.

2. According to the direction of the scriptures and to the ordinances laid down, that ascetic, who knew the successive processes of Yoga, held his soul first in one place and then in another, beginning from his feet and proceeding through all the limbs.

3. Then when the Sun, had not risen long, Shuka sat, with his face turned towards the East, and hands and feet drawn in an humble posture.

4. In that spot where the intelligent son of Vyasa sat prepared to practise Yoga, there were no flocks of birds, no sound, and no sight that was repulsive or fearful.

5. He then saw his own Soul freed from all attachments. Seeing that highest of all things, he laughed in joy.

6. He once more set himself to Yoga for acquiring the path of Liberation. Becoming the great master of Yoga he got over the element of ether.

7. He then went round the celestial Rishi Narada, and informed him of the fact of his having begun to practise the highest Yoga.

Shuka said:—

8. I have succeeded in seeing the path (of Emancipation). I have addressed myself to it. Blessed be you, O you having penances for your wealth. I shall through your favour, O you of great splendour, acquire an end that is highly desirable.

Bhishma said:—

9. Having received the order of Narada, Shuka the son of the Island-born Vyasa saluted the celestial Rishi and once more set himself to Yoga and entered the element of ether.

10. Ascending then from the breast of the Kailasa mountain, he soared into the sky. Capable of passing through the sky, the blessed Shuka of fixed conclusion, then made himself at one with the element of Wind.

11. As that foremost of twice-born ones, effulgent like Garuda, was passing through the skies with the speed of the wind or thought, all creatures directed their eyes towards him.

12. Gifted with the splendour of fire or the Sun, Shuka then considered the three worlds as one Brahma, and went along that lengthy path.

13. Indeed, all creatures, mobile and immobile, cast their eyes upon him as he went with rapt attention, and a tranquil and fearless soul.

14. All creatures, according to the ordinance and according to their power, adored him with respect. The celestials poured showers of celestial flowers upon him.

15. Seeing him, all the tribes of Apsaras and Gandharvas became filled with wonder. The Rishis also, that were crowned with success, became equally surprised.

16. And they asked themselves,—Who is this one who has acquired success by his penances? With looks withdrawn from his own body but turned upwards, he is delighting us all with his glances.

17. Of highly righteous soul and celebrated throughout the three worlds, Shuka went silently, his face turned towards the East and look directed towards the Sun. As he went, along he seemed to fill the entire sky with an all-pervading noise.

18. Seeing him coming in that way, all the tribes of the Apsaras, struck with fear O king, became filled with surprise.

19. Headed by Panchachuda and others, they looked at Shuka with eyes expanded by surprize. And they asked one another, saying,—What god is this one who has acquired such a high end? Forsooth, he comes here, freed from all attachments and desire.

20. Shuka then went to the Malaya mountains where Urvashi and Purvachitti used to always live.

21—22. Both of them, seeing the energy of the son of the great twice-born Rishi, became filled with wonder. And they said,—Wonderful is this concentration of attention of a twice-born youth who was accustomed to the recitation and study of the Vedas! Soon will he pass through the entire sky like the Moon. It was by dutiful service and humble ministrations towards his father that he gained this excellent understanding.

23. He is firmly devoted his father, endued with austere penances, and is very much loved by his father. Alas, why has he been dismissed by his inattentive father to go along a way whence no one returns.

24—25. Hearing these words of Urvashi, and attending to their meaning, Shuka, that foremost of all persons conversant with duties, looked on all sides, and once more saw the entire sky, the whole Earth with her mountains and waters and forests, and also all the lakes and rivers.

26. All the gods also, of both sexes, joining their hands, paid respect to the son of the Island-born Rishi and looked at him with wonder and reverence.

27—28. Shuka, addressing all of them, that foremost of all pious men, said these words,—If my father follow me and repeatedly call after me by my name, do all of you in a body return him an answer for me. Moved by the affection all of you have for me, do you satisfy this request of mine!

29—30. Hearing these words of Shuka, all the points of the horizon, all the forests, all the seas, all the rivers, and all the mountains answered him from all sides, saying,—We accept your command, O twice-born one! It shall be as you say! It is thus that we answer the words spoken by the Rishi."

CHAPTER CCCXXXIV.

(MOKSHADHARMA PARVA).—*Continued.*

Bhishma said:—

1. "Having spoken in this way, the twice-born Rishi of austere penances, *viz.*, Shuka, lived on his success, renouncing the four sorts of faults.

2. Renouncing also the eight kinds of Tamas, he dismissed the five kinds of Rajas. Gifted with great intelligence, he then renounced the attribute of Sattwa. All this seemed extremely wonderful.

3. He then lived in that eternal station which is shorn of attributes, freed from every indication, that is, in Brahma, shinning like a smokeless fire.

4. Meteors began to shoot. The points of the horizon seemed to be ablaze. The Earth trembled. All these phenomena seemed extremely wonderful.

5. The trees began to throw off their branches and the mountains their summits. Loud peals were heard that seemed to rive the Himavat mountains.

6. The Sun seemed at that moment to be shorn of effulgence. Fire refused to burn forth. The lakes and rivers and seas were all moved.

7. Vasava poured showers of rain of excellent taste and smell. A pure breeze began to blow, carrying excellent perfumes.

8. Shuka, as he went through the sky, saw two beautiful summits, one belonging to Himavat and another to Meru. These were side by side with each other. One of them was made of gold and was, therefore, yellow; the other was white, being made of silver.

9. Each of them, O Bharata, was a hundred Yojanas in height and of the same breadth. Indeed, as Shuka went towards the north, he beheld those two beautiful summits.

10. With a fearless heart he dashed against those two summits that were close to each other. Unable to bear the force, the summits were suddenly rent in two parts.

11—12. The spectacle, O monarch, was extremely wonderful to look at. Shuka pierced through those summits, for they were unable to stop his onward course. At this a loud noise was made in heaven by the dwellers thereof.

13. The Gandharvas and the Rishis also and others who lived in that mountain sent up loud cheers at the sight of the mountain being rent in two and Shuka passing through it. Indeed, O Bharata, a loud noise was heard everywhere at that moment, saying,—Excellent, Excellent.

14. He was worshipped by the Gandharvas and the Rishis, by Yakhas and Rakshasas, and by all tribes of the Vidyadharas.

15. The entire sky became covered with celestial flowers showered from heaven at that moment when Shuka thus cut through that impenetrable barrier, O king.

16. The pious Shuka then saw from a high region the extremely beautiful celestial river Mandakini, running below through a region adorned by many flowering groves and forests.

17. In these waters many beautiful Apsaras were playing. Seeing Shuka who was bodiless, those naked aerial beings felt no shame.

18. Learning that Shuka had undertaken his great journey, his father Vyasa, filled with affection, followed him behind along the same aerial path.

19. Meanwhile Shuka, passing through that region of the sky which is above the region of the wind, showed his Yoga-power and identified himself with Brahma.

20. Following the subtile path of high Yoga, Vyasa of austere penances, reached within the twinkling of the eye that place whence Shuka first started.

21. Proceeding along the same way, Vyasa saw the mountain summit rent in two parts and through which Shuka has passed. Meeting the Island-born ascetic, the Rishis began to describe to him the achievements of his son.

22. Vyasa, however, began to lament, loudly naming his son and causing the three worlds to resound with the noise he made.

23. Meanwhile, the pious Shuka, who had entered all things, had become the soul of all things, and had acquired omnipresence, answered his fathers by uttering the monosyllable BHO in the form of an echo.

24. Thereat, the entire universe of mobile and immobile creatures, uttering the monosyllable BHO, echoed the answer of Shuka.

25. Thereforward, when sounds are made in mountain-caves or on mountain-breasts, the latter, as if in answer to Shuka, still echo them.

26. Having renounced all the attributes of sound, etc., and showing his Yoga-

power in the manner of his disappearance, Shuka in this way acquired the highest station.

27. Seeing that glory and power of his son of immeasurable energy, Vyasa sat down on the breast of the mountain and began to think of his son sorrowfully.

28. Seeing the Rishi seated there, the Apsaras who were sporting on the banks of the celestial river Mandakini, became all moved with shame and dispirited.

29. Some of them, to hide their nakedness, plunged into the river, and some entered the groves hard by, and some quickly took up their clothes, at seeing the Rishi.

30. Seeing these movements, the Rishi understood that his son had been liberated from all attachments, but that he himself was not freed therefrom. At this he became filled with both joy and shame.

31. As Vyasa was seated there, the auspicious god Shiva, armed with trident, surrounded on all sides by many gods and Gandharvas and worshipped of all the great Rishis, came there.

32. Consoling the Island-born Rishi who was burning with grief on account of his son, Mahadeva said these words to him:—

33. You had formerly solicited from me a son endued with the energy of Fire, of Water, of Wind, and of Ether.

34. Procreated by your penances, the son that was born to you was of that very sort. Proceeding from my favour, he was pure and full of Brahma-energy.

35. He has acquired the highest end,—an end that is, which none can acquire who has not completely mastered his senses, nor by even any of the gods, why then, O twice-born Rishi, do you grieve for that son?

36. As long as the hills will last, as long as the ocean will last, so long will the fame of your son continue.

37. Through my favour, O great Rishi, you will see in this world a shadowy form resembling your son, moving by the side and never leaving you for a single moment!

38. Thus favoured by the illustrious Rudra himself, O Bharata, the Rishi saw a shadow of his son by his side. He came back from that place, filled with joy at this.

39. I have now told you, O chief of Bharata's race, everything regarding the birth and life of Shuka about which you had asked me.

40. The celestial Rishi Narada and the great Yogin Vyasa had again and again told all this to me in days of yore when the subject was suggested in course of conversation.

41. That person devoted to tranquillity who hears this sacred history directly connected with the subject of Liberation is sure to acquire the highest end."

CHAPTER CCCXXXV.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhishthira said:—

1. "If a man be a house-holder or Brahmacharin, a hermit or a mendicant, and if her wishes to acquire success, what god should he worship?

2. Whence can he surely acquire heaven and whence that which is of the highest benefit? According to what ordinances should he perform the Homa in honor of the gods and the departed manes?

3. What is the end to which one goes when he becomes Liberated? What is the the essence of Liberation? What should one do, so that he, having attained to heaven, would not have to drop down thence?

4. Who is the God of the gods? And who is the Pitri of the Pitris? Who is He who is superior to him who is the God of the gods and the Pitri of the Pitris? Tell me *all* this, O Grandfather?"

Bhishma said:—

5. "O you who are well acquainted with the art of questioning, this question which you have put to me, O pure one, is one which is enveloped in deep mystery. One cannot answer it with the help of logic even if one were to try for a hundred years.

6. Without the favour of Narayana, O king, or an acquisition of high knowledge, this question of yours cannot be answered. Though this subject is filled with deep mystery, I shall yet, O destroyer of enemies, explain it to you?

7. Regarding it is cited the old discourse between Narada and the Rishi Narayana.

8—9. I heard it from my father that in the golden age, O king, during the epoch of the Self-create Manu, the eternal Narayana, the Soul of the universe, was born as the son of Dharma in a quadruple form, *viz.*, as Nara, Narayana, Hari, and the Self-create Krishna.

10. Amongst them all, Narayana and Nara practised severest austerities by going to the Himalyan retreat known by the name of Vadari, and riding on their golden cars.

11. Each of those cars had eight wheels, and was made up of the five primal elements, and supremely beautiful. Those original regents of the world who had taken birth as the sons of Dharma, became extremely emaciated in body on account of the austerities they practised. Indeed, for those austerities and for their energy, the very gods were unable to look at them.

12. Only that god to whom they were kind could see them.

13. Forsooth, with his heart given to them, and moved by a longing desire to see them, Narada dropped down on Gandhamadana from a summit of the high mountains of Meru and walked over all the world.

14. Endued with great speed, he at last went to that spot whereon was situate the retreat of Vadari. Moved by curiosity he entered that retreat at the hour of Nara's and Narayana's performing their daily rites.

15. He said to himself,—This is truly the retreat of that Being in whom are placed all the worlds including the gods, the Asuras, the Gandharvas, the Kinnaras, and the great snakes.

16. There was only one form of this great Being before. That form took birth in four forms for the multiplication of the race of Dharma which have been reared by that god.

17. How wonderful it is that Dharma has thus been honored by these four great gods, *viz.*, Nara, Narayana, Krishna and Hari.

18. In this spot Krishna and Hari lived formerly. The other two, however, *viz.*, Nara and Narayana, are now living here performing penances for the object of increasing their merit.

19. These two are the highest refuge of the universe. What can be the nature of the daily rites these two perform? They are the fathers of all creatures, and the illustrious gods of all beings. Gifted with great intelligence, what is that god whom these two adores? Who are those Pitris whom these two Pitris of all beings worship.

20. Thinking of this mentally, and filled with devotion towards Narayana, Narada suddenly appeared before those two gods.

21. After those two gods had finished their adorations to their deities and the Rishis, they looked at the celestial Rishi arrived at their asylum. The latter was honored with those eternal rites that are laid down in their scriptures.

22. Seeing that extraordinary conduct of the two original gods in themselves adoring other deities and Pitris, the illustrious Rishi Narada took his seat there, well pleased with the honors he had received.

23. With a cheerful soul he looked at Narayana, and bowing to Mahadeva he said these words.

Narada said:—

24. In the Vedas and the Puranas in the auxilliary and sub-auxilliary treaties, you are sung with respect! You are unborn and eternal! You are the Creator! You are the mother of the universe! You are the embodiment of Immortality and you are the foremost of all things. The Past and the Future, indeed, the entire universe has been placed on you.

25. The four modes of life, O lord, of which the domestic is the first, continually sacrifice to you who are of diverse forms.

26. You are the father and the mother and the eternal preceptor of the universe. We know not who is that god or that Pitri to whom you are sacrificing to-day.

The Holy one said:—

27. This topic is one regarding which nothing should be said. It is an ancient ministery. Your devotion to me is very great. Hence, O twice-born one, I shall describe it to you according to the truth.

28—29. That which is minute, which is inconceivable, unmanifest, immobile, durable dissociated from the senses and the objects of the senses, as well as the (five) elements,—that is called the in-dwelling Soul of all existent creatures. That is known by the name of Kshetrejna. Transcending the three qualities of Sattwa, Rajas, and Tamas, that is regarded as Purusha in the scriptures.

30. From Him has originated the unmanifest, O foremost of twice-born ones, endued with the three qualities of Sattwa, Rajas, and Tamas. Though really unmanifest, she is called indestructible Nature and lives in all manifest forms.

31. Know that from her we two have originated. That all-pervading Soul, which is made of all existent and non-existent things, is worshipped by us. Even He is what we adore in all those rites that we perform in honor of the gods and the departed manes.

32. There is no higher god, or Pitri than He, O twice-born one! He should be known as our Soul. It is Him that we adore.

33. This course of duties followed by men has, O twice-born one, been laid down by Him. It is His ordinance that we should duly perform all the rites laid down regarding the gods and the departed manes.

34—36. Brahman, Sthanu, Manu, Daksha, Bhrigu, Dharma, Yama, Marichi, Angiras, Atri, Pulastya, Pulaha, Kratu, Vashishtha, Parameshthi, Vivaswat, Shoma, Karddama, Kroda, Avak, and Krita,—these twenty-one persons called Patriarchs, were first born. All of them obeyed the eternal law of the Supreme God.

37. Observing all the rites, in full, that were laid down in honor of the gods and the departed manes, all those foremost of twice-born ones acquired all those objects which they sought.

38. The bodiless dwellers of Heaven, itself bow to that Supreme God and through His favour they acquire those fruits and that end which He ordains for them.

39. This is the injunction of the scriptures that those persons who are freed from these seventeen attributes, who have renounced all facts, and who are divested of the fifteen elements which form the gross body, are said to be Liberated.

40. The ultimate end of the Liberated is called by the name of Kshetrajna. He is considered as both possessed of, and freed from, all the attributes.

41. He can be apprehended by Knowledge alone. We two have originated from Him. Knowing him in that way, we worship that eternal Soul of all things.

42. The Vedas and all the modes of life, though marked by diversities of opinion, all adore Him with devotion. It is He who, inclined to show favour, confers on them high ends fraught with happiness.

43. Those persons in this world who, filled with His spirit, become fully and conclusively devoted to Him, acquire much higher end, for they succeed in entering Him and becoming merged in his Self.

44. I have now, O Narada, described to you what is highly mysterious, moved by the love I bear for you four devotion to me. Indeed, on account of that devotion which you profess towards me, you have succeeded in listening to this my discourse."

CHAPTER CCCXXXVI.

(MOKSHADHRAMA PARVA).—*Continued.*

Bhishma said:—

1. "Addressed by Narayana, that foremost of beings, in these words, Narada, the foremost of men, then said these words to Narayana for the behoof of the world.

Narada said:—

2. Let that object be fulfilled for which you, O Self-born Being, have taken birth in four forms in the house of Dharma! I shall now go for seeing your original nature.

3. I always adore my elders. I have never given out the secrets of others. O lord of the universe, I have studied the Vedas carefully. I have practised austere penances. I have never spoken a falsehood.

4. As laid down in the scriptures, I have always protected the four that should be protected. I always treat impartially friends and enemies. Wholly and surely given to Him, that first of gods, *viz.*, the Supreme Soul, I incessantly worship Him.

5—6. Having purified my soul by these specially meritorious acts, why shall I not succeed in seeing that Infinite Lord of the universe?—Hearing these words of Parameshthi's son, Narayana, that protector of the scriptures, said to him, saying,—Go, O Narada!—Before sending him away, however, the great god adored the celestial Rishi with those rites and ceremonies which have been laid down in the scriptures by himself. Narada also duly honored the ancient Rishi Narayana. After such honors had been exchanged, the son of Parameshthi left that spot.

7. Endued with high Yoga-power, Narada suddenly soared into the sky and reached the summit of the mountains of Meru. Proceeding to a secluded spot on that summit, the great ascetic took rest for a short time.

8. He then cast his eyes towards the north-western direction and saw an exceedingly wonderful spectacle. Towards the north, in the ocean of Milk, there is a large island named the White Island.

9. The learned say that its distance from the mountains of Meru is greater than thirty-two thousand Yojanas. The inhabitants of that realm have no senses. They live without food. Their eyes are winkless. They always send forth excellent perfumes.

10. Their complexions are white, They are purged off of all sins. They blast the eyes of those sinners that look at them. Their bones and bodies are as hard as adamant. They consider honor and dishonor equally. They all look as if they are of divine origin. All of them are endued with auspicious marks and great strength.

11. Their heads seem to be like umbrellas. Their voices are deep like that of the clouds. Each of them have four testes. The soles of their feet have hundreds of lines. They had sixty white teeth, and eight small ones. They had many tongues. With those tongues they seemed to lick the very Sun whose face is turned towards all sides.

12. Indeed, they seemed to be capable of devouring that great god from whom has origniated the entire universe, the Vedas, the duties, and the ascetics possessing the quality of tranquillity."

Yudhisthira said:—

13. "O grand-father, you have said that those beings have no senses, that they do not eat anything for maintaining their lives; that their eyes are winkless; and that they always emit excellent perfumes. I ask, how were they born? What also is the superior end which they acquire?

14. O chief of Bharata's race, are the characteristics of those men that become liberated the same as those by which the inhabitants of the White Island are distinguished?

15. Do you remove my doubts! The curiosity I feel is very great. You are the repository of all histories and narratives. As regards ourselves, we entirely depend on you for knowledge and instruction."

Bhishma said:—

16. "This narrative, O king, which I have heard from my father, is extensive. I shall now recite it to you. Indeed, it is considered as the cream of all narratives.

17. There was, in days of yore, a king on Earth, Uparichara, by name. He was known to be the friend, of Indra the king of gods. He was devoted to Narayana called also by the name of Hari.

18. He used to discharge all the duties laid down in the scriptures. Ever devoted to his father, was always ready for action. He acquired sovereignty of the world on account of a boon he had obtained from Narayana.

19. Following the Sattwata ritual that had been declared in days of yore by the Sun himself, kind Uparichara used to adore the God of gods, and after his worship was over, to adore the Grandfather of the universe.

20. After adoring the departed manes, he adored the Brahmanas. He then divided the offerings among those who depended on him. With the remnant after serving those, the king satisfied his own hunger. Given to truth, the king abstained from doing any injury to any creature.

21. With his entire soul, the king was devoted to that God of gods, *viz.*, Janardana, who is without beginning and middle and end, who is the Creator of the universe, and who is without decay of any sort.

22. Seeing the devotion to Narayana of that destroyer of foes, the divine king of the gods himself shared with him his own seat and bed.

23. His kingdom and riches and wives and animals were all considered by him as obtained from Narayana. He, therefore, offered all his belongings to that great god.

24. Adopting the Sattwatta ritual, king Uparichara, with concentrated soul, used to perform all his sacrificial acts and observances, both optional and obligatory.

25. Many foremost Brahmanas, well conversant with the Pancharatra ritual, used to eat before all others the food offered to the god Narayana in the palace of that illustrious king.

26. As long as that destroyer of enemies continued to rule his kingdom piously, no falsehood ever escaped his lips and no evil thought ever entered his mind.

27—30. With his limbs he never perpetrated even the slightest crime. The seven celebrated Rishis, *viz.*, Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, and Vashishtha, who passed by the name of Chitra-shikhandins, uniting together on the breast of that foremost of mountains, *viz.*, Meru, promulgated an excellent work on duties and observances which were consistent with the four Vedas. The contents of that work were uttered by seven mouths, and formed the best compendium of human duties and observances. Known, as already stated, by the name of Chitra-Sikhandins, those seven Rishis form the seven elements, and the Self-born Manu, who is the eighth in the number, formed original Nature. These eight keep up the universe, and it was these eight who promulgated the treatise referred to.

13. With their senses and minds under complete subjugation and ever given to Yoga, these eight ascetics, with concentrated souls, fully know the Past, the Present

and the Future, and are devoted to the Religion of Truth.

32. This is good,—This is Brahma,—This is highly beneficial,—reflecting thus in their minds, those Rishis created the worlds, and the science of morality and duty that governs those worlds.

33. In that work the authors discoursed on Religion and Profit and Pleasure, and subsequently on Liberation also. The various restrictions and limitations were also laid down in it for the Earth as also for Heaven.

34. They wrote that work after having adored with penances the powerful and illustrious Narayana called also Hari, for a thousand divine years, in company with many other Rishis.

35. Pleased with their penances and adoration, Narayana ordered the goddess of speech, *viz.*, Saraswati, to enter into the bodies of those Rishis. The goddess, for the behoof of the worlds, did what she was ordered.

36. On account of the entrance of the goddess of speech into their bodies, those Rishis, well conversant with penances, succeeded in composing that foremost of works in respect of words, sense and reason.

37. Having composed that work sanctified with the syllable OM, the Rishis first of all read it to Narayana, who heard them from kindness.

38–39. The illustrious and bodiless Narayana became highly pleased with what he heard. That foremost of all Beings then addressed those Rishis in an incorporeal voice and said,—Excellent is this work that you have composed containing a hundred thousand verses. The duties and observances of all the worlds will originate from this your work.

40. Perfectly following the four Vedas, *viz.*, the Yajushes, the Richs, the Samans, and the Atharvans of Angiras, this work of yours will be an authority in all the worlds with regard to both Work and Renunciation.

41. According to the authority of the scriptures I have created Brahman from the attribute of Grace, Rudra from my Anger, and yourselves, ye Brahmanas, as representing the elements.

42—44. The Sun, and the Moon, Wind, and Earth, and Water and Fire, all the stars and planets and constellations, all else that is called by the name of creatures, and utterers of Brahma, all live and act in their respective spheres and are all respected as authorities. This work which you have composed shall be regarded by all persons, as a work of the highest authority. This is my order. Guided by this treatise, the Self-create Manu himself will declare to the world its duties and observances.

45. When Ushanas and Vrihaspati will be born, they also will promulgate their respective work on morality and religion, guided by and quoting from this your work.

46—47. After the publication of his work by the Self-born Manu and of that by Ushanas, and after the publication of the work also by Vrihaspati, this science composed by you will be acquired by king Vasu. Indeed, ye foremost of twice-born ones, that king will acquire this knowledge of this work from Vrihaspati.

48. Filled with all good thoughts, that king will become deeply devoted to me. Guided by this work, he will perform all his religious deeds and observance.

49. Verily, this work composed by you will be the foremost of all works on morality and religion. Excellent as it is, this work is full of instructions for acquiring both Riches and Religious merit, and is full of mysteries.

50. For the publication of this treatise, you will be progenitors of an extensive family! King Uparichara also will become endued with greatness and prosperity.

51. Upon the death, however, of that king, this eternal work will disappear from the world. I tell you all this.

52. Having said these words to all those Rishis, the invisible Narayana left them and went to some place that was not known to them.

53. Then those progenitors of the world, those Rishis who conferred their thoughts on the worldy ends, duly promulgated that work which is the eternal origin of all duties and observances.

54. Subsequently, when Vrihaspati was born in Angiras's family in the golden age, those seven Rishis charged him with the task of promulgating their work which was consistent with the Upanishads and the several branches of the Vedas.

55. They themselves who were upholders of the universe and the first promulgators of duties and religious observances, then went to the place they chose, determined to practise penances."

CHAPTER CCCXXXVII.

(MOKHARDHARMA PARVA).—*Continued.*

Bhishma said :—

1. "Then, upon the expiration of the great cycle, when the celestial priest Vrihaspati was born in the family of Angiras, all the gods became very happy.

2. The words Vrihat, Brahma, and Mahat all carry the same significance. The celestial priest, O king, came to be called Vrihaspati because he was gifted with all these accomplishments.

3. King Uparichara, otherwise called Vasu, became a disciple of Vrihaspati and soon became the greatest of his disciples. Admitted as such, he began to study from his preceptor that science which was composed by the seven Rishis who were known by the name of Chitrashikhandins.

4. With soul purified by sacrifices and other religious rites, he governed the Earth like Indra ruling the Heaven.

5. The illustrious king celebrated a great Horse-sacrifice in which his preceptor Vrihaspati became the priest offering libation.

6—9. The sons of prajapati themselves, *viz.*, Ekata, Dwita, and Trita became the priests watching the proceedings. There were others also who became Sadasyas in that sacrifice, *viz.*, Dhanusha, Raivya, Arvavasu, Paravasu, the Rishi Medhatithi, the great Rishi Tandya, the blessed Rishi Shanti, Vedashiras the foremost of Rishis, *viz.*, Kapila, who was the father of Shalihotra, the first Kalpa, Tittiri the elder brother of Vaishampayana, Kanwa, and Devahotra, forming in all sixteen.

10. In that great sacrifice, O king, all the necessary articles were collected. No animals were killed in it. The king had ordained it so.

11. He was full of mercy. Of pure and liberal mind, he had renounced all desire, and was well-conversant with all rites. The necessary articles of that sacrifice were the productions of the forest.

12. The ancient God of gods (*viz.*, Hari), became highly pleased with the king on account of that sacrifice. Incapable of being seen by any one else, the great God appeared before his worshipper.

13. Accepting by taking its scent, the share offered to him he himself took up the Purodasha (clarified butter with cakes of powdered barley). The great God took up the offerings without being seen by any one.

14. At this, Vrihaspati became angry. Taking up the ladle he hurled it violently at the sky, and began to shed tears in anger.

15. Addressing king Uparichara he said,—Here, I place this as Narayana's share of the sacrificial offerings! Forsooth, he shall take it before my eyes."

Yudhishthira said :—

16. "In the great sacrifice of Uparichara, all the gods appeared in their respective forms for partaking of the sacrificial offerings and were seen by all. Why is it that the powerful Hari only acted otherwise by invisibly taking his share?

Bhishma said :—

17. "When Vrihaspati yielded to anger, the great king Vasu and all his Sadasyas sought to pacify the great Rishi.

18. With cool heads, all of them said to Vrihaspati,—You should not yield to anger. In this golden age, this anger to which you have yielded should not be the characteristic of any one.

19. The great god for whom the share of the sacrificial offerings was designed by you, is himself free from anger! He is incapable of being seen either by ourselves or by you, O Vrihaspati.

20. Only he can see Him to whom He becomes gracious!—Then the Rishis Ekata, Dwita, and Trita, who were all coversant with the science of morality and duties compiled by the seven Rishis, addressed that assembly and began the following narration.

21. We are the sons of Brahman, begotten by his will. Once on a time we went to the north for the acquisition of our highest good.

22. Having practised penances for thousands of years and acquired a great ascetic merit, we again stood on only one foot like fixed rods of wood.

23. The country where we practised these austerest of penances, lies to the north of the mountains of Meru and on the shores of the ocean of milk.

24. The object we had in mind was how to see the divine Narayana in his own form. Upon the termination of our penances and after we had performed the final ablutions, we heard an incorporeal voice, O powerful Vrihaspati, deep like that of the clouds and exceedingly melodious and filling the heart with joy.

The voice said:—

25. Ye Brahmanas, you have performed well these penances with cheerful souls! Devoted to Narayana, you try to know *how you may succeed in seeing that god of* great power.

26. On the northern shores of the ocean of milk there is an island called White Island. The men that dwell in that island have complexions as white as the rays of the Moon and that are devoted to Narayana.

27. Worshippers of that foremost of all Beings, they are devoted to Him with their whole minds. They all enter that eternal and illustrious god of a thousand rays.

28. They are shorn of senses. They do not live on any sort of food. Their eyes are winkless. Their bodies always emit a sweet smell. Indeed, the inhabitants of White Island believe and adore only one God. Go there, ye ascetics, for there I have revealed myself.

29. All of us, hearing these invisible words, proceeded by the way said to the country described.

30. Eagerly desirous of seenig Him and our hearts full of Him, we reached that large island called White Island. Arrived there, we could see nothing. Indeed our vision was blinded by the energy of the great god and accordingly we could not see Him.

31. At this, the idea, due to the grace of the great God Himself, sprung in our minds that one who had not practised sufficient penances could not soon see Narayana.

32. Under the influence of this idea we once more began to practise some severe austerities, suited to the time and place, for a hundred years. Upon the termination of our vows, we saw a number of men of auspicious marks.

33. All of them were white and looked like the Moon and were endued with every sort of blessedness. Their hands were always joined in prayer. The faces of some were turned towards the North and of some to the East. They were engaged in silently meditating on Brahma.

34. The recitation performed by those great persons was a mental Yapa. On account of their hearts, having been entirely fixed upon Him, Hari became highly gratified with them.

35. The effulgence that came out of the persons of those men resembled, O foremost of ascetics, the splendours which the sun assumes when the time comes for the dissolution of the universe.

36. Indeed, we thought that that Island was the seat of all Energy. All the *denizens were perfectly equal in energy.* There was no superiority or inferiority there among them.

37. We then suddenly saw once more a light arise that seemed to be the concentrated effulgence of a thousand Sons, O Vrihaspati.

38. The denizens in a body, ran towards that light, with hands joined in reverential attitude, full of joy, and uttering the one word Salutation.

39. We then heard a very loud noise uttered by all of them together. It appeared that those men were engaged in offering a sacrifice to the great God.

40. As regards ourselves, we were sudddenly deprived of our senses by his Energy. Shorn of vision and strength and all the senses, we could not behold or feel anything.

41. We only heard a loud sound uttered by the collected denizens. It said,—Victory to you, O you having eyes like lotus-petals! Salutation to you, O Creator of the universe.

42. Salutation to you, O Hrishikesha, O foremost of Beings, O First-born! This was the sound we heard, uttered distinctly and in accordance with the rules of orthoepy.

43. Meanwhile, a fragrant and pure breeze blew, carrying perfumes of celestial flowers, and of certain herbs and plants that were necessary on the occasion.

44. Those men, gifted with great devotion, having hearts full of reverence, conversant with the ordinances laid down in the Pancharatra, were then adoring the great god with mind, word, and deed.

45. Forsooth, Hari appeared in that place whence the sound we heard originate. As regards ourselves, stupefied by His illusion, we could not behold Him.

46. After the breeze had ceased and the sacrifice had been over, our hearts became stricken with anxiety, O foremost one of Angiras's race.

47. As we stood among those thousands of men all of whom were of pure birth, no one honored us with a glance or a nod.

48. Those ascetics, all of whom were cheerful and filled with devotion and who were all practising the Brahma-frame of mind, showed *no feeling* for us.

49. We had been greatly tired. Our penances had emaciated us. At that time,

a bodiless Being addressed us from the sky and said to us these words :—

50. These white men, who are divested of all external senses, are competent to see (Narayana). Only those foremost of twice-born persons whom these white men honored with their looks, can see the great God.

52. Go hence, ye Munis, to the place from where you have come! That great Deity is incapable of being ever seen by one who has no devotion.

53. Incapable of being seen on account of his dazzling effulgence, that illustrious Deity can be seen only by those persons who succeed, in course of long time, in devoting themselves wholly and solely to Him. O foremost of twice-born ones, you have a great duty to perform.

54. After the expiration of this the golden age, when the Treta age comes in course of the Vivaswat cycle, a great calamity will befall the worlds. You Munis, you shall then have to help the gods.

55. Having heard this wonderful words that were sweet as nectar, we soon returned to the place we desired, through the favour of that great Deity.

56. When with the help of even such austere penances and of offerings devoutly given in sacrifices, we could not see the great Deity, how, indeed, can you expect to see Him so easily?

57. Narayana is a Great Being. He is the Creator of the universe. He is worshipped in sacrifices with offerings of clarified butter and other food dedicated with the help of Vedic Mantras. He has no beginning and no end. He is Unmanifest. Both the gods and the Danavas adore Him.

58. Induced by these words spoken by Ekata and approved by his companions, *viz.*, Dwita and Trita, and solicited also by the other Sadasyas, the great Vrihaspati terminated that sacrifice after duly offering the accustomed adorations to the gods.

59. Having completed his great sacrifice, king Uparichara, also, began to rule his subjects piously. At last, renouncing his body, he ascended to heaven. After sometime, through the curse of the Brahmanas, he dropped down from those happy regions and sank deep into the bowels of the Earth.

60. King Vasu, O foremost of kings, was always devoted to the true religion. Although sunk deep into the bowels of the Earth, his devotion to virtue did not decrease.

61. Ever devoted to Narayana, and ever reciting sacred Mantras having Narayana for their god, he once more ascended to heaven through Narayana's favour.

62. Getting up from the bowels of the Earth, king Vasu, on account of the very highest end that he attained, proceeded to a spot which is even higher than the region of Brahman himself."

CHAPTER CCCXXXVIII.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhishthira said :—

1. "When the great king Vasu was so wholly devoted to Narayana, why then did he drop down from heaven and why again had he to sink beneath the surface of Earth?"

Bhishma said :—

2. "Regarding it is cited an old discourse, O Bharata, between the Rishis and the gods.

3. Once on a time, addressing many foremost of Brahmanas the gods said to them that sacrifices should be performed by offering up *Ajas* as victims. The word *Aja* means the goat and no other animal.

The Rishis said :—

4. The Veda declares that in sacrifices the offerings should consist of seeds. Seeds are called *Ajas*. You should not kill goats.

5. O gods, that cannot be the religion of good and pious people in which the destruction of animals is sanctioned. This, again, is the golden age. How can animals be killed in this epoch of righteousness?

Bhishma said :—

6. While this conversation was going on between the Rishis and the gods, that foremost of kings, *viz.*, Vasu, was seen to come that way. Gifted with great prosperity, the king was coming through the sky, accompanied by his troops and vehicles and animals.

7. Seeing king Vasu coming there through the skies, the Brahmanas addressing the gods, said,—This one will dispell our doubts.

8. He celebrates sacrifices. He is liberal in making gifts. He always seeks the well-being of all creatures. How, indeed, will the great Vasu speak otherwise.

9. Having thus spoken each other, the gods and the Rishis quickly approached king Vasu and asked him, saying,—O king, with what should one celebrate sacrifices?

10. Should one sacrifice with the goat or with herbs and plants? Do you remove this doubt of ours! We select you as our judge in this matter.

11. Thus accosted by them, Vasu joined his hands in humility and said to them,—Tell me truly, ye foremost of Brahmanas, what opinion is held by you individually in this matter?

The Rishis said:—

12. The opinion held by us, O king, is that sacrifices should be celebrated with grain! The gods, however, hold that sacrifices should be celebrated with animals. Do you judge between us and tell us which of these opinions is correct.

Bhishma said:—

13. Learning the opinion of the gods, Vasu, moved by partiality for them, said that sacrifices should be celebrated with animals.

14—15. At this answer, all the Rishis, effulgent like the Sun, became very angry. Addressing Vasu who was seated on his car and who had supported the deities, they said to him,—Since you have unfairly sided with the gods, do you fall down from heaven! From this day, O king, you shall lose the power of passing through the sky! Through our curse, you shall sink deep below the surface of the Earth.

16. After the Rishis had said these words, king Uparichara immediately dropped down, O king, and went down a hole in the Earth. At the command, however, of Narayana, Vasu's memory did not leave him.

17. To the good fortune of Vasu, the gods, pained at the curse imprecated on him by the Brahmanas, began to think anxiously as to how that curse might be removed.

They said:—

18. This great king has been cursed for our sake. We, dwellers of heaven, should unite together for doing what is good to him in return for what he has done to us.

19—20. Having speedily determined this in their minds with the help of reflection, the gods went where king Uparichara was. Arrived before him, they addressed him, saying,—You are devoted to the great God of the Brahmanas (*viz.*, Narayana)! That great Lord of both the gods and the Asuras, pleased with you, will save you from the curse that has been imprecated upon you.

21. It is proper, however, that the great Brahmanas should be honored. Verily, O best of kings, their penances should bear fruits.

22. Indeed, you have already fallen down from the sky on the Earth! We wish, however, O best of kings, to show you a favor.

23. As long as you, O sinless one, will live in this hole, so long you will receive (due sustenance).

24. You will get those streaks of clarified butter which Brahmanas with concentrated minds pour in sacrifices along with sacred Mantras, and which are called by the name of Vasudhara! Indeed, weakness or distress shall not affect you.

25. While living, O king of kings, in the hole of the Earth, neither hunger nor thirst shall assail you for you will drink those streaks of clarified butter called Vasudhara. Your energy also shall continue unabated. By virtue of this our boon that we grant you, the God of gods, *viz.*, Narayana, will be pleased with you, and He will take you hence to the region of Brahman.

26. Having granted these boons to the king, the dwellers of heaven, as also all those Rishis having penances for wealth, returned each to his respective place.

27. Then Vasu, O Bharata, began to worship the Creator of the universe and to recite silently those sacred Mantras that had come out of Narayana's mouth in days of yore.

28. Although living in a pit of the Earth, the king still adored Hari, the Lord of all the gods in the well-known five-sacrifices that are celebrating five times every day, O destroyer of enemies.

29. On account of these adorations of his, Narayana, otherwise called Hari, became highly gratified with him who thus showed himself to be entirely devoted to Him, who entirely depended upon Him as his sole refuge, and who had completely mastered his senses.

30. The illustrious Vishnu, that giver of boons, then addressed the fleet Garuda, that foremost of birds, who waited upon Him as his servant, and said these desirable words.

31. O foremost of birds, O you who are highly blessed, listen to what I say! There is a great king named Vasu who is

of righteous soul and rigid vows! Through the anger of the Brahmanas, he has dropped into a pit of the Earth.

32. The Brahmanas have been sufficiently honored. Do you go to that king now.

33. At my behest, O Garuda, go to that foremost of kings, *viz.*, Uparichara, who is now living in a hole of the Earth and incapable of any longer passing through the sky, and bring him up forthwith into the sky.

34. Hearing these words of Vishnu, Garuda, spreading his wings and going with the speed of the wind, entered that pit in the Earth in which king Vasu was residing.

35. All on a sudden taking the king up, the son of Vinata soared into the sky and there released the king from his beaks.

36. At that moment, king Uparichara once more acquired his divine form and re-entered the region of Brahman.

37. It was in this way, O son of Kunti, that that great king first dropped down through the curse of the Brahmanas for a faulty speech, and once more got up to heaven at the behest of the great God (*Vishnu*).

38. Only the powerful Lord Hari, that foremost of all Beings, was devoutly adored by him. It was for this devout worship that the king succeeded very soon in freeing himself from the curse imprecated upon him by the Brahmanas and in regaining the blessed regions of Brahman.

Bhishma said:—

39. I have thus told you everything regarding the origin of the spiritual sons of Brahman. Listen to me with rapt attention, for I shall now describe to you how the celestial Rishi Narada had proceeded in days of yore to White Island."

CHAPTER CCCXXXIX.

(MOKSHADHARMA PARVA).—

Continued.

Bhishma said:—

1. "Arrived at the spacious kingdom called White Island, the illustrious Rishi saw those same white men effulgent like the sun.

2. Adored by them, the Rishi worshipped them in return by bending his head and respecting them in his mind. Desirous of seeing Narayana, he began to live there, attentively engaged in the silent recitation of Mantras sacred to him, and practising the most difficult vows.

3. With rapt mind, the twice-born Rishi, with arms upraised, stood in Yoga, and then sang the following hymn to the Lord of the universe, Him, *viz.*, who is at once the soul of attributes and divested of all attributes.

Narada said:—

4. "Salutation to you, O God of gods, O you that are freed from all acts! You are he who is divested of all attributes, who is the Witness of all the worlds, who is called Soul, who is the foremost of all Beings, who is Infinite, who is called Purusha, who is the great Purusha, who is the foremost of all Purushas, who is the soul of the three attributes, who is called the Foremost, who is Amrita (nectar), who is called Immortal, who is called Ananta (Sesha), who is Space, who is without beginning, who is both Manifest and Unmanifest as existent and not-existent things, who is said to have his home in Truth, who is the first of gods (Narayana), who is the giver of riches, who is at one with Daksha and other Lords of the Creation, who is the Ashwatha and other big trees, who is the four-headed Brahman, who is the Lord of all created Beings, who is the Lord of Speech, who is the Lord of the universe, who is the all-pervading Soul, who is the Sun, who is the breath called Prana, who is the King of the waters, who is at one with the King, who is at one with the Regents of the quarters, who is the refuge of the universe when it is dissolved in the final destruction, who is unrevealed, who is the giver of the Vedas to Brahman, who is at one with the sacrifices and Vedic studies acquired by Brahmanas with the help of their bodies, who is at one with the four principal orders of the gods, who is every one of those four orders, who is endued with effulgence, who is endued with great effulgence, who is he to whom the seven largest offerings in sacrifices are presented with the Gayatri and other sacred Mantras, who is Yama, who is Chitragupta and the other attendants of Yama, who is called the wife of Yama, who is that order of the gods called Tushita, who is that other order called Maha-Tushita, who is the Death, who is desire and all diseases that have been created for helping the advent of Death, who is health and freedom from disease, who is subject to desire and passions, who is free from desire and passions, who is Infinite as shown in species and forms, who is he who is punished, who is he who is

the punisher, who is all the lesser sacrifices, who is all the larger sacrifices, who is all the priests, who is the origin of all sacrifices, who is fire, who is the very heart of all sacrifices, who is he that is sung in sacrifices, who takes those shares of the sacrificial offerings which are presented to him, who is the embodiment of the five sacrifices, who is the maker of the five divisions of time, who is incapable of being understood except by those scriptures which are called Pancharatra, who never shrinks from anything, who is undefeated, who is only Mind, who is known only by name, who is the Lord of Brahman himself, who has finished all the vows and observances mentioned in the Vedas, who is the swan, who is the great swan, who is the foremost of swans, who is the foremost of all sacrifices, who is Sankhya-yoga, who is the embodiment of the Sankhya philosophy, who lives in all Individual Souls, who lives in every heart, who lives in every sense, who floats on the ocean-water, who lives in the Vedas, who lies on the lotus, who is the Lord of the universe, and whose troops go on all sides for protecting his worshippers! You take birth as all creatures! You are the origin of the universe! Your mouth is fire! You are that fire which passes through the waters of the ocean, coming out all the while from an Equine head! You are the sanctified butter which is poured into the sacrificial fire! You are the car-driver! You Vashat! You are the syllable OM! You are Penances! You are Mind! You are the Moon! You purify the sacrificial butter! You are the Sun! You are the Elephants which are stationed in the four cardinal points! You light up the cardinal points of the compass. You light up the subsidiary points also! You are the Equine head! You are the first three Mantras of the Rig Veda! You are the protector of all the castes! You are the five fires! You are He who has thrice lighted the sacrificial fire called Nachi! You are the refuge of the Vedas, having six limbs! You are the foremost of those Brahmanas who are engaged in singing the Samans in sacrifices and other religious rites. You are Pragjyotish, and you are he who sings the first Saman! You are the observer of those vows which depend upon the Vedas and which are observed by singers of Samans. You are the embodiment of the Upanishad called by the name of Atharvashiras. You are he who is the subject-matter of the five foremost of scriptures! You are called the preceptor who subsists only on the froth of water. You are a Valikhilya. You are the embodiment of him who has not deviated from Yoga. You are the embodiment of correctness of judgment or reasoning. You are the beginning of the cycles, you are the middle of the cycles, and you are their end! You are Akhandala. You are the two Rishis Prachina-garbha and Kaushika! You are Purusthuta, you are Puruhuta, you are the designer of the universe. You have the universe for your form. Infinite are your motions. Your bodies are infinite! You are without end and without beginning, and without middle. Your middle is unmanifest. Your end is unmanifest. You have vows for your residence. You live in the ocean. You have your home in Fame, in Penances, in Self-control, in Prosperity, in Knowledge, in grand feats, and in Everything belonging to the universe! You are Vasudeva. You are the grantor of every wish. You are the monkey that carried Rama on his shoulders. You are the great Horse-sacrifice. You partake of offerings made in great sacrifices! You are the grantor of boons, of happiness, of wealth. You are devoted to Hari! You are Restraint of the senses. You are vows and observances. You are mortifications, you are severe mortifications, you are very severe mortifications. You are he who practises vows and religious and other pious rites. You are freed from all mistakes. You are a Brahmacharin. You took birth in the womb of Prishni. You are he from whom have originated all Vedic rites and acts. You are unborn. You pervade all things. Your eyes are on all things. You must not be apprehended by the senses. You are not subject to decay. You are endued with great power. Your body is inconceivably vast. You are holy, you are very holy. You are golden. You are vast. You are beyond the range of logic or argument. You are unknowable. You are the foremost of Causes. You are the Creator of all creatures and you are their destroyer. You are the possessor of great powers of illusion. You are called Chittrashikhandin. You are the giver of boons. You partake of the sacrificial offerings. You have acquired the merit of all sacrifices. You are he who has been freed from all doubts. You are omnipresent. You are of the form of a Brahmana. You are fond of Brahmanas. You have the universe for your form. Your form is very huge. You are the greatest friend. You kind to all your worshippers. You are the great god of the Brahmanas. I am your devoted disciple. I am desirous of seeing you. Salutations to you who are of the form of Liberation."

CHAPTER CCCXL.

(MOKSHADHARMA PARVA).—*Continued.*

Bhishma said:—

1. "Thus sung with names that were not known to others, the Divine Narayana having the universe for his form appeared before the ascetic Narada.

2. His form was somewhat purer than the moon and differed from the moon in some particulars. He somewhat resembled a burning fire in complexion. The powerful Lord was somewhat of the form of Vishti.

3. He looked in some respects like the feathers of the parrot, and in some a collection of pure crystal. He resembled in some respects a hill of antimony and in some a mass of pure gold.

4. His complexion somewhat resembled the coral when first formed, and was somewhat white. That complexion resembled in some respects the color of gold and in some that of the *lapis lazulus*.

5. It resembled in some respects the color of the blue *lapis lazulus* and in some that of sapphire. It resembled in some respects the color of the peacock's neck, and in some that of a string of pearls.

6. Bearing these various sorts of hues on his body the eternal Deity appeared before Narada. He had a thousand eyes and was endued with great beauty. He had a hundred heads and a hundred feet.

7. He had a thousand stomachs and a thousand arms. He seemed to be still inconceivable to the mind. With one of his mouths he uttered the syllable OM and then the Gayatri following OM.

8. With mind under complete mastery, the great God, called by the names of Hari and Narayana, by his other mouths, many in number, uttered many Mantras from the four Vedas which are known by the name of *Aranyaka*.

9. The Lord of all the gods, the great God who is worshipped in sacrifices, held in his hands a sacrificial altar, a Kamandalu, a few white gems, a pair of shoes, a bundle of Kusha blades, a deer-skin, a tooth-stick, and a little burning fire.

10. With a cheerful heart, that foremost of twice-born one, *viz.*, Narada, controlling speech, bowed to the great God and worshipped Him.

11. The first of all the gods, who is free from decay, said the following words to him whose head was still bent low in veneration.

The Holy One said:—

12. The great Rishis, Ekata, Dwita, and Trita, came to this country from desire of seeing me.

13. Their wishes, however, were not fulfilled. Excepting those who are devoted to with wholly and solely, no else can see me. As regards you, you are verily the foremost of all persons devoted to me with all their souls.

14. These are my bodies, the best ones that I assume. These were born, O twice-born one, in the house of Dharma. Do you worship them always, and do you perform those rites that are laid down in the ordinances in connexion with that worship.

15. O Brahmana, do you ask of me the boons you wish! I am pleased with you to-day, and I appear to you now in my universal form as freed from decay and deterioration!

Narada said:—

16. Since, O holy one, I have to-day succeeded in seeing you, I think that I have acquired forthwith the fruits of my penances, O God, of my self-restraint, and of all the vows and observances that I have practised.

17. This, indeed, is the highest boon you have granted me for you have appeared before me to-day, O Eternal Lord! You, O holy one, have the universe for your eye! You are the Lion. Your form is identifiable with everything! Possessed of power you, O Lord, are vast and infinite.

Bhishma said:—

18. Having thus appeared before Narada the son of Parameshthi, the great God addressed that ascetic and said,—Go hence, O Narada, and do not delay!

19. These worshippers of mine, having moon-like complexions, are divested of all senses and do not live upon any kind of food. They are, again, all Liberated! With minds wholly concentrated upon me, people should think of me. Such worshippers will never meet with any obstacles.

20. These men have all acquired ascetic success and are highly blessed. In days of yore they became entirely devoted to me. They have been freed from the qualities of Darkness and Ignorance. Forsooth, they are competent to enter me and become merged into my Self.

21—25. He who cannot be seen with the eye, touched with the sense of touch, smelt with the sense of scent, and who is beyond the sense of taste, He whom the

three qualities of goodness, Darkness, and Ignorance do not touch, who permeates all things and is the one Witness of the universe, and who is described as the Soul of the entire universe, and who is described as the Soul of the entire universe, He who is not destroyed upon the destruction of the bodies of all created things, who is unborn and unchangeable and eternal, who is freed from all qualities, who is indivisible and entire, He who is above the twenty-four topics of enquiry and is considered the Twenty-fifth, who is called by the name of Purusha, who is inactive, and who is said to be apprehended by Knowledge alone, He into whom the foremost of twice-born ones enter and become liberated, He is the eternal Supreme Soul and is known by the name of Vasudeva.

26. See, O Narada, the greatness and power of that God! He is never affected by good or bad deeds.

27. Swattwa, Rajas, and Tamas, are said to be the three (original) qualities. These live and act in the bodies of all creatures.

28. The Indidividual Soul, called Kshetrajna, enjoys and suffers the action of these three qualities. He, however, is above them and they cannot touch Him. Freed from these qualities, He is again their enjoyer and sufferer. Having created them Himself, He is above them all.

29. O celestial Rishi, the Earth, which is the refuge of the universe, disappears into water. Water disappears into Fire and Fire into Wind.

30. Wind disappears into Ether, and Ether into Mind. Mind is a great creature, and it disappears into Unmanifest Nature.

31. Unmanifest Nature, O Brahmana, disappears into inactive Purusha (Soul). There is nothing higher than Purusha (Soul) which is Eternal.

32. There is nothing among mobile and immobile things in the universe which is Immutable, except Vasudeva, the eternal Purusha.

33—34. Endued with great power, Vasudeva is the Soul of all creatures. Earth, Wind, Ether, Water, and Fire forming the fifth, are primal elements of great power. Mingling together they form the body. Possessed of subtile prowess and invisible to all eyes, O Brahmana, the powerful Vasudeva then enters that combination of the five principal elements called body. Such entrance is called his birth, and taking birth He makes the body move about and act.

35. Without a combination of the five principal elements, no body can ever be formed.

36. Without, again, the entrance of Individual Soul into the body, the mind living within it cannot cause it move and act. He that enters the body is possessed of great power and is called Individual. He is known also by other names, *viz.*, Shesha and Sankarshana.

37. He who takes his rise, from that Sankarshana, by his own acts, Sanatkumara, and in whom all creatures merge when the universal dissolution sets in, is the Mind of all creatures and is called by the name of Praddyumna.

38. From Him originates He who is the Creator, and who is both Cause and Effect. From this last, everything, *viz.*, the mobile and immobile universe, originates. This one is called Aniruddha. He is otherwise called Ishana and He is manifest in all deeds.

39. That illustrious one, *viz.*, Vasudeva, who is called Kshetrajna, (Soul) and who is freed from qualities, should, O king of kings, be known as the powerful Sankarshana, when He takes birth as (Individual Soul).

40. From Sankarshana originates Praddyumna who is called "Mind-begotton." From Praddyumna is He who is Aniruddha. He is Consciouness, He is Ishwara (Supreme Lord).

41. It is from me that the entire mobile and immobile universe originates. It is from me, O Narada, that the indestructible and the destructible, the existent and the nonexistent, originates.

42. They who are devoted to me enter into me and become liberated. I am known as Purusha. Without acts, I am the Twenty-fifth.

43. Getting over qualities, I am entire and indivisible. I am above all pairs of opposite and shorn of all attachments. This, O Narada, you will fail to understand. You see me as having a form. If I wish, I can dissolve this form in a moment. I am the Supreme Lord and the Preceptor of the universe.

44. What you see of me, O Narada, is merely an illusion of mine. I now appear to be possessed of the attributes of all created things. You are not competent to know me.

45. I have shown to you duly my fourfold form. I am, O Narada, the doer, I am Cause, and I am Effect.

46. I am the sum-total of all living creatures. All living creatures have their refuge in me, Do not think that you have seen the Individual Soul.

47. I pervade all things, O Brahmana, and am the inner Soul of all creatures. When the bodies of all creatures, however, are destroyed, I am not destroyed.

48. Those highly blessed men who, having acquired ascetic success, become entirely devoted to me, become freed from the qualities of both Darkness and Ignorance and succeed, therefore, in entering me, O great ascetic.

49. He called Hiranyagarbha, who is the beginning of the world, who has four faces, who cannot be understood with the help of the Nirukta, who is otherwise called Brahman, who is an eternal god, is engaged in looking after many of my works.

50. The god Rudra, born of my anger, originated from my forehead. See, the eleven Rudras are increasing on the right side of my person.

51—52. The twelve Adityas are on the left side of my person. See the eight Vasus, those foremost of gods, are in my front, and see, Nasatya and Dasra, those two celestial physicians, are in my rear. See also in my body all the Prajapatis and see the seven Rishis also.

53. See also the Vedas, all the Sacrifices numbering by hundreds, the Amrita (nectar), and all the (medicinal) herbs and plants, and Penances, and vows and observances of various sorts.

54. See also in me the eight attributes of power, *viz.*, those particularly called the Lordly powers, living all together in my body in their united and embodied form. See also Shree and Lakshmi, and Kirti, and the Earth with her hump.

55. See the goddess Saraswati, that mother of the Vedas, living in me! See, O Narada, Dhruva, that foremost of luminaries ranging in the sky.

56. See also all the Oceans, those receptacles of water, and lakes, and rivers. See, also, O best of men, the four foremost ones amongst the Pitris in their embodied forms. See also, living in me, the three qualities (of Sattwa, Rajas, and Tamas) which are formless.

57. The acts done in honor of the departed mane are superior to those done in honor of the gods. I am the Pitri of the both the gods and the Pitris, and am existing from the beginning.

58. Becoming the Equine-head I pass hrough the Western and the Northern ocean and drink sacrificial libations duly poured with Mantras and solid sacrificial food offered with respect and devotion.

59. In ancient times I created Brahman who himself worshipped me in sacrifices. Pleased with him on that account I granted him many excellent boons.

60. I said to him that in the beginning of the cycle he would be born to me as my son, and the sovereignty of all the worlds would he enjoy, and various names will be given to diverse objects on account of the Ahankara, *i.e.*, egoism, coming into existence.

61. I also told him that none would ever violate the limits and boundaries he would lay down, and, further that he would be the giver of boons to persons who would solicit him for the same.

62. I further assured him that he would be an object of worship with all the gods and Asuras, all the Rishis and Pitris, and the various creatures forming the creation.

63. I also gave him to understand that I would always appear for performing the business of the gods and that for that I would allow myself to be commanded by him even as a son by his father.

64. Granting these and other highly agreeable boons to Brahman of great energy on account of my being propitiated with him I adopted the course dictated by Renunciation.

65. The highest Renunciation is the annihilation of all duties and acts. Hence, by adopting Renunciation one should act in complete happiness.

66. Learned preceptors, with settled conclusions deduced from the truths of the Sankhya philosophy, have spoken of me as Kapila endued with the power of knowledge, living within the effulgence of the Sun, and concentrated in Yoga.

67. In the Vedas I have been repeatedly hymned as the illustrious Hiranyagarbha. In the Yoga-Shastras, O Brahmana, I have been spoken of as one who finds pleasure in Yoga.

68. I am eternal. Assuming a form that is manifest, I live at present, in the sky. At the end of a thousand cycles, I shall once more withdraw the universe into myself.

69. Having withdrawn all creatures, mobile and immobile, into myself, I shall exist all alone with Knowledge only as my companion.

70. After the lapse of ages I shall again create the universe, with the help of that

Knowledge. My fourth form creates the indestructible Shesha.

71. That Shesha is called by the name of Sankarshara. Sankarshana creates Praddyumna. From Praddyumna I take birth myself as Aniruddha. I create (myself) repeatedly.

72. From Aniruddha originates Brahman. The latter is born from Aniruddha's navel. From Brahman originate all mobile and immobile creatures.

73. Know that Creation originates in this way repeatedly at the beginning of every cycle. Creation and destruction succeed each other like sunrise and sunset in this world.

74—75. Then, again, as Time, gifted with great energy, forcibly brings back the Sun after his disappearance, similarly I shall, assuming the form of a boar and displaying my strength, bring back the Earth with her belt of seas to her own position for the behoof of all creatures when she becomes submerged in water. I shall then kill the son of Diti, named Hiranyagarbha, elated with pride of strength.

76. Assuming the form then of a Man-lion, I shall, for doing good to the gods, kill Hiranyakasipu, the son of Diti, who will be a great destroyer of sacrifices.

77. Virochana will have a powerful son named Vali. The entire universe consisting of gods, Asuras, and Rakshasas will not be able to kill that great Asura! He will hurl Shakra from the sovereignty of the universe.

78. When after defeating the Lord of Shachi, that Asura will possess the sovereignty of the three worlds, I shall take birth in Aditi's womb, by Kashyapa, as the twelfth Aditya.

79. I shall restore it to Indra of immeasurable splendour, and replace the gods, O Narada, in their respective stations.

80. As regards Vali, that foremost of Danavas, who is to be unslayable by all the gods, I shall cause him to live in the nether regions.

81. In the Treta age I shall take birth as Rama in the race of Bhrigu, and root out the Kshatriyas who will become proud of their strength and riches.

82. Towards the end of Treta and the beginning of Dwapara, I shall take birth as Rama the son of Dasharatha in Ikshaku's race.

83. At that time, the two Rishis, viz., the two sons of Prajapati, called by the names of Ekata and Dwita, will on account of the injury done by them to their brother Trita, have to take birth as monkeys, losing the beauty of the human form.

84. Those monkeys that shall take birth in the race of Ekata and Dwita, shall become endued with great power and mighty energy and will equal Shakra himself in power. All those monkeys, O twice-born one, will become my allies for performing the work of the gods.

85. I shall then kill the dreadful king of the Rakshasas, that wretch of Pulastya's race, *viz.*, the fierce Ravana, that thorn of all the worlds, together with all his children and followers.

86. At the junction the Dwapara and the Kali ages, I shall again appear in the world taking birth in the city of Mathura for the purpose of killing Kansa.

87. There, after killing numberless Danavas that will be as thorns in the side of the gods, I shall take up my residence in Kushasthali at the city of Dwaraka.

88. While living in that city I shall kil the Asura Naraka the chief of the Earth,—him, that is, who will do an injury to Aditi, as also some other Danavas of the names of Muru and Pitha.

89. Killing also another foremost of Danavas, *viz*, the kill of Pragjyotisha, I shall transplant that delightful city furnished with various kinds of wealth into Dwaraka.

90 I shall then defeat the two gods adored of all the deities, zvi., Maheshwara and Mahasena, who will become fond of the Danava Vana and do him various good offices and who will try their best for that worshipper of theirs.

91. Defeating next the son of the Danava Vali, viz., Vana, who will be possessed a thousand-arms, I shall next destroy all the inhabitants of the Danava city called Saubha.

92. I shall next, O foremost of Brahmanas, bring about the death of Kalayavana, a Danava who will be endued with great power on account of his being equipt with the energy of Gargya.

93. A proud Asura will appear as a king at Girivraja, of the name of Jarasandha, who will fall out with all the other kings of the world. His death will be brought about by me through some one else guided by my intelligence.

94—95. I shall next kill Shishupala in the sacrifice of king Yudhishthira the son of Dharma, into which sacrifice all the kings

of the world will bring tribute. In some of these works, only Arjuna, the son of Vasava, will become my assistant.

96—98. I shall place Yudhishthira with all his brothers in his ancestral kingdom. People will call me and Arjuna as Narayana and Nara, when, endued with power, we two, putting forth our strength, shall kill a large number of Kshatriyas, for doing good to the world. Having lightened the load of the Earth according to our pleasure, I shall merge all the principal Sattwatas, as also Dwaraka, my favourite city, into my own self, recollecting my all-embracing Knowledge.

99. Having four forms, I shall, in this way, perform many feats of great prowess, and attain at last to those regions of happiness created by me and honored by all the Brahmanas.

100. Appearing in the forms of a swan, a tortoise, a fish, O foremost of twice-born ones, I shall then appear as a boar, then as a man-lion, then as a dwarf, then as Rama of Bhrigu's race, then as Rama the son of Dasharatha, then as Krishna the scion of the Sattwata race, and lastly as Kalki.

101. When the Vedas disappeared from the world, I brought them back. The Vedas, were re-created by me in the Krita age.

102. They have once more disappeared or may only be partially heard here and there in the Puranas. Many of my best incarnations also in the world have become facts of the past.

103—104. Having secured the good of the worlds in those forms in which I appeared, they have re-entered into my own Nature. Brahman (the Creator) himself never saw me in this form of mine, which you, O Narada, have seen to-day on account of your entire devotion to me. I have now said to you, who are devoted to me wholly, everything, O Brahmana. I have described to you my ancient appearances and future ones also, O best of men, together with all their mysteries.

Bhishma said:—

105. 'The holy and illustrious god, of universal and immutable form, having said these words to Narada, disappeared there and then.

106. Having won the high favor that he had solicited, Narada also, gifted with great energy, then proceeded in all haste to the retreat called Vadari, for seeing Nara and Narayana.

107—108. This great Upanishad quite of a piece with the four Vedas, and the Sankhya-Yoga, and called by him by the name of the Pancharatra Scriptures, and recited by Narayana himself with his own mouth, was repeated by Narada before a large audience in the residence of Brahman (his sire) in exactly the same way in which Narayana had recited it and in which he had heard it from his own lips."

Yudhishthira said:—

109. "Was not Brahman, the Creator of all things, acquainted with this wonderful discourse of the glory of Narayana gifted with intelligence that he heard it from the lips of Narada?

110. Is the illustrious Grandfather of all the worlds any way different from or inferior to the great Narayana? How then is it that he was unacquainted with the power of Narayana of great energy?"

Bhishma continued:—

111. "Hundreds and thousands of great cycles, hundreds and thousands of Creations and Dissolutions, O king of kings, have been over and become events of the past.

112. In the beginning of every Creation, Brahman, endued with great power and who creates all things, is remembered (by Narayana). Brahman knows well, O king, that Narayana, that foremost of all gods is very much superior to him.

113—115. He knows that Narayana is the Supreme Soul, that He is the Supreme Lord, that He is the Creator of Brahman himself. Narada recited this very ancient narrative which is perfectly consistent with the Vedas, to that assembly of Rishis crowned with ascetic success that came to the abode of Brahman. The gods Surya, having heard that narrative from those Rishis crowned with ascetic success, repeated it to the sixty-six thousands of Rishis, O king, of purified souls, that follow in his train.

116. And the Sun, the deity that imparts heat to all the worlds, repeated that narrative to those Beings also, of purified souls, that have been created (by Brahman) for always travelling in the van of the Sun.

117. The great Rishis who follow in the Sun's train, O son, repeated that excellent narrative to the deities assembled on the breast of Meru.

118. That best of ascetics, *viz.*, the regenerate Asita, then, having heard the narrative from the gods, repeated it to the Pitris, O king of kings.

119. I heard it from my father Shantanu, O son, who recited it to me formerly. Myself having heard it from my father, I have repeated it to you, O Bharata.

120. Gods and ascetics, they who have heard this excellent old narrative which is a Purana, all worship the Supreme Soul.

121. This discourse, belonging to the Rishis and thus handed down from one to another, should not, O king, be communicated by you to any one who is not a worshipper of Vasudeva.

122. This narrative, O king, is really the cream of the hundreds of other discourses that you have heard from me.

123. In days of yore, O king, the gods and the Asuras, in a body, churned the Ocean and raised the Ambrosia. Similarly the Brahmanas, in a body in days of yore, churned all the scriptures and raised this narrative, which resembles nectar.

124—125. He who frequently reads this narrative, and he who frequently listens to it with rapt attention, in a secluded spot, and filled with devotion, succeeds, being possessed of lunar complexion, in living in the spacious insular continent known by the name of White Island. Forsooth, such a man succeeds in entering into Narayana of a thousand rays.

126. By listening to this narrative from the beginning, a sick person becomes freed from his disease. The man who simply desires to read or listen to this discourse, gets the fruition of all his wishes. By reading or listening to it. The devoted worshipper acquires the high end reserved for devoted worshippers.

127. You also, O king, should always adore and worship that foremost of all Beings. He is the father and the mother of all creatures, and He is an object of reverence to the entire universe.

128. Let the illustrious and Eternal God of the Brahmanas, viz., Janarddana of great intelligence, be pleased with you, O Yudhisthira of mighty arms.

Vaishampayana said :—

129. Having listened to this best of discourses, O Janamejaya, king Yudhisthira the just, and all his brothers became devoted to Narayana.

130. And all of them, O Bharata, silently meditating upon Narayana (from that day), uttered these words for His glorification, viz., Victory to that holy and illustrious Being.

131. He, again, who is our best of preceptors, viz., the Island-born Krishna, devoted to penances, sung uttering the word Narayana, that great Mantra which is worthy of being recited silently.

132. Passing through the sky to the Ocean of milk, which is always the abode of nectar, and adoring the great God there, he returned to his own hermitage.

Bhishma continued :—

133. I have now recounted to you the discourse that was recited by Narada. That narrative has come down from person to person from very ancient times. I heard it from my father who formerly recounted it to me.

Suta said :—

134. I have now told you all that Vaishampayana recounted to Janamejaya. Having listened to Vaishampayana's narration, king Janamejaya duly satisfied all his duties according to the scriptural ordinances.

135. You have all practised very severe penances and observed many high and excellent vows. Living in this sacred forest of Naimisha, you are foremost of all persons conversant with the Vedas.

136. Ye foremost of twice-born ones, you all have come to this great sacrifice of Shaunaka. Do you all worship that Eternal and Supreme Lord of the universe in excellent sacrifices, properly pouring libations of clarified butter to the fire with the help of Mantras and dedicating the same to Narayana. As for myself, I heard this excellent discourse which has come down from generation to generation, from my father who recited it to me formerly.

CHAPTER CCCXLI.

(MOKSHADHARMA PARVA).—*Continued.*

Saunaka said :—

1. How is that illustrious god, *viz.*, the powerful Narayana, who is a master of the Vedas and their branches, at once the doer and the enjoyer of sacrifices?

2. Endued with forgiveness, he has adopted, again, the Religion of Renunciation. Indeed, it is that holy and powerful one who has himself laid down the duties of Renunciation.

3. Why then has he made many of the gods the takers of shares in sacrifices which, of course, are all due to the Religion of Action. Why has he again created

some with an opposite disposition, for they follow the ordinances of the Religion of Renunciation.

4. Do you, O Suta, remove this doubt of ours. This doubt seems to be eternal and is filled with great mystery. You have heard all discourses on Narayana, which are consistent with the (other) scriptures.

Sauti said :—

5. O excellent Saunaka, I shall recount to you what Vaishampayana, the disciple of the intelligent Vyasa, said when questioned on these very topics by king Janamejaya.

6. Having heard the discourse on the glory of Narayana who is the Soul of all embodied creatures, Janamejaya, gifted with great intelligence and wisdom, asked Vaishampayana about these very topics.

7. The whole world of Being, with Brahman, the gods, the Asuras, and human beings are seen to be deeply attached to acts which yield prosperity.

8. Liberation has, O twice-born one, been described by you to be the highest happiness and to consist of the cessation of existence. They who being shorn of both merit and demerit, become liberated, succeed, we hear, in entering the great God of a thousand rays.

9. It seems to be, O Brahmana, that the eternal religion of Liberation is highly difficult of observance. Turning away from it, all the gods have become enjoyers of the libations of clarified butter poured with Mantras on sacrificial fires and other offerings presented to them by similar means.

10—11. Then, again, Brahman, and Rudra, the powerful Sakra the killer of Vala, the Sun, the Lord of the stars, the Wind-god, the god of fire, the god of the Waters, Infinite Space, the Universe too and the rest of the dwellers of heaven,—these, it seems, do not know the way of securing an annihilation of conscious existence that is encompassed by one's own efforts.

12. Hence, perhaps, they have not followed the path which is certain, indestructible, and immutable. Hence, perhaps turning away from that path, they have adopted the Religion of Action which leads to conscious existence that is measured by time.

13. This, indeed, is one great defeat of those who are wedded to acts, for all their rewards are for the time being. This doubt, O twice-born one, exists in my heart like a dagger! Tear it out by recounting to me some discourses of old on this subject. Great is my curiosity to listen to you.

14. Why, O twice-born one, have the gods been said to be takers of their respective shares of sacrificial offerings presented to them with the help of Mantras in sacrifices of various kinds? Why, again, are the dwellers of heaven worshipped in sacrifices?

15. And, O best of twice-born ones to whom do they, who partake of offerings in sacrifices performed to their honor, themselves make offerings when they perform great sacrifices?

16. The question you have put to me, O king, relates to a deed mystery. No man can quickly answer it who has not practised penances, and who is not acquainted with the Puranas.

17. I shall, however, answer you by reciting to you what my preceptor the Island-born Krishna, otherwise called Vyasa, the great Rishi who has divided the Vedas, had said to us on a former occasion when questioned by us.

18. Sumanta, and Jaimini, and Paila of firm vows, and myself as the fourth, and Shuka as the fifth, were disciples of the illustrious Vyasa.

19. We, five in all, endued with self-control and purity of observances, had completely mastered anger and controlled our senses. Our preceptor used to teach us the Vedas having the Mahabharata for their fifth.

20—21. Once on a time, on the breast of that foremost of mountains, *viz.*, the delightful Meru, inhabited by Siddhas and Charanas while we were engaged in reading the Vedas, this very doubt sprang in our minds, that has been given vent to by you to-day. We, therefore, asked our preceptor about it. It heard the answer that our preceptor made. I shall now recount that answer to you, O Bharata.

22. Hearing the words that were addressed to him by his disciples, that remover of all sorts of darkness represented by ignorance, *viz.*, the blessed Vyasa the son of Parashara, said these words :—

23. I have practised the austerest of penances. Ye best of men, I am fully conversant with the Past, the Present, and the Future.

24. On account of those penances of mine and of the control under which I kept my senses, while I lived on the shores of the ocean of milk, Narayana became pleased with me. As the result of the great God's gratification, this omniscience about the Past, the Present, and Future,

hat was desired by me, sprang in my mind.

25. Listen now to me as I describe to you, in due order, this great doubt that has perplexed your minds. I have, with the eye of knowledge, seen, all that took place in the beginning of the æon.

26. He whom both the Sankhyas and the Yogins call by the name of the Supreme Soul, comes to be regarded as the foremost Purusha on account of his own deeds. From Him originate Prakriti that is called the unmanifest or Pradhana by the learned.

27. From the powerful Unmanifest sprang, for the creation of all the worlds, he that is called Aniruddha. That Aniruddha is known among all creatures by the name of the Great Soul.

28. It is that Aniruddha who, becoming manifest, created the Grandfather Brahman. Aniruddha is known by another name, viz., consciousness, and is gifted with every sort of energy,

29. Earth, Wind, Ether, Water, and Fire numbering the fifth—these are the five Great Creatures that have originated from Consciousness.

30. Having created the Great Creatures he then created their qualities. Combining the Great Creatures, he then created various embodied Beings. Hear me as I describe them to you.

31. Marichi, Angiras, Atri, Pulastya, Pulaha, Kratu, the great Vashistha, and the Self-create Manu,—these should be known as the eight elements. Upon these depend all the worlds.

32. Then the Grandfather of all the worlds, viz., Brahman, created, for the success of all creatures, the Vedas with all their branches as also the Sacrifices with their limbs. From these eight elements have originated this vast universe.

33. Then originated Rudra from the principle of anger. Taking birth, he created ten others like him. These eleven Rudras are called by name of Vikara-Purushas.

34. The Rudras, the Prakritis, and the several celestial Rishis, having come into existence approached Brahman, with the object of upholding the universe and its work.

35. Addressing the Grandfather, they said,—We have been created, O holy one, by you, O you of great power. Tell us, O Grandfather, which of us should be vested with what jurisdiction.

36. What jurisdictions have been created by you for supervising what particular affairs? Which of us should, gifted with what sort of consciousness, shall take charge of which of these?

37. Do you ordain also to each of us the measure of strength that we are to have for satisfying the duties of our respective jurisdictions.—Thus addressed by them, the great god replied to them in the following way.

Brahman said:—

38. You have done well, ye gods, in speaking to me of this matter. Blessed be you all! I was thinking of this very subject that has drawn your attention.

39. How should the three worlds be maintained and kept agoing? How should your strength and mine be taken advantage of for the accomplishment of that object.

40. Let all of us, leaving this place, go that unmanifest and foremost of Beings who is the witness of the world, for seeking his protection. He will tell us what is for our behoof.

41. After this, those gods and Rishis, with Brahman, went to the northern shores of the ocean of milk, desirous of doing good to the three worlds.

42. Arrived there, they began to practise those austere penances that are said by Brahman in the Vedas. Those austerest of penances are known by the name of Mahaniyama.

43. They stood there with mind fixed, immovable as stakes of wood, and with eyes upturned and arms raised upwards.

44. For a thousand divine years they were engaged in those severe penances. At the conclusion of that time they heard these sweet words in harmony with the Vedas and their branches.

The Blessed and Holy One said:—

45. Ye gods and Rishis having asceticism for wealth with Brahman in your company, honoring you all with welcome, I say to you these words.

46. I know what is in your hearts! Verily, your thoughts are for the behoof of the three worlds. I shall multiply your energy and strength, investing the same with disposition for work.

47. Ye gods, well have you practised these penances from desire of worshipping me. Ye foremost of Beings, enjoy now the excellent fruits of those austerities which you have practised.

48. This Brahman is the Lord of all the worlds. Gifted with power, he is the Grandfather of all creatures. You also

are foremost of gods. Do you all, with concentrated minds, celebrate sacrifices for my glory.

49. In those sacrifices which you will perform, do ye always give me a part of the sacrificial offerings. I shall then, ye lords of creation, assign to each of you your respective spheres and ordain what will be for your behoof.

Vaishampayana said:

50. Hearing these words of that God of gods, all those gods and great Rishis and Brahman became filled with such delight that the hair on their bodies stood erect.

51. They immediately made arrangements for a sacrifice in honor of Vishnu according to the Vedic ordinances. In that sacrifice, Brahman himself assigned a portion of the offerings to Vishnu.

52. Similarly the gods and the celestial Rishis also, dedicated similar portions each to the great God. The portions, thus offered with great respect to Vishnu, were about both the quantity and the quality of the articles used, according to the ordinances laid down for the Krita age.

53. The gods and the Rishis and Brahman, in that sacrifice, worshipped the great God as one having the complexion of the Sun, as the foremost of Beings, situate beyond the reach of Ignorance, vast, pervading all things, the Supreme Lord of all, the giver of boons, and endued with power.

54. Thus worshipped by them the boon-giving and great God, invisible and bodiless, addressed those assembled celestials from heaven and said to them:—

55. I have received the offerings dedicated by you in this sacrifice. I am pleased with all of you. I shall confer rewards on you that will, however, be fraught with ends from where there will be return.

56. This shall be your distinctive characteristic, ye gods, from this day, on account of my favours and kindness for you. Celebrating sacrifices in every cycle, with large presents, you will become enjoyers of fruits born of Action.

57. Ye gods, those men also that will celebrate sacrifices, according to the Vedic ordinances, will give to all of you, shares of their sacrificial offerings.

58. In the Veda-sutras I make him the receiver of a share like that which he has himself offered one in this sacrifice.

59. Created to superintend the affairs of your respective jurisdictions, do you uphold the worlds according to your strength as dependent on the shares you receive in those sacrifices.

60. Indeed, receiving strength from those rites and observances that will be in vogue in the several worlds, originating from the fruits of action, do ye continue to uphold the affairs those worlds.

61. Strengthened by the sacrifices that will be celebrated by men, ye will strengthen me. These are the thoughts that I cherish for you all.

62. It is for this that I have created the Vedas and sacrifices and plants and herbs. Duly served with these by human beings on Earth, the gods will be pleased.

63. Ye foremost of gods, till the end of this æon, I have ordained your creation, making your constitutions depend upon the result of the religion of Action. Ye foremost of Beings, do ye then, about your respective jurisdictions, engage yourselves in seeking the welfare of the three worlds.

64. Marichi, Angiras, Atri, Pulastya, Pulaha, Kratu, and Vashistha,—these seven Rishis have been created by the fiat of the will.

65. These will become the foremost of all persons versed in the Vedas. In fact, they will become the preceptors of the Vedas. They will follow the Religion of Action, for they have been intended to devote themselves to the act of procreating children.

66. This is the eternal path of creatures engaged in acts and observances. The powerful Lord who is charged with the creation of all the worlds is called Aniruddha.

67—68. Sana, Sanatsujata, Sanaka, Sanandana, Sanatkumara, Kapila, and Sanatana,—these seven Rishis are known as the spiritual sons of Brahman. Their knowledge comes to them of itself. These seven follow the Religion of Renunciation.

69. They are the foremost of all persons conversant with Yoga. They have a profound knowledge of the Sankhya philosophy. They are teachers of the scriptures on duty and it is they who introduce the duties of the Religion of Renunciation and cause them flow in the worlds.

70. From Nature has sprung Consciousness and the three great qualities. Transcending Nature is called Soul.

71—72. That Soul is myself. The path of those who follow acts is fraught with return. One cannot, by that path, reach the place whence there is no return. Different creatures have been created with different

objects. Some are intended for the Path of Action and some for that of Renunciation. One enjoys the reward, according to the path that he follows. This Brahman is the lord of all the worlds. Endued with power, it is he who creates the universe.

73. He is your mother and father, and he is your grandfather. At my behest, he will grant boons to all creatures.

74. His son Rudra, who has originated from his brow at his behest, will, gifted with power, uphold all created beings.

75. Go ye to your respective jurisdictions, and seek, according to the ordinances, the welfare of the world! Let all the scriptural acts flow in all the worlds. Let there be no delay in this.

76. Ye foremost of gods, do ye ordain the acts of all creatures and the ends that they are come by. Do ye also set the limits of the lives of all creatures.

77. This present cycle that is going on is the foremost of all epochs and should be known by the name of Krita. In this cycle living creatures should not be killed in the sacrifices that may be celebrated. It should be as I ordain and let it not be otherwise.

78. In this age, ye celestials, virtue will flourish in full. After this age will come the cycle called Treta. The Vedas, in that cycle, will lose one quarter. Only three of them will exist.

79. In the sacrifices that will be celebrated in that age, animals, after dedication with the help of sacred Mantras, will be killed. As regards virtue, again, it will lose one quarter; only three quarters thereof will remain.

80. On the termination of the Treta, will come the mixed Yuga known by the name of Dwapara. In that cycle, virtue will lose two quarters and only two quarters thereof will remain.

81. Upon the termination of Dwapara, the cycle that will set in will be called Tish, and it will come with Kali walking in the van. Virtue will lose full three quarters. Only a quarter thereof will exist in all places.

82. When the great God said these words, the gods and the celestial Rishis addressed him and said,—If only a fourth part of virtue is to exist in that age in every place, tell us, O Holy One, where shall we then go and what shall we do?

The Blessed and Holy One said :—

83. Ye foremost of gods, ye should, in that age, go to such places where the Vedas and Sacrifices and Penances and Truth and Self-Control, accompanied by duties fraught with mercy for all creatures, will still continue. Sin will never be able to affect you at all.

Vyasa said :—

84. Thus commanded by the great God, the gods with all the Rishis bowed their heads to him and then proceeded to the places they desired.

85. After the celestials had left that place, only Brahman remained there, desirous of seeing the great Deity then living in the form of Aniruddha.

86. The foremost of gods then appeared before Brahman having assumed a form that had a huge equine head. Carrying a pitcher and the triple stick, he appeared before Brahman, reciting the Vedas with all their branches.

87—88. Seeing the great Deity of immeasurable energy in that form with an equine head, the powerful Brahman, the Creator of all the worlds, moved by the desire of doing good to his Creation, adored that boon-giving Lord with his head down and stood before him with hands joined in respect. The great Deity embraced Brahman and then told him these words.

The Holy One said :—

89. Do you, O Brahman, duly think of the courses of acts which creatures should follow. You are the great ordainer of all created Beings, You are the Master and the Lord of the universe. Placing this burthen on you I shall soon be free from anxiety.

90. At such times, however, when it will be difficult for you to accomplish the work of the gods, I shall then appear in incarnate forms perceiving the gravity of the emergencies.

91. With these words, that grand form with the equine head vanished then and there. Having received his behest, Brahman too proceeded speedily to his own region.

92. It is for this, O Blessed One, that the eternal lotus-navelled Deity became the accentor of the first share offered in sacrifices and hence it is that He is called the eternal upholder of all Sacrifices.

93. He himself adopted the Religion of Renunciation, the end after which those creatures seek who are desirous of eternal fruits. He laid down at the same time the Religion of Action for others, with the view of giving variety to the universe.

94. He is the beginning, He is the middle, and He is the end of all created Beings. He is their Creator and He is the actor and He is the act. Having withdrawn the universe into Himself at the end of the cycle, He enters into sleep, and awakening at the beginning of another cycle, He once more creates the universe.

95. Do you all bow to that Illustrious One who is gifted with a high soul and who is above the three qualities, who is Unborn, whose form is the universe, and who is the abode or refuge of all the dwellers of heaven.

96. Do you bow to Him who is the Supreme Lord of all creatures, who is the Lord of the Rudras, who is the Lord of the Adityas, and of the Vasus as well.

97. Do you bow to Him who is the Lord of the Ashwins, and the Lord of the Maruts, who is the Lord of all Sacrifices laid down in the Vedas, and the Lord of the Vedangas.

98. Bow Him who always lives in the Ocean, and who is called Hari, and whose hair is like the blades of the Munja grass. Bow to Him who is Peace and Tranquillity, and who gives the Religion of Liberation to all creatures.

99. Bow to Him who is the Lord of Penances, of all kinds of energy, and of Fame, who is ever the Lord of Speech and the Lord of all the Rivers also.

100. Bow to Him who is called Kapardin, who is the Great Boar, who is the Unicorn, and who is endued with great intelligence; who is the Sun, who assumed the well-known form with the equine head; and who is always shown in a fourfold form.

101. Bow to Him who is unrevealed, who is capable of being apprehended by knowledge only, who is both indestructible and destructible. The supreme Deity, who is immutable, permeates all things.

102. He is the Supreme Lord who can be known with the help of the eye of Knowledge alone. It was thus that, helped by the eye of Knowledge, I saw, in days of yore, that foremost of gods.

103. Asked by you, I have told you everything in full, ye disciples, and do you act according to my words and dutifully serve the Supreme Lord called Hari. Do you sing His praises in Vedic words and adore and worship Him also according to due rites.

Vaishampayana said :—

104. It was thus that the compiler of the Vedas, gifted with great intelligence, discoursed to us, accosted by us on that occasion. His son, the highly pious Shuka, and all his disciples listened to him while he delivered that discourse.

105. Our preceptor, with ourselves, O king, then worshipped the great Deity with Richs extracted from the four Vedas.

106. I have thus told you everything about what you had asked me. It was thus, O king, that our Island-born preceptor discoursed to us.

107—108. He, who, having uttered the words—'I bow to the holy Lord,'—frequently listens, with rapt attention, to this discourse or reads or recites it to others, becomes gifted with intelligence and health, and possessed of beauty and strength. If ill, he becomes freed from that illness; if fettered, freed from his bonds. The man who has desires gets (by this) the fruition of all his desires, and easily acquires a long life also.

109. A Brahmana, by doing this, becomes conversant with all the Vedas, and a Kshatriya becomes crowned with success. A Vaishya, by doing it, makes great profits, and a Shudra enjoys great happiness.

110. A sonless man obtains a son. A maiden gets a desirable husband. A woman who has conceived, gives birth to a son.

111. A barren woman conceives and gets many sons and grandsons. He who recites this discourse on the way succeeds in passing happily and without any obstacles along his way. In fact, one acquires whatever objects he cherishes, if one reads or recites this narrative.

112. Hearing these words of the great Rishi, fraught with certainty of conclusion, and containing a recital of the attributes of that great one who is the foremost of all beings, hearing this narrative of the great assembly of Rishis and other dwellers of heaven,—men who are devoted to the Supreme Deity derive great happiness.

CHAPTER CCCXLII.

(MOKSHADHARMA PARVA).—*Continued.*

Janamejaya said :—

1—2. O Holy One, you should tell me the meanings of those various names uttering which the great Rishi Vyasa with his disciples sang the praises of the illustrious killer of Madhu. I wish to hear those

names of Hari, that Supreme Lord of all creatures. Indeed, by hearing of those names, I shall be sanctified and cleansed like the bright autumnal moon.

Vaishampayana said:—

3. Listen, O king, to what the meanings are of the various names, due to attributes and acts, of Hari as the powerful Hari himself of cheerful soul explained them to Phalguna.

4. That killer of hostile heroes, viz., Phalguna, had at one time asked Keshava, enquiring after the meanings of the some of the names by which the great Keshava is worshipped.

Arjuna said:—

5. O Holy One, O Supreme ordainer of the Past and the Future, O Creator of all Beings, O Immutable one, O Refuge of all the worlds, O Lord of the universe, O Remover of the fears of all persons.

6—7. I wish to hear from you in detail, O Keshava, the meanings of all those names of yours, O God, which have been mentioned by the great Rishis in the Vedas and the Puranas on account of various acts of yours! None else than you, O Lord, is capable to explain the meanings of those names.

The Holy One said:—

8—9. In the Rigveda, in the Yajurveda, in the Atharvans and the Samans, in the Puranas and the Upanishads, as also in the works on Astrology, O Arjuna, in the Sankhya treatises, in the Yoga Scriptures, and in the treatises also on the Science of Life, many are the names that have been mentioned by the great Rishis.

10. Some of those names refer to my attributes and some of them refer to my deeds. Do you hear, with rapt attention, O Sinless One, what the meaning is of each of those names referring to my acts.

11. As I recite them to you. It is said that in days of yore you formed half my body. Salutations to Him of great glory, Him, viz., that is the Supreme Soul of all embodied creatures.

12. Salutations to Narayana, to Him that is at one with the universe, to Him who is above the three qualities, to Him, that is, again, the Soul of those qualities. From His grace has originated Brahman, and from His anger has arisen Rudra.

13. He is the source whence have originated all mobile and immobile creatures. O foremost of all persons gifted with Sattwa (Goodness), the attribute of Sattwa consists of eighteen qualities. That attribute is Supreme Nature having for her soul the Sky and Earth and succeeding by her creative forces in keeping up the universe.

14. That Nature is at one with the fruit of all acts. She is also the pure Chit. She is immortal, and invincible, and is called the Soul of the universe. From her proceed all the changes of both Creation and Destruction.

15. Divested of sex, She or He is the penances that people practise. He is both the sacrifice that is performed and the sacrificer who celebrates the sacrifice. He is the ancient and the infinite Purusha. He is otherwise called Aniruddha and is the source of the Creation and the Destruction of the universe.

16. When Brahmana's night was passed, through the grace of that Being of great energy, a lotus made its appearance first, O you having eyes like lotus petals.

17—18. Within that lotus was born Brahman, originating from Aniruddha's grace. Towards the evening of Brahman's day, Aniruddha became filled with anger, and as a consequence of this, there originated from his forehead a son called Rudra gifted with the power of destroying everything. These two, viz., Brahman and Rudra, are the foremost of all the gods, having originated respectively from the Cheerfulness and the Anger (of Aniruddha).

19. Acting according to Aniruddha's directions, these two gods Create and Destroy. Although capable of granting boons to all creatures, they are, however, in their own work, (viz, Creation and Destruction), merely instruments in the hands of Aniruddha.

20. Rudra is otherwise called Kaparddin. He has matted locks on his head, sometimes shows a bald head. He loves to live in the midst of crematoriums which form his home. He practises the austerest vows. He is a Yogin of mighty power and energy.

21. He is the destroyer of Daksha's sacrifice and the tearer of Bhaga's eyes. O son of Pandu, Rudra should be known to have always Narayana for his Soul.

22. If that god of gods, viz., Maheswara, be adored, then, O Partha, is the powerful Narayana also adored.

23. I am the Soul, O son of Pandu, of all the worlds, of all the universe. Rudra, again, is my Soul. It is for this that I always worship him.

24. If I do not worship the auspicious and boon-giving Ishana, nobody would then worship my own self.

25. The ordinances I set are followed by all the worlds. Those ordinances should always be worshipped, and it is, therefore, that I worship them.

26. He who knows Rudra knows myself, and he who knows myself knows Rudra. He who follows Rudra follows me. Rudra is Narayana. Both are one; and one is shown in two different forms.

27. Rudra and Narayana, forming one person, pervade all displayed things and cause them to act. No one else than Rudra is capable to grant me a boon, O son of Pandu.

28. Having settled this in my mind, I worshipped in days of yore the ancient and powerful Rudra, for getting the boon of a son. In worshipping Rudra thus, I worshipped my own self.

29. Vishnu never bows his head to any god except his own self. It is therefore that I worship Rudra.

30. All the gods, including Brahman and Indra and the gods and the great Rishis, worship Narayana, that foremost of gods, otherwise called by the name of Hari.

31. Vishnu is the foremost of all Beings past, present, or future, and as such should always be worshipped with respect.

32. Do you bow your head to Vishnu. Do you bow your head to Him who gives protection to all. Do you bow, O son of Kunti, to that great boon-giving god, that foremost of gods, who eats the offerings made to him in sacrifices.

33. I have heard that there are four kinds of worshippers. Among them all, they that are devoted to me wholly and do not worship any other god, are the foremost. I am the end they seek, and though engaged in deeds, they never seek the fruits thereof.

34. The three remaining classes of my worshippers are those who seek the fruits of their acts. They acquire regions of great happiness, but then they have to drop down therefrom upon the exhaustion of their merits. Those amongst my worshippers, therefore, who are fully awakened obtain what is foremost.

35. Those who are awakened and whose conduct shows such enlightenment, may be engaged in worshipping Brahman or Mahadeva or the other gods who live in heaven, but they succeed at least in getting to myself.

36. I have thus told you, O Partha, what the destinctions are between my worshippers.

37. Yourself, O son of Kunti, and myself are known as Nara and Narayana. Both of us have taken human bodies only for the purpose of lightening the load of the Earth.

38. I know the different sorts of Yoga that rest on the Soul. I know who I am and whence I am, O Bharata. I know the Religion of Renunciation, and all that contributes to the prosperity of creatures.

39. Eternal as I am, I am the one sole Refuge of all men. The waters have been called by the name of Nara, for they originated from Him called Nara. And since the waters, in former times, were my refuge, I am, therefore, called by the name of Narayana.

40. Taking the form of the Sun I cover the universe, with my rays. And because I am the home of all creatures, therefore, am I called by the name of Vasudeva.

41. I am the end of all creatures and their father, O Bharata. I pervade the entire sky and the Earth, O Partha, and my splendour transcends every other splendour.

42. I am He, O Bharata, whom all creatures wish to attain to at the end. And because I overwhelm all the universe, I am called by the name of Vishnu.

43. Desirous of acquiring success through control of their senses, people seek to obtain to me who am heaven and Earth and the sky between the two. For this am I called Damodara.

44. The word Prishni includes food, the Vedas, water, and nectar. These four are always in my stomach. Hence am I called Prishnigarbha.

45. The Rishis have said that once on a time when the Rishi Trita was thrown into a well by Ekata and Dwita, the distressed Trita invoked me, saying,—O Prishnigarbha, do you save the fallen Trita.

46. That foremost of Rishis, *viz.*, Trita, the spiritual son of Brahman, having called on me thus, was saved from the pit.

47. The rays that come out of the Sun who gives heat to the world, from the blazing fire, and from the Moon, form my hair. Hence do foremost of learned Brahmanas call me by the name of Keshava.

48. The great Utathya having impregnated his wife disappeared from her side through an illusion of the gods. The younger brother Vrihaspati then appeared before that great one's wife.

49—51. To that foremost of Rishis who had gone there for holding sexual intercourse, the child in the womb of Utathya's wife, O son of Kunti, whose body had already been formed of the five principal elements, said,—O giver of boons, I have already entered into this womb. You should not attack my mother!—Hearing these words of the unborn child, Vrihaspati became filled with anger and imprecated a curse on him, saying,—Since you obstruct me thus when I have come here from desire of the pleasures of sexual union, therefore shall you, through my curse, be visited by blindness.

52. Through this curse of that foremost of Rishis, the child of Utathya was born blind and remained so for a long time. It was, therefore, that that Rishi, in days of yore, passed by the name of Dirghatamas.

53. He, however, acquired the four Vedas with their eternal limbs and subsidiary parts. After that he frequently invoked me by this secret name of mine. Indeed, according to the ordinance as laid down he repeatedly called me by the name of Keshava.

54—55. Through the merit he acquired by uttering this name repeatedly, he became cured of his blindness and then passed by the name of Gotama. This name of mine, therefore, O Arjuna, is productive of boons to them who utter it among all the gods and the great Rishis. The god of fire and Shoma, blending together, become transfused into one and the same substance. It is, therefore, that the entire universe of mobile and immobile creatures is said to be pervaded by those two gods.

56. In the Puranas, Agni and Shoma are spoken of at possessing natures that had one and the same result. The gods also are said to have Agni for their mouth. It is on account of these two beings gifted with natures leading to the same result that they are said to be deserving of each other and upholders of the universe."

CHAPTER CCCXLIII.

(MOKHADHARMA PARVA).—*Continued.*

Arjuna said:—

1. How did Agni and Shoma, in days of yore, attain to uniformity with regard to their original nature? This doubt has arisen in my mind. Do you remove it, O slayer of Madhu.

The Holy One said:—

2. I shall recite to you, O son of Pandu, an ancient story of events arising from my own energy. Do you listen to it with concentrated mind.

3. When four thousand divine cycles elapse, the dissolution of the universe sets in. The Manifest disappear into the Unmanifest. All creatures, mobile and immobile, meet with destruction.

4. Fire, Earth, Wind, all disappear. Darkness covers the universe which becomes one endless expanse of water.

5. When that infinite expanse of water only exists like Brahma without a second, it is neither day nor night. Neither aught nor naught exists; neither manifest nor unmanifest.

6. When such is the state of the universe, the foremost of Beings, viz., the Eternal and Immutable Hari originates from Ignorance, that combination of the qualities belonging to Narayana, that is indestructible and immortal, that is without senses, that is inconceivable and unborn, that is Truth's self fraught with mercy, that is endued with the form of existence which the rays of the gem called Chintamani have, that causes various kinds of inclinations to flow in diverse directions, that is divested of the principles of hostility and decay, and mortality and decay, that is formless and all-pervading, and that is endued with the principle of universal Creation and of Eternity without beginning, middle, or end. There is authority for this assertion.

7. The Shruti declares,—Day was not. Night was not. Aught was not. Naught was not. In the beginning there was only Ignorance.

8. She was of the form of the universe, and she is the night of Narayana of universal form. This is the meaning of the word of Tamas.

9. From that Purusha thus born of Tamas and having Brahma for his parent, came into existence the Being called Brahman, Brahman, wishing to create creatures caused Agni and Shoma to originate from his own eyes. Afterwards when creatures were to be created, the created persons came out in their due order as Brahmanas and Kshatriyas. He who came into being as Shoma was none else than Brahma; and they that were born as Brahmanas were all Shoma in sooth. He who came into Being as Agni was none else than Kshatra. The Brahmanas became gifted with greater energy than the Kshatras. If you enquire about the reason thereof, the answer is that

this superiority of the Brahmanas to the Kshatriyas is an attribute which is manifest to the whole world. It occurred as follows. The Brahmanas represent the eldest creation amongst men. None were created before who were superior to the Brahmanas. He who offers food into the mouth of a Brahmana is considered as pouring libations into a burning fire. I say that having arranged things thus, the creation of creatures was accomplished by Brahman. Having established all created Beings in their respective positions, he keeps us the three worlds. There is a similar declaration in the Mantras of the Shrutis.

10. You, O Agni, are the Hotri in sacrifices, and the benefactor of the universe. You are the benefactor of the gods, of men and of all the worlds.

11. There is other authority also for this.—You are, O Agni, the Hotri of the universe and of sacrifices. You are the instrument through which the gods and men do good to the universe.

12. Agni is truly the Hotri and the performer of sacrifices. Agni is again the Brahma of the sacrifice.

13. No libations can be poured into the sacrificial fire without uttering Mantras; there can be no penances without a person to perform them; the worship of the gods and men and the Rishis is done by the libations poured with Mantras. Hence, O Agni, you have been considered as the Hotri in sacrifices. You are, again, all the other Mantras that have been declared with regard to the Homa rites of men. The duty of the Brahmanas is to officiate for others in the sacrifices they perform. The two other castes, viz., Kshatras and Vaishyas, that are included within the twice-born class, have not the same duty, laid down for them. Hence, Brahmanas are like Agni, who uphold sacrifices. The sacrifices strengthen the gods. Thus, strengthened the gods fructify the Earth. But the result that may be gained by the foremost of sacrifices may as well be done through the mouth of the Brahmanas.

14. That learned man who offers food into the mouth of a Brahmana is said to pour libations into the sacred fire for pleasing the gods.

15. In this way the Brahmanas have come to be considered as Agni. They who are endued with learning worship Agni. Agni is, again, Vishnu. Entering all creatures, he upholds their vital airs.

16. Regarding it there is a Verse sung by Sanatkumara. Brahman, in creating the universe, first created the Brahmanas, The Brahmanas become immortal by studying the Vedas, and go to heaven by virtue of such study. The intelligence, speech, acts and observances, faith, and the penances of the Brahmanas keep up both the Earth and the heaven like slings of strings upholding bovine nectar.

17. There is no duty higher than Truth. There is no one more worthy of respect than the mother. There is none more efficient than the Brahmana for conferring happiness both in this world and the next.

18. The inhabitants of those kingdoms where Brahmanas have no certain means of maintenance become very wretched. There the oxen do not carry the people or draw the plough, nor do cars of any kind bear them. There milk kept in jars is never churned for producing butter. On the other hand, the dwellers become shorn of every prosperity, and follow the ways of robbers.

19—57. In the Vedas, the Puranas, the histories, and other authoritative writings, it is said that the Brahmanas, who are the souls of all creatures, who are the creators of all things, and who are at one with all existent objects, originated from the mouth of Narayana. Indeed, it is said that the Brahmanas first issued of that great boon-giving god's mouth when he had controlled his speech as a penance. The Brahmanas are distinguished above the gods and Asuras, since they were created by myself in my indescribable form as Brahma as I have created the gods and the Asuras and the great Rishis and placed them in their respective situations and have to punish them occasionally. On account of his amorous assault on Ahalya, Indra was cursed by Gautama, her husband, through which Indra got a green beard on his face. Through that curse of Kaushika, Indra lost also, his own testicles which loss was afterwards compensated by the substitution of the testicles of a ram. When in the sacrifice of king Sarjjati, the great Rishi Chyavana wanted to make the twin Ashwins sharers of the sacrificial offerings, Indra objected. Upon Chyavana's insisting, Indra tried to hurl his thunderbolt at him. The Rishi paralysed Indra's arms. Enraged at the destruction of his sacrifice by Rudra, the great Rishi Daksha once more began to practise severe austerities, and attaining to high power caused something like a third eye to appear on the forehead of Rudra. When Rudra became ready for the destruction of the triple city belonging to the Asuras, the preceptor of the Asuras, *viz.*, Ushanas, provoked beyond patience, tore a matted lock from his own head and hurled

it at Rudra. From that matted lock of Ushanas originated many serpents. Those serpents began to bite Rudra, at which his throat became blue. During a period, long gone by, at the time of the Self-born Manu, it is said that Narayana had seized Rudra by the throat and hence did Rudra's throat become blue. On the occasion of churning the Ocean for ambrosia, Vrihaspati of Angiras's family sat on the shores of the Ocean for performing the rite of Puruscharana. When he took up a little water for the purpose of the initial rinsing, the water seemeed to him to be very muddy. At this Vrihaspati became angry and cursed the Ocean, saying,—Since you continue to be so dirty without caring for the fact of my having come to touch you, since you have not become clear and transparent, therefore from this day you shall be tainted with fishes and sharks and tortoises and other aquatic animals! From that time, the waters of the ocean have become filled with various sorts of sea-animals and monsters. Vishwarupa, the son of Tashtri, formerly became the priest of the gods. He was, on his mother's side, connected with the Asuras, for his mother was the daughter of an Asura. While publicly offering to the gods their shares of sacrificial offerings, he privately offered shares thereof to the Asuras. The Asuras, headed by their king Hiranyakashipu, then went to their sister, the mother of Vishwarupa, and begged a boon from her, saying,—Your son Vishwarupa by Tashtri, otherwise called Trishiras, is now the priest of the gods. While he gives to the gods their shares of sacrificial offerings publicly, he gives us our shares of the same privately. On account of this, the gods are being advanced and we are being weakened. You should, therefore, influence him that he may take up our cause!—Thus addressed by them, the mother of Vishwarupa went to her son who was then living in the Nandana forest (of Indra) and said to him,—How is it, O son, that you are engaged in advancing the interests of your enemies and weakening that of your maternal uncles? You should not act in this way. Thus begged by his mother, Vishwarupa thought that he should not disobey her words, and as the result of that thought he went over to the side of Hiranyakashipu, after having paid proper respects to his mother. Upon the arrival of Trishiras, king Hiranyakashipu dismissed his old Priest, viz, Vashishtha the son of Brahman, and appointed Trishiras to that office. Enraged at this, Vashishtha cursed Hiranyakashipu, saying,—Since you dismiss me and appoint another person as your Priest, this Sacrifice of yours shall not be completed, and some being, the like of whom has not existed before, will kill you! On account of this curse, Hiranyakashipu was killed by Vishnu in the form of a man-lion. Vishwarupa, having taken up the side of his maternal relations, began to practise severe austerities for advancing them. Moved by the desire of making him swerve from his vows, Indra sent to him many handsome Apsaras. Seeing those celestial nymphs of transcendent beauty, the heart of Vishwarupa became moved. Within a very short time he became greatly attached to them, the celestial nymphs said to him one day,—We shall not tarry here any longer. In fact, we shall return to that place whence we came! The son of Tashtri replied,—Where will you go? Stay with me. I shall do you good! Hearing him say so, the Apsaras rejoined,—We are celestial nymphs called Apsaras. We chose in days of old the illustrious and boon-giving Indra of great power!—Vishwarupa then said to them,—This very day I shall so ordain that all the gods with Indra at their head shall cease to be!—Saying this, Trishiras began to recite mentally certain sacred Mantras of great efficacy. By virtue of those Mantras he began to increase in energy. With one of his mouths he began to drink all the Soma that Brahmanas devoted Sacrifices poured on their sacred fires with due rites. With a second mouth he began to eat all the food. With his third mouth he began to drink up the energy of all the gods headed by Indra. Seeing him swelling with energy in every part of his body that was strengthened by the Soma he was drinking, all the gods then, with Indra in their company, went to the Grandfather Brahman. Arrived at his presence, they addressed him and said,—All the Soma that is duly offered in the sacrifices celebrated everywhere is being drunk by Vishwarupa. We no longer get our shares. The Asuras are being advanced, while we are being weakened! You should, therefore, ordain what is for our behoof! After the gods ceased, the Grandfather replied,—The great Rishi Dadhichi of Bhrigu's race is now engaged in practising severe austerities. Go, ye gods, to him and solicit a boon from him. Do ye so arrange that he may renounce his body! With his bones let a new weapon be made called the Thunder-bolt!—Thus instructed by the Grandfather, the gods proceeded to that place where the holy Rishi Dadhichi was practising austerities. The gods, headed by Indra, addressed the sage, saying,—O Holy One, your austerities, we trust, are being well performed and uninterrupted!—The sage Dadhichi said,—Welcome to all of you! Tell me what I should do for you! I shall certainly do what you will say!—They then told him,—You should renounce your

body for benefiting all the worlds!—Thus prayed, the sage Dadhichi, who was a great Yogin and who considered happiness and misery equally, without being at all dispirited, concentrated his Soul by his Yoga-power and renounced his body. When his Soul left its temporary tenement of clay, Dhatri, taking his bones, created a dreadful weapon called the Thunder-bolt. With the Thunder-bolt thus created of the bones of a Brahmana, which was impenetrable by other weapons and irresistible and permeated by the energy of Vishnu, Indra struck Vishwarupa the son of Tashtri. Having killed the son of Tashtri thus, Indra cut off the head from the body. From the lifeless body, however, of Vishwarupa, when it was pressed, the energy that was still living in it gave birth to a powerful Asura named Vritra. Vitra became the enemy of Indra, but Indra killed him also with the Thunder-bolt. On account of the sin being thus doubled of Brahmanicide, Indra became stricken with a great fear and as the consequence thereof he had to relinquish the sovereignty of heaven. He entered a cool lotus-stalk that grew in the Manasa lake. On account of the Yoga power of lightness, he became very minute and entered the fibres of that lotus-stalk. When the king of the three worlds, the husband of Shachi, had thus disappeared from sight through fear of the sin of Brahmanicide, the universe became kingless. The qualities of Darkness and Ignorance attacked the gods. The Mantras uttered by the great Rishis lost all efficacy. Rakshasas appeared on all sides. The Vedas were about to disappear. The denizens of all the worlds, having no king, lost their strength and began to fall an easy prey to Rakshasas and other evil Beings. Then the gods and the Rishis, in a body, made Nahusha, the son of Ayush, the king of the three worlds and duly crowned him as such. Nahusha had on his forehead full five-hundred luminaries of great effulgence, which had the virtue of defeating every creature of energy. Thus equipt Nahusha continued to govern heaven. The three worlds were restored to their normal state. The inhabitants of the universe once more became happy and cheerful. Nahusha then said,—Everything that Indra used to enjoy is before me. Only, his wife Shachi is not by!—Having said this, Nahusha proceeded to where Shachi was and, addressing her, said,—O blessed lady, I have become the king of the gods! Do you accept me!—Shachi replied, saying,—You are by nature, of a pious conduct. You belong, again, to the race of Shoma. You should not attack another person's wife!—Nahusha, thus addressed by her, said,—I now occupy the position of Indra, I deserve to enjoy the dominions and all the precious possessions of Indra. There is no sin in wishing to enjoy you. You were Indra's and, therefore, should be mine!—Shachi then said to him,—I am observing a vow that has not yet been finished. After performing the final ablutions I shall come to you within a few days! Taking this promise from Indra's wife, Nahusha left her. Meanwhile Shachi, stricken with pain and grief, anxious to find her lord and assailed by her fear of Nahusha, went to Vrihaspati. At the first sight Vrihaspati took her to be stricken with anxiety. He immediately took to Yoga-meditation and learnt that she was intent upon doing what was necessary for restoring her husband to his true position. Vrihaspati then addressed her, saying,—Equipt with penances and the merit that will be yours on account of this vow that you are observing, do you invoke the boon-giving goddess Upashruti! Invoked by you, she will appear and show you where your husband is living!—While observing that very austere vow, she invoked with the help of proper Mantras the boon-giving goddess Upashruti. Invoked by Shachi, the goddess appeared before her and said,—I am here at your command! Invoked by you, I have come! What wish of yours shall I satisfy.—Bowing to her with the head down, Shachi,—O blessed lady, you should show me where my husband is! You are Truth! You are Rita!—Thus addressed, the goddess Upashruti took her to the lake Manasa. Arrived there, she pointed out to Shachi her lord Indra living within the fibres of a lotus-stalk. Seeing his wife pale and emaciated, Indra became highly anxious. And the king of heaven said to himself,—Alas, great is the sorrow that has befallen me! I have fallen off from the position that is mine! This my wife, stricken with grief on my account, finds out my lost self and comes to me here!—Having thought thus, Indra addressed his dear wife and said,—In what condition are you now?—She answered him,—Nahusha asks me to become his wife. I have obtained leave from him, having fixed the time when I am to go to him!—Indra then said to her,—Go and say to Nahusha that he should come to you on a car never used before, *viz.*, one to which some Rishis should be yoked, and ariving at yours in that state he should marry you! Indra has many beautiful and charming vehicles. All these have borne you. Nahusha, however, should come on such a vehicle that Indra himself had never used! Thus advised by her husband, Shachi left that place with a joyous heart. Indra also once more entered the fibres of that lotus stalk. Seeing the queen of Indra

return to heaven, Nahusha addressed her saying,—The time you had fixed is over!—Shachi said to him, as directed by Indra. Yoking a number of great Rishis to the car he rode, Nahusha started from this place for coming to where Shachi was living. The foremost of Rishis, viz., Agastya born within a jar, of the semen of Maitravaruna, saw those foremost of Rishis insulted by Nahusha in that way. Nahusha struck Him with his foot. Agastya said to him,—Wretch, as you are doing a highly improper act, do you fall down on the Earth! Be changed into a snake and do you continue to live in that form as long as the Earth and her hills continue!—As soon as these words were uttered by the great Rishi, Nahusha dropped down from that vehicle. The three worlds once more became kingless. The gods and the Rishis then in a body proceeded to where Vishnu was and appealed to him for encompassing the restoration of Indra. Approaching him they said,—O holy one, you should rescue Indra who is overwhelmed by the sin of Brahmanicide!—The boon-giving Vishnu replied to them, saying,—Let Shakra perform a Horse-sacrifice in honor of Vishnu. He will then be restored to his pristine position!—The gods and Rishis began to search for Indra, but when they could not find him they went to Shachi and said to her,—O blessed lady, go to Indra and bring him here!—Requested by them Shachi once more went to the lake Manasa, rising from the lake, Indra came to Vrihaspati. The celestial priest Vrihaspati then made arrangements for a great Horse-sacrifice, substituting a black antelope for a good horse every way fit to be offered up in sacrifice. Causing Indra, the lord of the Maruts, to ride upon that very house Vrihaspati led him to his own place. The lord of heaven was then worshipped with hymns by all the gods and the Rishis. He continued to rule in heaven, purged off of the sin of Brahmanicide which was divided into four parts and ordained to live in woman, fire, trees, and kine. It was thus that Indra, strengthened by the energy of a Brahmana, succeeded in killing his enemy it was thus that Indra once more regained his position.

In days of yore, while the great Rishi Bharadwaja was saying his prayers by the side of the divine Ganga, one of the three feet of Vishnu, when he assumed his three-footed form, reached that place. Seeing that strange spectacle Bharadwaja attacked Vishnu with a handful of water, upon which Vishnu's bosom received a ‡(mystic mark). Cursed by that foremost of Rishis, viz., Bhrigu, Agni was obliged to become a devourer of all things.

58. Once on a time, Aditi, the mother of the gods, cooked some food for her sons. She thought that, eating that food and strengthened by it, the gods would succeed in killing the Asuras. After the food had been cooked, Vudha, having finished the observance of an austere vow, came before Aditi and said her,—Give me alms! Though thus solicited Aditi gave him none, thinking that no one should eat of the food she had cooked before her sons, the gods, had first taken it. Enraged at the conduct of Aditi who thus refused to give him alms, Vudha who was Brahma's self through the austere vow he had finished, cursed her, saying that as Aditi had refused him alms she would have a pain in her womb when Vivaswat, in his second birth in the womb of Aditi, would be born in the form of an egg. Aditi reminded Vivaswat at that time of the curse of Vudha, and it is, therefore, that Vivaswut, the god who is worshipped in Shraddhas, coming out of the womb of Aditi, passed by the name of Martanda.

59. The Prajapati Daksha begat sixty daughters. Amongst them, thirteen were bestowed by him upon Kashyapa; ten upon Dharma; ten upon Manu; and twenty-seven upon Shoma. Although all the twenty-seven who were called Nakshatras and conferred upon Shoma were equal in beauty and accomplishments, yet Shoma became more attached to one, viz., Rohini, than the rest. Filled with jealousy, the rest of his wives, leaving him, went to their father and informed him of this conduct of their husband, saying,—O holy one, although all of us are equal in beauty, yet our husband Shoma is wholly attached to our sister Rohini!—Enraged at this representation of his daughters, the celestial Rishi Daksha cursed Shoma, saying, that thenceforth the disease phthisis should attack his son-in-law and live in him. Through this curse of Daksha, phthisis attacked the powerful Shoma and entered into his person. Attacked by phthisis thus Shoma came to Daksha. The latter addressed him, saying,—I have cursed you because of your unequal conduct towards your wives. The Rishi then said unto Shoma,—You are being reduced by the disease phthisis that has attacked you. There is a sacred water called Hiranyasarah in the Western ocean. Going to that sacred water, do you bathe there!—Advised by the Rishi, Shoma went there. Arrived at Hiranyasarah, Shoma bathed in that sacred water. Performing his oblations, he purged himself off of the sin. And because that sacred water was illumined (abhasita) by Shoma, therefore was it from that day called by the

name of Prabhasa. On account, however, of the curse imprecated upon him in days of yore by Daksha, Shoma, to this day, begins to decrease from the night of the full moon till his total disappearance on the night of the new moon whence he once more begins to increase till the night of full moon. The brightness also of the lunar disc from that time got a stain, for the body of Shoma, since then, has come to show certain black spots. In fact, the splendid disc of the moon has, from that day, come to show the mark of a hare.

60. Once on a time, a Rishi name Sthulashiras was practising very severe austerities on the northern breasts of the mountains of Meru. While engaged in those austerities, a pure breeze, full of all sorts of delicious perfumes, began to blow there and fan his body. Scorched as his body was by the very severe austerities he was practising, and living as he did upon air alone to the exclusion of every sort of food, he became highly pleased at that delicious breeze which blew around him. While he was thus pleased with the delicious breeze that fanned him, the trees around him, showed their flowers for making a display and extorting his praise. Displeased at this conduct of the trees which was the outcome of jealousy, the Rishi cursed them, saying,—Henceforth, ye shall not be able to put forth your flowers at all times.

61. In days of yore, for doing good to the world, Narayana was born as the great Rishi Vadavamukha. While practising severe austerities on the breast of Meru, he called the Ocean to his presence. The Ocean, however, disobeyed his command. Engaged at this, the Rishi, with the heat of his body, solidified the waters of the Ocean and made them as saltish in taste as the human sweat. The Rishi further said, your waters will henceforth be not drinkable. Only when the Equine-head, roving within you, will drink your waters, they will be as sweet as honey!—It is for this curse that the waters of the Ocean to this day are saltish and are drunk by no one else than the Equine-head.

62. The daughter, named Uma, of the Himavat mountains, was sought by Rudra in marriage. (After Himavat) had promised the hand of Uma to Mahadeva the great Rishi Bhrigu, approaching Himavat, said to him—Give this daughter of yours to me in marriage!—Himavat replied to him,—Rudra is the bridegroom already selected by me for my daughter!—Enraged at this reply, Bhrigu said—Since you refuse my suit for the hand of your daughter and insult me thus, you will no longer contain jewels and gems!—To this day, on account of the Rishi's words, the mountains of Himavat have not any jewels and gems. Such is the glory of the Brahmanas.

63. It is through the favour of the Brahmanas that the Kshariyas are able to possess the eternal and undecaying Earth as their wife and enjoy her. The power of the Brahmanas, again, is made up of Agni and Shoma. The universe is kept up by that power and, therefore, is upheld by Agni and Shoma united together.

64. It is said that the Sun and the Moon are the eyes of Narayana. The rays of the Sun form my eyes. Each of them, viz., the Sun and the Moon, give strength and heat to the universe respectively.

65. And because of the Sun and the Moon thus warming and strengthening the universe, they are considered as the Harsha (joy) of the universe. It is on account of these acts of Agni and Shoma that keeps up the universe that I pass by the name of Hrishikesha, O son of Pandu! Indeed, I am the boon-giving Ishana the Creator of the universe.

66. Through potency of the Mantras with which libations of clarified butter are poured on the sacred fire, I take and appropriate the share of the offerings made in sacrifices. My complexion also is of that foremost of gems called Harit. It is for these reasons that I pass by the name of Hari.

67. I am the substantial residence of all creatures and am considered by persons well-versed in the scriptures to be at one with Truth or Nectar. I am, therefore, called by learned Brahmanas by the name of Ritadhama.

68. When in days of old the Earth became submerged in the waters and was not seen, I discovered her and raised her from the Ocean. Therefore the gods worshipped me by the name of Govinda.

69. Shipivishta is a name. The word Shipi means a person who has no hair on his body. He who pervades all things in the form of Shipi passes by the name of Shipivishta.

70. The Rishi Yashka, with quiet soul, in many a sacrifice invoked me by the name Shipivishta. It is, therefore, that I came to bear this secret name.

71. Having adored me by the name of Shipivishta, the highly intelligent Yashka, succeeded in restoring the Niruktas which were lost on the Earth and sunk into the nether regions.

72. I was never born. I never take birth. Nor shall I ever be born. I am the Soul of all creatures. Hence I pass by the name of Aja (unborn).

73. I have never uttered anything mean or obscene. The divine Saraswati who is Truth, who is the daughter of Brahman and is named Rita, represents my speech and always lives in my tongue.

74. The existent and the non-existent have been merged by me in my Soul. The Rishis living in Pushkara which is considered as the residence of Brahmana called me by the name of Truth.

75—76. I have never swerved from the quality of Goodness, and know that the quality of Goodness has emanated from me. In this birth also of mine, O Dhananjaya, my ancient quality of Goodness has not left me so that in even this life, establishing myself on Goodness, I began to perform acts without ever wishing for their fruits. Purged off of *all* sins as I am by virtue of the *quality* of Goodness which is my nature, I can be seen by the help of that knowledge only which flows from adoption of the quality of Goodness. I am reckoned also among those who follow that quality. For these reasons am I known by the name of Sattwata.

77. I till the Earth, taking the form of a large plough-share of black iron. And because my complexion is dark, therefore, am I called by the name of Krishna.

78. I have united the Earth with Water, Ether with Mind, and Wind with Fire. Therefore am I called Vaikuntha.

79. The cessation of separate conscious existences by identification with Supreme Brahma is the highest stage for a living agent to acquire. And since I have never swered from that condition, I am, therefore, called by the name of Achyuta.

80. The Earth and the sky are known to extend on all sides. And because I uphold them both, therefore, am I called by the name of Adhokshaja.

81. Persons well-versed in the Vedas and engaged in interpreting the words used in those scriptures worship me in sacrifices by calling upon me by the same name.

82. In days of yore, the great Rishis, while practising severe austerities, said,—No one else in the universe, save the powerful Narayana, is capable of being called by the name of Adhokshaja.

83. Clarified butter which keeps up the lives of all creatures in the universe forms my effulgence. It is, therefore, that Brahmanas well-versed in the Vedas and possessed of concentrated souls call me by the name of Ghritarchis.

84—85. There are three well-known ingredients of the body. They have their origin in action, and are called Bile, Phlegm, and Wind. The body is called a union of these three. All living creatures are kept up by these three, and when these three become weakened, living creatures also become weakened. It is, therefore, that all persons well-versed in the scriptures of the science of Life call me by the name of Tridhatu.

86. The holy Dharma is known among all creature by the name of Vrisha, O Bharata! Hence it is that I am called the excellent Vrisha in the Vedic lexicon called Nighantuka.

87. The word 'Kapi' signifies the foremost of boars, and Dharma is otherwise known by the name of Vrisha. It is, therefore, that that lord of all creature, *viz.*, Kashyapa, the common father of the gods and the Asuras, called me by the name Vrishakapi.

88. The gods and the Asuras have never been able to know my beginning, my middle, or my end. It is, therefore, that I am sung as Anadi, Amadhya, Ananta. I am the Supreme Lord, gifted with power, and I am the eternal witness of the universe.

89. I always hear words that are pure and holy, O Dhananjaya, and never catch anything that is sinful. Hence am I called by the name of Shuchishravas.

90. Putting on, in days of yore, the form of a boar with a single tusk, O increaser of the joys of others, I raised the submerged Earth from the bottom of the ocean. Therefore am I called by the name of Ekashringa

91. While I put on the form of a powerful boar for this purpose, I had three bumps on my back. Indeed, on account of this peculiarity of my form at that time that I have come to be called by the name of Trikakud (three-humped).

92. Those who are well-versed in the science of Kapila call the Supreme Soul by the name Virincha. That Virincha is otherwise called the great Prajapati (or Brahman). Verily, I am at one with Him called Virincha on account of my imparting animation to all living creatures, for I am the Creator of the universe.

93. The preceptors of Sankhya philosophy, who have settled conclusions, call me the eternal Kapila living in the midst of the solar disc with but Knowledge for my companion.

94. On Earth I am known to be at one with Him who has been sung in the Vedic hymns as the effulgent Hiranyagarbha and who is always adored by Yogins.

95. I am considered as the embodied form of the Rich Veda consisting of twenty-one thousand verses. Persons well-versed in the Vedas also call me the embodiment of the Samans of a thousand branches. Thus do learned Brahmanas who are my devoted worshippers and who are few in number sing me in the Aranyakas.

96. In the Adhyaryus I am sung as the Yajur-Veda of fifty-six and fifteen and thirty branches.

97. Learned Brahmanas well-versed in the Atharvans consider me as identical with the Atharvans consisting of five Kalpas and all the Krityas.

98. All the sub-divisions of the different Vedas with their branches, and all the verses that compose these branches, and all the vowels that occur in those verses, and all the rules of pronunciation, know, O Dhananjaya, are my work.

99. O Partha, He who rises and who gives various gods, is none else than myself. I am He who is the repository of the science of syllables and pronunciation that is treated of in the supplemental parts of the Vedas.

100—102. Following the path pointed out by Vamadeva, the great Rishi Panchala, through my favour obtained from that eternal Being the rules of the division of syllables and words. Indeed, Galava, born in the Vabhravya race, having acquired high ascetic success and obtained a boon from Narayana, compiled the rules about the division of syllables and words and those about emphasis and accent in utterance, and appeared as the first scholar who became conversant with those two subjects. Repeatedly thinking of the sorrow of birth and death, Kundarika and king Brahmadatta attained to that prosperity which is acquired by persons devoted to Yoga, in course of seven births, through my favour.

103. In days of yore, O Partha, I was, for some reason, born as the son of Dharma, O Kuru-chief, and owing to such birth of mine I was celebrated under the name of Dharmaja.

104. I took birth in two forms, *viz.*, as Nara and Narayana. Riding on the car that helps the performance of scriptural and other duties, I practised, in those two forms, eternal austerities on the breast of Gandhamadana.

105. At that time the great sacrifice of Daksha took place. Daksha, however, in that sacrifice of his, refused to dedicate a share to Rudra, O Bharata, of the sacrificial offerings.

106. Moved by the sage Dadhichi, Rudra destroyed that sacrifice. He hurled a flaming dart.

107. That dart, having consumed all the articles of Daksha's sacrifice, came with great force towards us at the retreat of Vadari.

108. With great violence that dart then dropped upon the chest of Narayana. Attacked by the violence of that dart, the hair on the head of Narayana became green. In fact, on account of this change in the color of my hair I came to be called by the name of Munjakesha.

109. Driven off by an exclamation of Hun which Narayana uttered, this dart, losing its power, returned to Shankara's hands.

110. At this, Rudra became greatly enraged and as the outcome thereof he rushed towards the Rishis Nara and Narayana gifted with the power of severe austerities.

111. Narayana then seized the rushing Rudra with his hand by the throat. Caught by Narayana, the lord of the universe, Rudra's throat changed color and became dark. From that time forth Rudra came to be called by the name of Shitikantha.

112. In the meantime Nara, for destroying Rudra, took up a blade of grass and inspired it with Mantras. The blade of grass, thus inspired, was converted into a powerful battle-axe.

113. Nara suddenly hurled that battle-axe at Rudra but it broke into pieces. For that weapon thus breaking into pieces, I came to be called by the name of Khandaparashu.

Arjuna said :—

114. In that battle capable of encompassing the destruction of the three worlds, who acquired the victory, O Janarddana, do you tell me this.

The Blessed and Holy One said :—

115. When Rudra and Narayana thus fought all the universe became suddenly stricken with anxiety,

116. The god of fire ceased to accept libations of even the purest clarified butter duly poured in sacrifices with the help of Vedic Mantras. The Vedas no longer shone by inward light in the minds of the Rishis of purified souls.

117. The quality of Darkness and Ignorance possessed the gods. The Earth shook. The vault of the sky seemed to divide in two parts.

118. All the luminaries became deprived of their effulgence. The Creator, Brahman, himself dropped from his seat. The Ocean himself became dry. The mountains of Himavat became riven.

119—120. When such dreadful portents appeared everywhere, O son of Pandu, Brahman, attended by all the gods and the great Rishis, soon come to the place where the battle was going on. The four-headed Brahman, capable of being understood with the help of only the Niruktas, joined his hands and addressing Rudra, said :—

121. Let good happen to the three worlds. Throw down your weapons, O lord of the universe, for doing good *to* the world.

122—123. That which is indestructible, immutable, supreme, the origin of the universe, uniform, and the supreme actor, that which is above all pairs of opposites, and inactive, has, chosing to be shown, been pleased to assume this one blessed form. This Nara and Narayana have taken birth in the race of Dharma.

124. The foremost of all gods, these two are observers of the highest vows and gifted with the severest penances. Through some reason best known to Him I myself have originated from the quality of His Grace.

125—127. Eternal as you are, for you have ever existed since all the past creations, you too have originated from His anger. With myself then, these gods, and all the great Rishis, do you worship this displayed form of Brahma and let peace be to all the worlds forthwith!—Thus addressed by Brahman, Rudra immediately renounced the fire of his anger and began to please the illustrious and powerful Narayana. Indeed, he soon placed himself at the disposal of the worshipful, boon-giving, and powerful Narayana.

128. That boon-giving god who has his anger and the senses under control, became soon pleased and reconciled with Rudra.

129. Well-worshipped by the Rishis, by Brahman, and by all the gods the great God, the Lord of the universe, otherwise called by the name of Hari, then addressed the illustrious Ishana and said these words :—

130. He who knows you knows me. He who follows you follows me! There is no differece between you and me. Do you never think otherwise.

131. The mark made by your lance on my chest will from this day put on the form of a beautiful whirl, and the mark of my hand on your throat will also assume a beautiful shape on account of which you shall, from this day forth, be called by the name of Shreekantha.

The Blessed and Holy One said :—

132—133. Having mutually caused such marks on each other's body, the two Rishis Nara and Narayana thus made friends with Rudra and sending away the gods, once more began to practise penances with a tranquil souls. I have thus told you, O son of Pritha, how in that battle which occurred in days of yore between Rudra and Narayana, the latter got the victory.

134. I have told you the many secret names by which Narayana is called, and what the meanings, O Bharata, are of those names, which, as I have told you the Rishis have bestowed upon the great God.

135. In this way, O son of Kunti, assuming various forms do I rove at will, through the Earth, the region of Brahman himself, and that other high and eternal region of happiness called Goloka.

136. Protected by me in the great battle, you have acquired a great victory.

137. That Being whom, at the time of all your battles, you saw stalking in your van, know, O son of Kunti, is no other than Rudra, that god of gods, otherwise called by the name of Kaparddin.

138. He is otherwise known by the name of Kala and should be known as one that has originated from my anger. The enemies whom you have killed were all, in the first instance, killed by him.

139. Do you bend your head to that god of gods, that lord of Uma, gifted with immeasurable power. With concentrated soul, do you bend your head to that illustrious Lord of the universe, that indestructible god, otherwise called by the name of Hari.

140. He is none else than that god who, I have repeatedly said to you, has originated from my anger. You have before this, heard, O Dhananjaya, of the power and energy which live in him.

CHAPTER CCCXLIV.

(MOKSHADHARMA PARVA).—*Continued.*

Saunaka said:—

1. O Sauti, excellent is this discourse which you have recounted. Verily, these ascetics, having heard it, have all been filled with surprise.

2. It is said, O Sauti, that a discourse that has Narayana for its subject is more fruitful of merit than sojourns to all the sacred retreats and ablutions performed in all the sacred waters on the Earth.

3. Having listened to this discourse of yours that has Narayana for its theme, that is sacred and capable of purifying one of every sin, all of us have certainly become holy.

4. Worshipped of all the worlds, that illustrious and foremost of gods is incapable of being seen by the gods with Brahman numbering among them and all the Rishis.

5. That Narada was able to see of Narayana, otherwise called Hari, was owing, O son of Suta, to the especial favour of that divine and powerful Lord.

6. When, however, the celestial Rishi Narada had succeeded in seeing the Supreme Lord of the universe as residing in the form of Aniruddha, why did he again proceed so speedily (to the retreat of Vadari) for seeing those two foremost of gods, *viz.*, Nara and Narayana? Do you, O Sauti, tell us the reason of Narada's conduct.

Sauti said:—

7—8. During the continuance of his Sacrifice, Janamejaya, the royal son of Parikshit, taking advantage of an interval in the sacrificial rites, and when all the learned Brahmanas were resting, O Shaunaka, that king of kings, addressed the grand-father of his grand-father, *viz.*, the Island-born Rishi Krishna, otherwise called Vyasa, that ocean of Vedic learning, that foremost of ascetics gifted with power, and said these words.

Janamejaya said:—

9. After the celestial Rishi Narada had come back from White-Island, reflecting, as he came, on the words spoken to him by the holy Narayana, what, indeed, did that great ascetic next do?

10. Arrived at the retreat known by the name of Vadari on the breast of the Himavat mountains, and seeing the two Rishis Nara and Narayana who were practising severe austerities at that place, how long did Narada live there and what were the subjects of conversation between him and the two Rishis?

11. This discourse on Narayana, that is really an ocean of knowledge, has been raised by your intelligent self by churning that vast history called Bharata which consists of a hundred thousand Verses.

12—13. As butter is raised from curds, sandal-wood from the mountains of Malaya, the Aranyakas from the Vedas, and ambrosia from all the medicinal herbs, similarly, O ocean of austerities, has this discourse that is like ambrosia and that has Narayana for its object, been raised by you, O Brahmana, from various histories and Puranas existing in the world.

14. Narayana is the Supreme Lord. Illustrious and gifted with great power, He is the soul of all creatures. Indeed, O foremost of twice-born ones, the energy of Narayana is irresistible,

15. At the end of the æon, all the gods having Brahman for their foremost, all Rishis with the Gandharvas, and all things mobile and immobile, enter into Narayana.

16—21. I think, therefore, that there is nothing holier on earth (or in heaven and nothing higher than Narayana. A sojourn to all the sacred places on Earth, and ablutions performed in all the sacred waters, do not produce so much merit as a discourse that has Narayana for its subject. Having listened to this discourse from the beginning,—this discourse on Hari, the lord of the universe, which dissipates all sins, we feel that we have been purged off of all our sins, and sanctified entirely. Nothing wonderful was done by my ancestor Dhananjaya whose was the victory in the great battle on Kurukshetra, for it should be remembered that he had Vasudeva for his friend. I think that that person could have nothing unttainable in the three-worlds, who had for his friend Vishnu himself, that great Lord of the universe! Highly fortunate and commendable were those ancestors of mine, since they had Janarddana himself for superintending their temporal and spiritual prosperity. Worshipped of all the worlds, the holy Narayana is capable of being seen with the help of austerities alone.

22. They, however, succeeded in seeing Narayana adorned with the beautiful mystic mark. More fortunate than my ancestors was the celestial was the Rishi Narada the son of Prameshthi.

23. Indeed, I think that Narada, who is above all destruction, was gifted with great energy, for going to White-Island

the had succeeded in seeing the person of Hari.

24. Indeed, it is clear that the sight he had got of the Supreme Lord was owing to only the favour of that Being. Fortunate was Narada inasmuch as he had succeeded in seeing Narayana as existing in the form of Aniruddha.

25. Having seen Narayana in that form, why did Narada hasten once more to the hermitage of Vadari for seeing Nara and Narayana! What was the reason, O ascetic, of this step taken by Narada?

26—28. How long also did Narada the son of Prameshthi, after his return from White Island and arrival at Vadari and meeting with the two Rishis Nara and Narayana, reside there, and what conversation had he with them? What did those two great and foremost of Rishis say to him? You should tell me all this.

Vaishampayana said:—

29. Salutations to the holy Vyasa of incomparable energy. Through his favor; I shall recite this narrative having Narayana for its theme.

30—31. Arrived at White Island Narada saw the immutable Hari. Leaving that place, he speedily went, O king, to the mountains of Meru, remembering those weighty words which the Supreme Lord had said to him. Arrived at Meru he became filled with wonder at the thought, O king, of what he had done.

32. And he said to himself,—'How wonderful is it! The journey I have done is a long one! Having gone to such a distance, I have returned safe and sound!' From the mountains of Meru he then went towards Gandhamadana.

33. Passing through the skies he speedily got down upon that extensive retreat known by the name of Vadari. There he saw those ancient gods, *viz.*, those two foremost of Rishis, (called Nara and Narayana), performing penances, observing high vows, and depending upon their own selves.

34. Both of those adorable persons bore on their chests the mystic marks called Shreevatsa, and both had matted locks on their heads. And an account of the effulgence with which they illumined the world they seemed to surpass the very Sun in energy.

85. The palms of each bore the mark called the swan's foot. The soles of their feet bore the mark of the discus. Their chests were very broad; their arms extended to their knees.

36. Each of them had four shoulder joints. Each of them had sixty teeth and four arms. The voice of each was as deep as the roaring of the clouds. Their faces were highly beautiful, their foreheads broad, their brows fair, their cheeks well-formed, and their noses aquiline.

37. The heads of those two gods were large and round, resembling open umbrellas. Endued with these marks, they were certainly very superior persons in appearance.

38—39. Seeing them Nara became filled with joy. He saluted them with respect and was saluted by them in return. They received the celestial Rishi, saying 'Welcome,' and made the ordinary enquiries. Seeing those two foremost of Beings, Narada began to think within himself,—'These two foremost of Rishis that are respected by all creatures seem to be very like, in appearance, to those persons, worshipped of all beings, whom I have seen in White-Island.

40. Thinking thus, he went round them both and then sat down on the excellent seat made of Kusha grass that had been offered to him.

41. After this, those two Rishis that were the abode of penances, of famous deeds, and of energy,—those ascetics that were gifted with tranquillity of heart and self-control, performed their morning rites.

42. They then, without anxious hearts, adored Narada with water to wash his feet and the usual articles of the Arghya. Having performed their morning rites and the observances necessary for receiving their guest, they sat down on two seats made of wood.

43. When those two Rishis sat, that place began to shine with peculiar beauty even as the sacrificial altar shines with beauty on account of the sacred fires when libations of clarified butter are poured upon them.

44. Then seeing Narada refreshed from fatigue and seated at his ease and well-pleased with the rites of hospitality he had received, Narayana said these words.

Nara and Narayana said:—

45. Have you seen in White Island the Supreme Soul, who is eternal and divine, and who is the high source whence we have originated.

Narada said:—

46. I have seen that beautiful Being who is immutable and who has universe

for his form! In Him live all the worlds, and all the gods with the Rishis.

47—48. Even now I see that Being in seeing you two who are eternal. Those marks and indications that characterise Hari himself of unmanifest form, characterise you two who are endued with manifest forms. Verily, I see both of you by the side of that great God.

49. Dismissed by the Supreme Soul, I have come here to-day.

50. In energy, fame and beauty, who else in the three worlds can equal Him than you two who have been born in the race of Dharma.

51. He has told me the entire list of duties referring to Soul. He has also told me of all those incarnations which he will, in the future, have in this world.

52. The inhabitants, of White Island whom I have seen, are all shorn of the five senses that the ordinary persons have. All of them are of awakened souls, endued as they are with true knowledge. They are, again, entirely devoted to the foremost of Beings, *viz.*, the Supreme Lord of the universe, They always engaged in adoring that great God, and the latter always sports with them.

53. The holy and Supreme Soul is always fond of those who are devoted to him. He is fond also of the twice-born ones. Always fond of those who are devoted to Him, He sports with those worshippers of His.

54. Enjoying the universe, pervading everything, the illustrious Madhava is ever affectionate towards his worshippers. He is the Actor; he is the Cause; and He is the Effect. He is gifted with omnipotence and immeasurable, effulgence.

55. He is the Cause whence all things proceed. He is the embodiment of all the scriptural injunction. He is the embodiment of all themes. He is endued with great fame.

56. Uniting Himself with penances, He has lighted Himself with a splendour which is said to represent an energy that is higher than (what is in) White Island. Of soul purified by penances, He has ordained Peace and Tranquillity in the three worlds.

57. With such an auspicious understanding, he observes a very superior vow which is the embodiment of holiness. The Sun warms not and Shoma does not adorn the region where he lives practising austerest penances. There the wind blows not.

58. Having made an altar measuring eight fingers' breadth, the illustrious Creator of the universe is practising penances there, standing on one foot, with arms upraised, and with face directed towards the East.

59—61. Reciting the Vedas with their branches, he is practising the severest austerities. Whatever libations of clarified butter or meat are poured on the sacrificial fire according to the ordinances of Brahman, by the Rishis, by Pashupati himself, by the rest of the principal gods, by the Daityas, the Danavas, and the Rakshasas, all reach the feet of that great god.

62. Whatever rites and religious acts are performed by persons whose souls are entirely given to him, are all received by that great God on his head.

63. No one is dearer to him in the three worlds than those persons who are enlightened and possessed of great souls. Dearer even than those persons is one who is entirely devoted to him.

64. Dismissed by him who is the Supreme Soul, I am coming here. This is what the illustrious and holy Hari has himself said to me. I shall henceforth live with you two, devoted to Narayana in the form of Anirudhha.

CHAPTER CCCXLV.

(MOKSHADHARMA PARVA).—*Continued.*

Nara and Narayana said :—

1. You deserve very high encomiums, and highly favored have you been, since you have seen the powerful Narayana himself. None else, not even Brahman himself who has sprung from the primal lotus, has been able to see him.

2. That foremost of Purushas, gifted with power and holiness, is of unmanifest origin and incapable of being seen. These words that we say to you are very true, O Narada!

3. There exists no one in the universe who is dearer to him than one that worships him with devotion. It is, therefore, O best of twice-born ones, that he showed himself to you!

4. No one can go to that realm where the Supreme Soul resides practising penances, except we two, O foremost of twice-born ones.

5. On account of that place being adorned by Him, its splendour resembles the

effulgence of a thousand Suns collected together.

6. From that illustrious Being, O Brahmana, from Him who is the origin of the Creator of the universe, O foremost of all persons gifted with forgiveness, originates the attribute of forgiveness which attaches to the Earth.

7. It is from that illustrious Being whose attributes are for the good of all beings, that Rasa (Taste) has flown. The attribute of Rasa belongs to the waters which are, again, liquid.

8. It is from Him that Heat or Light has flown, having the attribute of Form or vision for its soul. It belongs to the Sun on account of which the Sun becomes able to shine and give heat.

9. It is from that illustrious and foremost of Beings that Touch has originated. It belongs to the Wind, on account of which Wind moves about in the world producing the sensation of Touch.

[illegible]om that powerful Lord of [illegible]erse that Sound has arisen. Ether, which, therefore, exists everywhere and unconfined.

11. It is from that illustrious Being that Mind, which pervades all Beings, has originated. It belongs to the Moon, on account of which the Moon has come to be invested with the attribute of showing all the things.

12. That spot where the divine Narayana, that eater of the libations and other offerings made in sacrifices lives with Knowledge alone for his companion, has, in the Vedas, been called by the name of the productive cause of all things known as Sat.

13. The path that is theirs, O foremost of twice-born ones, that are stainless and that are freed from both virtue and sin, is fraught with auspiciousness and happiness.

14. The Sun, who is the remover of the darkness of all the worlds, is said to be the door. Entering the Sun, the bodies of such persons become consumed by his fire. They then become invisible for after that they cannot be beheld by any one at any time.

15. Reduced into invisible atoms, they then enter into Narayana. Passing out from him also, they enter into the form of Aniruddha.

16—18. Losing all physical attributes altogether and changed into mind alone, they then enter into Pradyumna. Passing out of Pradyumna, those foremost of twice-born ones, including both those who are conversant with Sankhya philosophy and those who are devoted to the Supreme God, then enter Sankarshana who is otherwise called Individual Soul. After this, divested of the three primal qualities of Goodness, Darkness, and Ignorance, those foremost of twice-born ones speedily enter the Supreme Soul otherwise called Kshetrajna and which itself is above the three primal qualities. Know that Vasudeva is He called Kshetrajna. Verily should you know that, that Vasudeva is the residence or original refuge of all things in the universe.

19. Only they whose minds are concentrated, who observe all sorts of restraint, whose senses are restrained, and who are devoted with their whole souls, succeed in entering Vasudeva.

20. We two, O foremost of twice-born ones, have taken birth in the house of Dharma. Living in this charming and spacious hermitage, we are practising the austerest penances.

21. We are thus employed, O twice-born one, moved by the desire of benefiting those manifestations of the Supreme God, dear to all the celestials, that will appear in the three worlds.

22. In accordance, one after another, with such ordinances as are extraordinary and as apply to us two only, O best of twice-born ones, we are duly observing all excellent and high vows fraught with the austerest penances.

23. You, O celestial Rishi having penances for your wealth were seen by us in White Island when you were there. Having met with Narayana, you have formed a particular resolution.

24. In the three worlds consisting of mobile and immobile Beings, there is nothing that we do not know. Of good or evil that will occur or has occurred or is occurring, that God of gods, O great ascetic, has informed you.

Vaishampayana continued:—

25. Having heard these words of Nara and Narayana both of whom were practising the austerest penances, the celestial Rishi Narada joined his hands in respect and became entirely devoted to Narayana.

26—27. He passed his time in mental recitation, with due observances, numberless sacred Mantras that are approved by Narayana. Adoring the Supreme Deity Narayana, and worshipping those two ancient Rishis also that had taken birth in the house of Dharma, the illustrious

Rishi Narada, gifted with great energy, continued to live, thus engaged, in that retreat, called Vadari, on the breast of Himavat, belonging to Nara and Narayana, for a thousand divine years.

CHAPTER CCCXLVI.

(MOKSHADHARMA PARVA).—*Continued.*

Vaishampayana said :—

1. On one occasion, while living in the hermitage of Nara and Narayana, Narada the son of Prameshthi, having duly performed the rites and observances in honor of the gods, began to perform thereafter the rites in honor of the departed manes.

2—3. Beholding him thus prepared, the eldest son of Dharma, *viz.*, the powerful Narayana, addressed him, saying,—Whom are you adoring, O foremost of twice-born ones, by these rites and the observances in connection with the gods and the departed manes. O foremost of all persons gifted with intelligence, tell me this, agreeably to the scriptures. What is this that you are doing? What also are the fruits desired by you of those rites which you are performing.

Narada said :—

4. You said to me formerly that rites and observances in honor of the gods should be performed. You said that the rites in honor of the gods form the highest sacrifice and are equivalent to the worship of the Eternal and Supreme Soul.

5. Thus instructed, I always sacrifice in honor of the eternal and immutable Vishnu through these rites that I perform in adoring the gods. It is from that Supreme Deity that Brahman, the Grandfather of all the worlds, sprang in days of yore.

6. That Brahman, otherwise called Prameshthi, filled with cheerfulness, caused my father (Daksha) to come into being. I was the son of Brahman, created before all others, by his will.

7. O righteous and illustrious one, I am performing these rites in honor of the departed manes for the sake of Narayana and according to those ordinances that have been ordained by himself. The illustrious Narayana is the father, mother, and grandfather.

8. In all sacrifices performed in honor of the departed manes, it is that Lord of the universe who is worshipped. On one occasion, the gods, who were father, taught their children the Shrutis.

9. Having lost their knowledge of the Shrutis, the father had to acquire it again from those sons to whom they had communicated it. On account of this incident, the sons, who had thus to communicate the Mantras to their father, acquired the status of fathers.

10. Forsooth, what the gods did on that occasion is well known to you two. Sons and fathers had thus to adore each other.

11. Having first spread some blades of Kusha grass, the gods and the departed manes placed three funeral cakes thereon and thus adored each other. I wish to know, however, the reason why the departed manes in days of yore acquired the name of [illegible]

Nara and Narayana said :—

12. The Earth, in her belt of seas, disappeared of yore, with Govinda, taking the form of the view. boar, raised her up.

13. Having replaced the [illegible] former position, that foremost of his body smeared with water a[illegible] began to do what was necessary [illegible] world and its inhabitants.

14—15. When the Sun reached the meridian, and the hour, therefore, came for saying the morning prayers, the powerful Lord, suddenly shaking off three balls of mud from his tusk, placed them upon the Earth, O Narada, having previously spread thereon certain blades of grass. The powerful Vishnu dedicated those balls of mud to his own self, according to the rites laid down in the eternal ordinance.

16—17. Regarding the three balls of mud that the powerful Lord had shaken off from his tusks as funeral cakes, he then, with sesame seeds that arose from the heat of his own body, himself performed the rite of dedication, sitting with face turned towards the East. That foremost of gods then, moved by the desire of establishing rules of conduct for the inhabitants of the three worlds, said these words.

Vrishakapi said :—

18. I am the Creator of the worlds. I am determined to create those that are to be called departed manes.—Saying these words, he began to think of those high ordinances that should regulate the rites to be performed in honor of the departed manes.

19. While thus doing, he beheld that

the three balls of mud, shaken off his tusk, had fallen towards the South. He then said to himself,—These balls, shaken off my tusk, have fallen on the Earth towards the south of her surface! Led by this, I declare that these should be known henceforth by the name of departed manes.

20. Let these three that are of no particular shape, and that are only round, come to be considered as Pitris in the world! Thus do I create the eternal Pitris.

21. I am the father, the grandfather and the great grandfather, and I should be considered as living in these three Pindas.

22. There is no one that is superior to me. Who is there whom I myself may adore with rites? Who, again, is my father in the universe? I myself am my grand-father.

23—24. I am, indeed, the grand-father and the father [illegible] cause! Having said these [illegible] that God of gods, *viz.*, He called Vrishakapi, offered those funeral [illegible] learned Brahmana, on the breast [illegible] the Varaha mountains, with elaborate rites. By those rites He adored His own self, and having finished the adoration, disappeared there and then.

25. Hence the Pitris are called Pinda. This is the root of the designation. According to the words given vent to by Vrishakapi at that time, the Pitris receive the worship offered by all.

26—27. They who celebrate sacrifices in honor of and adore the departed manes, the gods, the preceptor or other reverend senior, guests arrived at the house, kine, superior Brahmanas, the goddess Earth, and their mothers, in thought, word, and deed, are said to adore and sacrifice to Vishnu himself. Entering the bodies of all existent creatures, the illustrious Lord is the Soul of all things.

28. Unaffected by happiness or misery, His attitude towards all is equal. Gifted with greatness, and of great soul, Narayana has been said to be the soul of all things in the universe.

CHAPTER CCCXLVII.

(MOKSHADHARMA PARVA).—*Continued.*

Vaishampayana said:

1. Having heard these words of Nara and Narayana, the Rishi Narada became filled with devotion towards the Supreme Being. Indeed, with his whole soul he gave himself up to Narayana.

2. Having lived for a full thousand years in the hermitage of Nara and Narayana, having seen the immutable Hari, and heard the excellent discourse having Narayana for its theme, the celestial Rishi went to his own hermitage on the breast of Himavat.

3. Those foremost of ascetics, *viz.*, Nara and Narayana, however, continued to live in their charming hermitage on Vadari, practising the severest austerities.

4. You are born in the race [illegible] Pandavas. You are of [illegible] the energy. O perpetuater [illegible] measurable Pandavas, having [illegible] race of the on Narayana [illegible] to this discourse in soo[illegible] the beginning, you have, [illegible] been purged off of all your sins [illegible] your soul has been sanctified.

5. Neither this world nor the next world is for him, O best of kings, who hates instead of loving and respecting the immutable Hari.

6. The ancestors of that person who hates Narayana, who is the foremost of gods, and is otherwise called Hari, sink into hell for good.

7. O foremost of men, Vishnu is the soul of all beings. How, then, can Vishnu be hated, for in hating him one would hate his own self.

8. He who is our preceptor, *viz.*, the Rishi Vyasa, the son of Gandhavati, has himself recited this narrative to us about the glory of Narayana, that glory which is the highest and which is immutable. I heard it from him and have recited it to you exactly as I heard it, O sinless one.

9. This religion, with its mysteries and its abstract of details, was won by Narada, O king, from that Lord of the universe, *viz.*, Narayana himself.

10. Even such are the particulars of this great religion. I have, before this, O foremost of kings, explained it to you in the Hari-Gita, with a brief reference to its ordinances.

11. Know that the Island-born Krishna, otherwise called Vyasa, is Narayana on Earth. Who else than he, O foremost of kings, could compile such a work as the Mahabharata? Who else than that powerful Rishi could describe the diverse kinds of duties and religion for the observance and adoption of men.

12. You are bent upon celebrating a great sacrifice. Let that sacrifice of yours be celebrated! Having listened to the various kinds of duties and religions, let your Horse-sacrifice go on.

Sauti said:—

13. Having heard this great discourse, that best of kings began all those rites that are laid down in the ordinance, for the completion of his great sacrifice.

14. Accosted by you, O Shaunaka, I have duly recounted to you and all these Rishis who inhabit the Naimisha forest, that great discourse having Narayana for its theme.

15. Formerly Narada had recounted it to my preceptor before many Rishis and to the sons of Pandu and in the presence of the [illegible] and Bhishma also. Krishna [illegible]

16. The Supreme god Narayana is the Lord of all the foremost of Rishis, and of the three worlds. He is the upholder of Earth herself of huge proportions. He is the receptacle of the Shruti's and of the quality of humility. He is the great receptacle of all those ordinances that should be practised for acquiring tranquillity of heart, as also of all those who go by the name of Yama. He is always accompanied by the foremost of twice-born ones. Let that great god be your refuge.

17. Hari ever does what is agreeable and beneficial to the dwellers of heaven. He is always the killer of such Asuras. He is the receptacle of penances. He is endued with great fame. He is the killer of the Daityas known by the name of Madhu and Kaitabha. He is the ordainer of the ends that are gained by persons acquainted with and observant of scriptural and other duties. He removes the fears of all persons. He takes the foremost of those offerings which are offered in sacrifices. He is your refuge and protection.

18. He is endued with attributes. He is freed from attributes. He is endued with four-fold form. He shares the merits originating from the dedication of tanks and the observance of similar religious rites. Undefeated and gifted with great power, it is He who always ordains the end, approachable by the Soul alone, of Rishis of pious deeds.

19. He is the witness of the worlds. He is unborn. He is the one ancient Purusha. Endued with solar complexion, He is the Supreme Lord, and He is the refuge of all. Do all of you bow your heads to Him since He who originated from the waters (viz., Narayana himself) bends his head to Him.

20. He is the origin of the universe. He is that Being who is called Eternal. He is Minute. He is the refuge upon whom all things depend. He is the one Being who is immutable. The Sankhyas and Yogins, of controlled souls, hold him who is eternal in their understanding.

CHAPTER CCCXLVIII.

(MOKSHADHARMA PARVA).—*Continued.*

Janamejaya said:—

1. I heard from you the glory of the divine and Supreme Soul. I have heard also of the birth of Supreme God in the house of Dharma, in the form of Nara and Narayana.

2. I have also heard from you the origin of the Pinda (funeral cake), from the mighty Boar. I have heard from you about those gods and Rishis that were ordained for the [illegible] of Action and of those that were ordained for the Religion of Renunciation.

3—4. You [illegible] also, O twice-born one, described to us other [illegible] You have said also to us of that huge [illegible] Enquine head, of Vishnu, that eats with the libations and other offerings made in sacrifices,—the form, viz, that appeared in the great ocean on the North-East. That form was seen by the illustrious Brahman, otherwise known by the name of Parameshthi.

5. What, however, were the real features, and what the energy, the like of which among all great objects had never appeared before, of that form which Hari, the upholder of the universe, showed at that time.

6. What did Brahman do, O ascetic, after having beheld that foremost of gods, him whose like had never been witnessed before, him who was of incomparable energy, him who had the Equine head, and him who was Sacredness itself?

7. O twice-born one, this doubt has occurred to us with respect to this ancient subject of knowledge. O you of foremost intelligence, why did the Supreme Deity put on that form and show himself in it to Brahman?

8. You have, forsooth, sanctified us by describing to us these various sacred topics.

Sauti said:—

9. I shall recount to you that ancient history, which is quite of a piece with the Vedas, and which the illustrious Vaishampayana recited to the son of Parikshit on the occasion of the great Snake-sacrifice.

10. Having heard the account of the great form of Vishnu, that had a horse-

head, the royal son of Parikshit too had entertained the same doubt and put the same questions to Vaishampayana.

Janamejaya said:—

11. Tell me, O best of men, why did Hari appear in that powerful form, having a horse-head and which Brahman, the Creator, saw on the shores of the great northern Ocean on the occasion referred to by yourself?

Vaishampayana said:—

12. All existent objects, O king, in this world, are the outcome of a combination of the five principal elements, a combination due to the intelligence of the Supreme Lord.

13. The powerful Narayana, endowed with infinity, is the Supreme [illegible] Creator of the universe. He is [illegible] Soul of all things, and the giver of boons. Shorn of qualities, he is possessed of them.

14. Listen, O best of kings, to me [illegible] you, how the Destruction of all things is encompassed. At first, the [illegible]ment of Earth becomes merged in [illegible]ter and nothing then is seen except one [illegible] expanse of Water on all sides.

15. Water then merges into Fire, and Fire into Wind. Wind then merges into Ether, and Ether, in its turn, merges into Mind.

16. Mind merges into the Manifest. The Manifest merges into the Unmanifest (or Nature). The Unmanifest (or Nature) merges into Purusha (Soul) and Purusha merges into the Supreme Soul (or Brahma).

17. Then Darkness covers the universe, and nothing can be seen. From that primal Darkness originates Brahma. Darkness is primeval and immortal.

18. Brahma that originates from primeval Darkness develops into the idea of the universe, and assumes the form of Purusha. Such Purusha is called Aniruddha. Shorn of sex, it is called otherwise by the name of Pradhana.

19. That is also known by the name of Manifest, or the combination of the three qualities, O best of kings! He exists with Knowledge alone for his companion. That illustrious and powerful Being is otherwise called by the name of Vishwaksena or Hari.

20. Entering into Yoga-sleep, he lays himself down on the waters. He then thinks of the Creation of the Universe of various phenomena and qualities.

21. While engaged in thinking of Creation, he recollects his own great qualities. From this originates the four-faced Brahman representing the Consciousness of Aniruddha.

22. The illustrious Brahman, otherwise called Hiranyagarbha, is the Grand-father of all the worlds. Having eyes like lotus petals, he takes birth within the Lotus that originates from (the navel of) Aniruddha.

23. Seated on that Lotus, the illustrious, powerful, and eternal Brahman of wonderful form saw that the waters were on all sides.

24—25. Following the quality of Goodness, Brahman, otherwise called Parameshthi, then began to create the universe. In the primeval Lotus that was effulgent like the [illegible] two drops of water had been thrown by Narayana that were fraught with great merit. The illustrious Narayana, without beginning and without end, and above destruction, cast his eyes on those two drops of water.

26. One of those two drops of water, every beautiful and bright, looked like a drop of honey. From that drop originates, at the behest of Narayana, a Daitya of the name of Madhu made up of the quality of Ignorance. The other drop of water within the Lotus was very hard. From it originated the Daitya Kaitabha made up of the quality of Darkness.

27. Endued thus with the qualities of Ignorance and Darkness, the two Daityas possessed of might and armed with maces, immediately after their birth, began to rove within that huge primeval Lotus.

28. They saw within it Brahman of incomparable effulgence, engaged in creating the four Vedas, each gifted with the most charming form.

29. Those two foremost of Asuras, having bodies, seeing the four Vedas, suddenly seized them in the very presence of their Creator.

30. Having seized the eternal Vedas, the two powerful Danavas, quickly dived into the ocean of waters which they saw and proceeded to its bottom.

31. Seeing the Vedas forcibly taken away from him, Brahman became stricken with grief. Robbed of the Vedas thus, Brahman then addressed the Supreme Lord in these words.

Brahman said:—

32. The Vedas form my great eyes! The Vedas are my great strength! The Vedas are my great refuge! The Vedas are my high Brahma.

33. All the Vedas, however, have been by force taken away from me by the two Danavas! Deprived of the Vedas, the worlds I have created have become covered with darkness.

34. Without the Vedas, how shall I succeed in starting my Creation? Alas, great is the grief I suffer for the loss of the Vedas.

35. My heart is aching, It has become the seat of a great sorrow. Who is there who will save me from this ocean of grief in which I am sunk for the loss I have suffered? Who is there who will bring me the Vedas I have lost? Who is there who will take mercy on me?

36. While Brahman was saying these words, O best of kings, the following suddenly arose in his mind, O foremost of intelligent persons, for singing the praises of Hari in these words. The powerful Brahman then, with hands joined in reverence, and seizing the feet of his progenitor, sang this highest of hymns in honor of Narayana.

Brahman said:—

37. I bow to you, O heart of Brahman! I bow to you who has been born before me! You are the origin of the universe! You are the foremost of all abodes. You, O powerful one, are the ocean of Yoga with all its branches.

38. You are the Creator of both what is Manifest and what is Unmanifest! You travel the path of great auspiciousness! You are the consumer of the universe. You are the inner self of all creatures. You are without any origin.

39—40. You are the refuge of the universe. You are self-create, for you have no origin. As for myself, I have originated from your Cheerfulness. From you have I derived my birth. My first birth from you, which is considered sacred by all twice-born ones, was due to your will. My second birth in days of yore was from your eyes.

41. Through your favour, my third birth was from your speech. My fourth birth, O powerful Lord, was from your ears.

42. My fifth birth, excellent in all ways, was from your nose, O Lord. My sixth birth was, through you, from an egg.

43. This is my seventh birth. It has taken place, O Lord, within this Lotus. At each Creation I take birth from you as your son, O you who are shorn of the three qualities.

44. Indeed, O lotus-eyed one, I take birth as your eldest son, made up of the foremost of three qualities, Sattwa. You are endued with that nature which is Supreme. You originate from yourself.

45. I have been created by you. The Vedas are my eyes. Hence, I am above Time. Those Vedas, which form my eyes, have been taken away from me. I have, therefore, become blind. Do you awake from this Yoga-sleep. Give me back my eyes. I am dear to you and you are dear to me.

46. Thus landed by Brahman, the illustrious Purusha, with face turned towards every side, then renounced his sheep, resolved to recover the Vedas. Applying his Yoga-power, he put on a second form.

47. His body, having an excellent nose, became as bright as the Moon. He had an equine head of great lustre, and which was the abode of the Vedas.

48. The sky, with all its luminaries and constellations, became his head. His locks of hair the crown of his flowing, and had the sheen of the sun's rays.

49. The regions above and below became his two ears. The Earth became his forehead. The two rivers Ganga and Saraswati became his two hips. The two oceans became his two eye-brows.

50. The Sun and the Moon became his two eyes. The twilight became his nose. The syllable OM became his memory and intelligence. The lightning became his tongue.

51. The Soma-drinking departed manes became, it is said, his teeth. The two regions of happiness *viz.*, Goloka and Brahmaloka, became his upper and lower lips. The dreadful night after universal destruction, and that is above the three qualities, became his neck.

52. Having put on this form endued with the equine head and having various things for its various limbs, the Lord of the universe disappeared then and there, and went to the nether regions.

53. Having reached those regions he began Yoga. Adopting a voice governed by the rules of the science called Shiksha, he began to chant Vedic Mantras.

54. His pronunciation was distinct and reverberated through the air, and was sweet the sound of his voice filled the nether region from end to end. Gifted with the properties of all the elements, it yielded great benefits.

55. The two Asuras, making a compact with the Vedas about the time when they

would return to take them up again, threw them down in the nether region, and ran towards the spot whence those sounds seemed to come.

56. Meanwhile, O king, the Supreme Lord with the equine head, otherwise called Hari, who was himself in the nether region, took up all the Vedas.

57. Returning to where Brahman was living, he gave the Vedas to him. Having restored the Vedas to Brahman, the Supreme Lord once more returned to his own nature. The Supreme Lord also established his form with the horse-head in the North-Eastern region of the great ocean. Having established him who was the abode of the Vedas, he once more became the horse-headed form that he was.

59. The two Danavas Madhu and Kaitabha, not finding the person from whom those [illegible] speedily return- [illegible] eyes around [illegible] on which they had [illegible] was vacent.

[illegible] proceeding quickly those two fore[illegible]st of powerful Beings, rose from the nether region.

61. Returning to where the primeval Lotus was that had given them birth, they saw the powerful Being, the original Creator, living in the form of Aniruddha of fair complexion and endued with a moon-like splendour.

62. Of immeasurable prowess, he was under Yoga-sleep, his body stretched on the waters and occupying a space as vast as itself.

63. Highly effulgent and endued with the pure quality of Goodness, the body of the Supreme Lord lay on the excellent hood of a snake that seemed to throw out flames of fire for the resplendence attaching to it.

64—65. Seeing the Lord thus lying, the two foremost of Danavas roared out a loud laugh. Having the qualities of Darkness and Ignorance, they said,—'This is that Being of white complexion. He is now lying asleep. Forsooth, this one has brought the Vedas away from the nether region.

66. Whose is he? Who is he? Why is he thus asleep on the hood of a snake?' Saying these words, the two Danavas awakened Hari from his Yoga-sleep.

67. The foremost of Beings, (*viz.*, Narayana), thus awakened, understood that the two Danavas intended to fight with him. Seeing the two foremost of Asuras prepared to battle with him, he also wished to satisfy that desire of theirs.

68. Thereupon an encounter took place between those two and Narayana. The Asuras Madhu and Kaitabha were embodiments of the qualities of Darkness and Ignorance. Narayana killed them both for pleasing Brahman. He thence passed by the name of Madhusudana (slayer of Madhu).

69. Having brought about the destruction of the two Asuras and restored the Vedas to Brahman, the Supreme Being removed the sorrow of Brahman.

70. Helped then by Hari and assisted by the Vedas, Brahman created all the worlds with their mobile and immobile creatures.

71. After this, Hari, giving to the Grandfather intelligence of the foremost order regarding the Creation, disappeared there and then for going to the place he had come from.

72. It was thus that Narayana, having assumed the form equipped with the horse-head, killed the two Danavas Madhu and Kaitabha. Once more, however, he assumed the same form for making the Religion of Action to prevent the universe.

73. Thus did the blessed Hari assume in days of yore that grand form having the horse-head. This, of all his forms, endued with power, is celebrated, as the most ancient.

74. That person who frequently listens or mentally recites this history of the assumption by Narayana of the form with the horse-head, will never forget his Vedic or other learning.

75. Having worshipped with the austerest penances the illustrious god with the horse-head, the Rishi Panchala acquired the science of Krama by going along the path pointed out by the god (Rudra).

76. I have thus recounted to you, O king, the old story of Hayashiras, agreeable to the Vedas, about which you had asked me.

77. Whatever forms the Supreme Deity wishes to assume with a view to the governing of the affairs of the universe, he assumes immediately by his own inherent powers.

78. The Supreme God, endued with every prosperity, is the receptacle of the Vedas. He is the receptacle of Penances also. The powerful Hari is Yoga. He is the embodiment of the Sankhya philosophy. He is that foremost Brahma of which we hear.

79. Truth has Narayana for its refuge. Rita has Narayana for its soul. The Religion of Renunciation in which there is

no return, has Narayana for its high region.

80. The other Religion which has Action for its root, has equally Narayana for its soul. The foremost of all the qualities that belong to the element of Earth is scent. Scent has Narayana for its soul.

81. The properties of Water, O king, are called the Tastes. These Tastes have Narayana for their soul. The foremost property of Fire is form. Form also has Narayana for its soul.

82. Touch, which is the property of Wind, is also said to have Narayana for its soul. Sound, which is a property of Air, has, like the others, Narayana for its soul.

83. Mind also, which is the property of Nature, has Narayana for its soul. Time which is measured by the motion of the celestial luminaries has similarly Narayana for its soul.

84. The presiding gods of Fame, of Beauty, and of Prosperity, have the same Supreme Deity for their soul. Both the Sankhya philosophy and Yoga have Narayana for their soul.

85. The Supreme Being is the cause of all this, as Soul. He is, again, the cause of everything, as Nature.

86. He is the basis on which all things depend. He is the doer or agent, and He is the cause of that variety in the universe. He is the various kinds of power which act in the universe. Fifthly, he is that all-controlling unseen power of which people speak.

87. Those engaged in investigating the several subjects of enquiry with the help of such reasons as are of wide application, consider Hari to be at one with the five reasons referred to above and as the final refuge of all things.

88—89. Indeed, the powerful Narayana, endued with the highest Yoga-power, is the one subject of (enquiry). Keshava perfectly knows the thoughts of men including Brahman and the great Rishis, of those that are Sankhyas and Yogins, of those that are Yatis, and of those, generally, that are conversant with the Soul; but none of these can know what his thoughts are.

90—91. Whatever acts are performed in honor of the gods or the departed manes, whatever gifts are made, whatever penances are performed, have Vishnu for their refuge,—Vishnu who is established upon his own supreme ordinances. He is named Vasudeva because of his being the adode of all creatures.

92. He is immutable. He is Supreme. He is the foremost of Rishis. He is endued with the highest power. He is said to be above the three qualities. As Time assumes marks when it manifests itself in the form of successive seasons, so He, though really shorn of qualities, assumes qualities (for manifesting Himself).

93. Even the high-souled do not succeed in understanding his motions. Only those foremost of Rishis who have knowledge for their Souls, succeed in seeing in their hearts that Purusha who is above all qualities.

CHAPTER CCCXLIX.

(MOKSHADHARMA PARVA).—

Continued.

Janamejaya said,

1. The illustrious Hari [illegible] to them who are whole-minded[ly] ed to him. He accepts also all adorat[ions] that is offered to Him according to the ordinance.

2. Of those persons who have freed themselves from desire, and that are shorn of both merit and demerit, you have spoken of the Knowledge they attain, as handed down from preceptor to preceptor, as the end they acquire.

3. Such persons always acquire that end which is the fourth, *viz.*, the essence of the foremost of Purushas or Vasudeva,—through the three others. Those persons, however, who are devoted to Narayana with their whole minds at once acquire the highest end.

4. Forsooth, the Religion of Devotion is superior (to that of Knowledge) and is very dear to Narayana. These, without passing through the three successive stages at once attain to the immutable Hari.

5—6. The end that is attained by Brahmanas, who, practising due observances, study the Vedas with the Upanishads according to the rules laid down for such study, and by those who follow the Religion of Yatis, is inferior, I think, to that attained by persons devoted whole-mindedly to Hari. Who first promulgated this Religion of Devotion? Was it some god or some Rishi who declared it.

7. What are the practices of those who are said to be devoted with their whole minds? When did those practices begin? I have doubts on those subjects. Do you dispell them. Great is my curiosity to hear you explain the several points.

Vaishampayana said:—

8—9. "When the diverse detachments of the Pandava and the Kuru armies were drawn up in battle array and when Arjuna became dispirited, the holy one himself explained the question of what is the end and what is not the end attained by persons of different characters. I have before this recited to you the words of the holy one. It is difficult to understand the religion preached by the holy one on that occasion. Men of impure souls cannot apprehend it at all.

10. Having created this religion in days of yore, *viz.*, in the golden age, in perfect accordance with the Samans, it is borne, O king, by the Supreme Lord, *viz.*, Narayana, himself.

11. This very subject was ushered by the highly blessed Partha to Narada in the midst of the Rishis and in the presence of Krishna and Bhishma.

12. My preceptor, Narada said. Krishna heard [illegible] celestial Rishis, O best receiving it [illegible] preceptor gave it to me in of kin[illegible] same way in which he had got e[illegible] celestial Rishi. I shall now to you, O king, in the same way has been received from Narada. ten, therefore, to me.

13—14. In that cycle when the Creator rahman, O king, took his birth in the kind of Narayana and came out from the latter's mouth, Narayana himself, performed, O Bharata, his divine and ancestral rites in accordance with this religion. Those Rishis who live upon the froth of water then got it from Narayana.

15. From the froth-eating Rishis, this religion was gained by the Rishis, named Vaikhanasas. From the Vaikhanasas Shoma got it. Afterwards, it disappeared from the universe.

16. After the second birth of Brahman, *viz.*, when he originated from the eyes of Narayana, O king, the Grandfather (that is, Brahman) then received this religion from Shoma.

17—18. Having received it thus, Brahman gave this religion, which has Narayana for its soul, to Rudra. In the golden age of that ancient Kalpa, Rudra, devoted to Yoga, O king, communicated it to all those Rishis called Valikhilyas. Through the illusion of Narayana, it once more disappeared from the universe.

19. In the third birth of Brahman which was from the speech of Narayana, this religion once more sprang up, O king, from Narayana himself.

20. Then a Rishi named Suparna acquired it from that foremost of Beings.

21. The Rishi Suparna used to recite this excellent religion, three times during the day. Therefore it passed by the name of Trisauparna in the world.

22—23. This religion has been referred to in the Rigveda. The duties it enjoins are extremely difficult of observance. From the Rishi Suparna, this eternal religion was acquired, O foremost of men, by the wind god, that sustainer of the lives of all creatures in the universe. The god of wind communicated it to such Rishis as live upon the remnants of sacrificial offerings after feeding guests and others.

24. From those Rishis this excellent religion was acquired by the great Ocean. It once more disappeared from the universe and became merged into Narayana.

25. In the next birth of the great Brahman when he originated from the ear of Narayana, listen, O king, to what took place in that æon.

26. The illustrious Narayana, otherwise called Hari, when he was bent upon Creation, thought of a Being who would be powerful enough to create the universe.

27. While thinking of this, a Being originated from his ears capable to create the universe. The Lord of all called him by the name of Brahman.

28. Addressing Brahman, the Supreme Narayana said,—Do you, O son, create all kinds of creatures from your mouth and feet. O you of excellent vows, I shall do what will be good for you, for I shall impart to you both energy and strength sufficient to make you competent for this work.

29. Do you receive also from me this excellent religion known by the name of Sattwata. Helped by that religion do you create the golden age and ordain it duly.

30—32. Thus addressed, Brahman bowed his head to the illustrious Harimedhas and received from him that foremost of all religions with all its mysteries and abstract of details, together with the Aranyakas,—the religion which originated from the mouth of Narayana. Narayana then instructed Brahman of incomparable energy in that religion, and addressing him, said,—You are the creator of the duties that are to be observed in the respective cycles!—Having said this to Brahman, Narayana disappeared and went to that place which is beyond the reach of Ignorance, where the unmanifest resides, and which is known by the name of acts without desire of fruits.

33. After this, the boon-giving Brahman, the Grandfather of the worlds, created the different worlds with all their mobile and immobile creatures.

34. The age that first began was highly auspicious and came to be called by the name of Krita. In that age, the religion of Sattwa existed, in the entire universe.

35. With the help of that primeval religion of virtue, Brahman, the Creator of all the worlds, adored the Lord of all the gods, *viz.*, the powerful Narayana otherwise called Hari.

36. For the propagation then of that religion and desirous of benefiting the worlds, Brahman then instructed that Manu who is known by the name of Swarochish in that religion.

37. Swarochish-Manu, that Lord of the worlds, that foremost of all persons gifted with power, then cheerfully gave the knowledge of that religion to his own son, O king, who was known by the name of Shankhapada.

38. The son of Manu, *viz.*, Shankhapada, imparted the knowledge of that religion to his own son Suvarnabha who was the Regent of the cardinal and subsidiary points. When, upon the expiration of the Krita Yuga, the Treta came, that religion once more disappeared from the world.

39—40. In a subsequent birth of Brahman, O best of kings, *viz.*, that which was derived from the nose of Narayana, O Bharata, the illustrious and powerful Narayana or Hari having eyes like lotus petals, himself sang this religion in the presence of Brahman. Then the son of Brahman, created by his will, viz., Sanatkumara, studied this religion.

41. From Sanatkumara, the Prajapati Virana, in the beginning of the Krita age, O foremost of Kurus, obtained this religion.

42—43. Having studied it in this way, Virana taught it to the ascetic Raivya. Raivya, in his turn, gave it to his son of pure soul, good vows, and great intelligence viz., Kukshi, that righteous Regent of the cardinal and subsidiary points. After this, that religion born of the mouth of Narayana, once more disappeared from the world.

44. In the next birth of Brahman, viz., that which he derived from an egg which originated from Hari, this religion once more issued from the mouth of Narayana.

45. It was received by Brahman, O king, and practised duly in all its details by him. Brahman then gave it, O king, to those Rishis who are known by the name of Varhishada.

46. From the Varhishadas it was acquired by a Brahmana well-versed in the Sama-Veda, and known by the name of Jeshthya. And because he was well-versed in the Samans, therefore was he known also by the name of Jeshthya-samavrata-Hari.

47. From the Brahmana known by the name of Jeshthya, this religion was obtained by a king of the name of Avikampana. After this, that religion, derived from the powerful Hari, once more disappeared from the world.

48—49. During the seventh birth of Brahman from the lotus, O king, that sprang from the navel of Narayana, this religion was once more preached by Narayana himself, to the Grandsire of pure soul, the Creator of all the worlds, in the beginning of this Kalpa. The Grandfather gave it in days of yore to Daksha.

50. Daksha, eldest of all [illegible] in his turn, gave it to the monarch, viz., Aditi, one of his daughters, O to Savitri. From Aditi who is senior in age Vivaswat got it.

51. In the beginning of the Yuga, Vivaswat gave the knowledge of [illegible] gion to Manu. Manu, for the and support of all the worlds, th it to his son Ikshaku.

52. Promulgated by Ikshaku, that religion overspreads the whole world. When the universal destruction sets in, it will once more return to Narayana and be merged in Him.

53. The religion which is followed and practised by the Yatis, has, O best of kings, been described to you before this in the Harigita, with all its ordinances in brief.

54. The celestial Rishi Narada got it from that Lord of universe, viz., Narayana himself, O king, with all its mysteries and abstract of details.

55. Thus, O king, this foremost of religions is primeval and eternal. Incapable of being understood easily and highly difficult of being practised, it is always upheld by persons pervaded by the quality of goodness.

56. It is by means of acts that are well-performed and done with a perfect knowledge of duties,—acts, that is, in which there is nothing of injury to any creature,—that Hari the Supreme Lord became pleased.

57. Some persons worship Narayana as endued with only one form, *viz.*, that of Aniruddha. Some worship Him as endued with two forms, *viz.*, that of Aniruddha and Pradyumna. Some adore Him as having three forms, viz., Aniruddha, Pradyumna

and Sankarshana. A fourth section adore him as having four forms, viz., Aniruddha, Pradyumna, Shankarshana, and Vasudeva.

58. Hari is Himself the Kshetrajna (Soul). He is without parts. He is the Individual Soul in all creatures, getting over the five primal elements.

59. He is the Mind, O king, that directs and governs the five senses. Gifted with the highest intelligence, He is the Ordainer of the universe, and the Creator thereof.

60. He is both active and inactive. He is both Cause and Effect. He is the one immutable Soul, who sports as He likes, O king.

61. Thus have I recounted to you the Religion of Devotion, O best of kings, which cannot be comprehended by persons of impure souls but which I acquired through the favour of my preceptor.

62—63. Persons are very rar[illegible] king, who are devoted whole-min[illegible] to Narayana. If, O son of [illegible] race, the world had been full of [illegible]sons, who are full of universal [illegible] who are possessed of the knowled[illegible] soul, and who are always b[illegible] good to others, then the [illegible] have begun and all men [illegible] have undertaken [illegible] works without desire of fruit.

64—65. It was even [illegible] thus, O king, that that foremost of twice-bo[illegible]n ones, *viz*, the illustrious Vyasa, my pr[illegible]ceptor, well-versed in all duties, descri[illegible]ed to king Yudhishthira the just this religi[illegible]n of Devotion, in the presen[illegible] of man[illegible]y Rishis and in the hearing of Krishna[illegible] and Bhishma. He had got it fro[illegible] the celestial Rishi Narada having penances [illegible] for wealth.

66. Those persons who [illegible] are whole-mindedly devoted to Naraya[illegible]na succeed in attaining to Narayana in [illegible] the end, that greatest of gods, identical [illegible] with Brahma, pure in complexion, effulgent [illegible] like the moon, and immutable.

Janamejaya said :—

67. I see that those twice-born ones whose souls have been awakened, practise various kinds of duties. Why it it that other Brahmanas do not practise those duties but observe other kinds of vows and rites?

Vaishampayna said :—

68. Three kinds of disposition, O king, have been created about all embodied creatures, viz., that which appertains to the the quality of goodness, that which appertains to the quality of Darkness, and lastly that which appertains to the quality of Ignorance, O Bharata.

69. As regards embodied creatures, O perpetuator of Kuru's race, that person is the foremost who follows the quality of Goodness, for, O foremost of men, it is certain that he will acquire Liberation.

70. It is with the help of this very quality of Goodness that one endued therewith succeeds in understanding the person who is conversant with Brahma. As regards Liberation, it is entirely dependent upon Narayana. Hence it is that Liberation is considered as made up of the quality of Goodness.

71. By thinking of the [illegible]oremost of Beings, the man who is [illegible]voted whole-mindedly to Narayana [illegible]gains great wisdom.

72. Th[illegible] persons who are possessed of wis[illegible], who follow the practices of Y[illegible] and the Religion of Liberation,—those persons whose thirst has been satisfied —always find that Hari favors them with the fruition of their desire.

73. That man subject to birth (and death) upon whom Hari casts a kind eye should be known as gifted with the quality of Goodness and devoted to the acquisition of Liberation.

74. The religion followed by a person who is devoted whole-mindedly to Narayana is considered as similar or equal in merit to the system of the Sankhyas.

75. By following that religion one acquires the highest end by attaining to Liberation which has Narayana for its soul. That person upon whom Narayana looks with mercy succeeds in becoming awakened.

76. No one, O king, can become awakened through his own wishes. That nature which partakes of both Darkness and Ignorance is said to be mixed.

77. Hari never casts a kind eye upon the person subject to birth who has such a mixed nature and who has, on that account the principle of Action in him.

78 Only Brahman, the Grandfather of the worlds, cares for the person who is subject to birth and death because of his mind being overwhelmed with the two inferior qualities of Darkness and Ignorance.

79 Forsooth, the gods and the Rishis are endued with the qualities of Goodness, O best of kings! But then they who are divested of that quality in its subtile form are always considered to be of mutable nature.

Janamejaya said :—

80. How can one who is subject to change succeed in attaining to that foremost of

Beings? Do tell me all this, which is, no doubt, known to you! Do you describe to me also of Renunciation in due order.

Vaishampayana said:—

81. When it becomes able to abstain entirely from acts, the twenty-fifth, *i.e.*, the Individual Soul, succeeds in attaining to the foremost of Beings which is highly subtile, which is invested with the quality of Goodness, and which is fraught with the essences smybolised by the three letters of the alphabet (*viz.*, A. U. and M.)

82. The Sankhya system, the Aranyaka-Veda, and the Pancharatra scriptures, are all identical and form parts of one whole. This is the religion of those who are devoted whole-mindedly to Narayana,—the religion that has Narayana for its Soul.

83. As waves of the ocean, rising from the ocean, rush away from it only to return to it in the long run so various sorts of knowledge, originating from Narayana, return to Narayana in the end.

84 I have thus explained to you, O son of Kuru's race, what the religion of Goodness is. If you be qualified for it, O Bharata, do you practise that religion duly.

85. Thus did the highly-blessed Narada explain to my preceptor,—the Island-born Krishna—the eternal and immutable course called Ekanta, followed by the Whites as also by Yatis.

86. Pleased with Dharma's son Yudhisthira, Vyasa imparted this religion to king Yudhisthira the just who was endued with great intelligence. Derived from my preceptor I have also communicated it to you.

87. O best of kings, this religion is, for these reasons, highly difficult of practice. Others, hearing it, become as much stupefied as you have allowed yourself to be.

88. It is Krishna who is the protector of the universe and its beguiler. It is He who is the destroyer and the cause, O king.

CHAPTER CCCL.

(MOKSHADHARMA PARVA).—*Continued.*

Janamejaya said:—

1. The Sankhya System, the Pancharatra Scriptures, and the Aranyaka-Vedas,—these different systems of knowledge or religion,—O twice-born Rishi, are current in the world.

2. Do all these systems preach course of duties, or are the course preached by them, O ascetic, dif one another? Accosted by me, d cribe to me on Renunciation in d

Vaishampayana said:—

3. I bow to that great remover of Darkness, bore to Parashara in who is endued with great liberality of s

4. The learned of the Grandfat the sixth forr the foremost with the po son of his of Narayan ordinary ci the unde

5. power and as his son. Ver born and ancient and receptacle of the Vedas.

Janamejaya said:—

6. O best of twice-born ones, it you who said before this that the Ri Vashishtha had a son named Shaktri and that Shaktri had a son named Parashara, and that Parashara begot a son named the Island-born ishna gifted with great ascetic merit.

7. You te again that Vyasa is the son of Narayana. I ask was it in some former birth that Vyasa of great energy had orignated from Narayana? O you of great intelligence, do tell me of that birth of Vyasa from Narayana!

Vaishampayana said:—

8. Desirous of understanding the meaning of the Shrutis, my preceptor, that sea of penances, who is greatly devoted to the observance of all scriptural duties and the acquisiton of knowledge, lived for sometime in a particular region of the Himavat mountains.

9—10. Gifted with great intelligence, he became fatigued with his penances on account of the great strain on his energies made by the composition of the Mahabharata. At that time, Sumanta and Jaimini and Paila of firm vows and myself as the fourth, and Shuka his own son, were his disciples. All of us, O king, seeing the fatigue our of preceptor, waited dutifully upon him, engaged in doing all that was necessary for removing that fatigue of his.

11. Surrounded by these disciples of his, Vyasa shone on the breast of the Himavat mountains like the Lord of all the goblins, *viz.*, Mahadeva, in the midst of those ghostly attendants of his.

12. Having recapitulated the Vedas with all their branches as also the meanings of all the Verses in the Mahabharata, one day, with rapt attention, all of us approached our preceptor who, having mastered his senses, was at time engaged in thought.

13. Availing ourselves of an interval in the conversation, we asked that foremost of twice-born ones to explain to us the meanings of the Vedas and of the Verses in the Mahabharata and describe to us the events as well of his own birth from Narayana.

14. Conversant as he was with all subjects of enquiry, he at first described the the interpretations of the Shrutis narrate Mahabharata, and then by regarding his to us the follow.a. birth from Nara

Vyasa:—Listen, ye disciples, to this foremost narratives, to this best of histories that concerns the birth of a Rishi. Belonging the Krita age, this discourse has become known to me through my penances, ye twice-born ones.

16—17. On the occasion of the seventh creation, viz., that which was due to the primeval Lotus, Narayana, gifted with the austerest penances, getting over both good and evil, and possessed of peerless splendour, at first created Brahman, from his navel. After Brahman had come into being, Narayana addressed him, saying,—

18. You have originated from my navel. Gifted with power of creation, do you begin to create diverse kinds of creatures, rational and irrational.

19—26. Thus addressed by his Creator, Brahman, with mind stricken with anxiety, felt the difficulty of his task and became reluctant to do what he was ordered to do. Bowing his head to the boon-giving and illustrious Hari, the Lord of the universe, Brahman said these words to him,—I bow to you, O Lord of the gods, but I ask what power have I to create various creatures? I have no wisdom. Do you ordain what should be ordained in view of this.

21. Thus addressed by Brahman, the Lord of the universe, viz., Narayana, disappeared there and then from Brahman's view. The foremost of all being gifted with intelligence, viz., the Supreme Lord, then thought of Intelligence.

22. Possessed of form that resembled the form of Hari himself, Intelligence immediately appeared before the powerful Hari. Himself above all Yoga, Narayana then, with Yoga, applied the goddess of Intelligence properly.

23. The illustrious and powerful and immutable Hari, addressing the goddess of Intelligence who was gifted with activity and goodness and all the power of Yoga, said to her these words :—

24. For the accomplishment of the work of creating all the w.as do you enter into Brahman!—Ord.d thus by the Supreme Lord, Intelligence immediately entered Brah—

25. When Hari saw that Brahman had become united with Intelligence, He once more addressed him, saying,—Do you now create various creatures.

26—27. Replying to Narayana by uttering the word—Yes,—Brahman reverently accepted the order of his progenitor. Narayana then disappeared from Brahman's view, and in a moment repaired to his own place known by the name of Light or Effulgence. Coming back to His own disposition, Hari resolved Himself into His one universal nature.

28—29. After the work of Creation, however, had been done by Brahman, another thought arose in the mind of Narayana. Indeed, He thought thus:—Brahman, otherwise called Parameshthi, has created all these creatures, consisting of Daityas and Danavas and Gandharvas and Rakshasas. The helpless Earth has become loaded with the weight of creatures.

30. Many among the Daityas and Danavas and Rakshas on Earth will become gifted with great strength. Possessed of penances, they will at various times succeed in acquiring many excellent boons.

31. Elated with pride and power on account of those boons that they will succeed in acquiring, they will oppress and afflict the gods and the Rishis endued with ascetic power.

32. It is, therefore, proper that I should now and then lighten the burden of the Earth, by assuming various forms one after another as occasion would require.

33. I shall perform this task by punishing the wicked and supporting the righteous. The Earth, which is the embodiment of Truth, will succeed in bearing her burden of creatures.

34. Assuming the form of a powerful shake I myself have to uphold the Earth in empty space. Supported by me thus, she will support the entire universe of creatures mobile and immobile. Incarnated on the Earth, therefore, in different forms, I shall have to save her at such times from danger.

35. Having thought thus, the illustrious killer of Madhu created various forms in his mind in which to appear from time to time for performing the proposed task.

36. Assuming the form of a Boar, of a Man-lion, of a Dwarf, and of human beings, I shall suppress or kill such enemies of the gods as will become wicked and ungovernable.

37. After this, the Prime Creator of the universe once more uttered the syllable Bho, causing the atmosphere to resound with it. From this syllable of speech arose a Rishi named Saraswat.

38. The son, thus born of the Speech of Narayana, also passed by the name of Apantara-tamas. Endued with great power, he was fully conversant with the past, the present, and the future. Firm in the observance of vows, he was truthful in speech.

39. To that Rishi who, after birth, had bowed his head to Narayana, the latter, who was the original Creator of all the gods and possessed of immutable nature, said those words:—You should bestow your attention on the distribution of the Vedas, O foremost of all persons gifted with intelligence.

40. Do you, therefore, O ascetic, do what I command you!—In obedience to this command of the Supreme Lord from whose Speech the Rishi Apantaratamas came into being, the latter, in that Kalpa which is named from the Self-born Manu, distributed and arranged the Vedas.

41. For that act of the Rishi, the illustrious Hari became pleased with him, as also for his well-performed penances, his vows and observances, and his control of the senses or passions.

42. Addressing him, Narayana said,—At each cycle of Manu, O son, you will act thus about the Vedas. You shall on account of this act of yours, be immutable, O twice-born one, and incapable of being excelled by any one.

43. When the Kali age will set in, certain princes of Bharata's line, named Kauravas, will take their birth from you. They will be celebrated over the Earth as great princes ruling over powerful kingdoms.

44. Born of you, dissensions will break out among them for their destruction at one another's hands during your absence, O foremost of twice-born ones.

45. In that age also, gifted with austere penances, you will divide the Vedas into various classes. Indeed, in that dark age, your complexion will become dark.

46. You will made various kinds of duties to flow and various kinds of knowledge also. Although gifted with austere penances, yet you shall never be able to free yourself from desire and attachment to the world.

47. Your son, however, will be freed from every attachment like the Supreme Soul, through the favour of Madhava. It will not be otherwise.

48—49. He whom learned Brahmanas Gra... the mind-begotten son of the great ... ther, viz., Vashishtha gifted with penances, ...ence and like an ocean of that of the Sun ...hose splendour excells progenitor of a family ...lf, will be the Rishi of the name of Para... which a great with mighty energy and prowess, endued his birth. That foremost of persons, ...ake ocean of Vedas, that habitation of penances, will become your father.

50. You shall take your birth as the son of a maiden living in the house of her father, through an act of sexual union with the great Rishi Parashara.

51—52. You will entertain no doubts about the meanings of things past, present, and future. Gifted with penances and instructed by me, you will see the incidents of thousands and thousands of ages long past away. You will see through thousands and thousands of ages also in the future.

53. You shall in that birth, see me, O ascetic,—me who am without birth and death,—incarnated on Earth armed with the discus. All this will happen to you, O ascetic, through the merit that you will acquire for your continued devotion to me. These words of mine will never be otherwise.

54. You shall be one of the foremost of creatures. Great shall be your fame. The Sun's son Shani (Saturn) will, in a future cycle, take birth as the great Manu of that period.

55. During that period, O son, you shall, as regards merits, be superior to even the Manus of the several periods. Forsooth, you will be so through my favour.

56. Whatever exists in the world is the result of my exertion. The thoughts of others may not tally with their deeds. As

regards myself, however, I always ordain what I think, without the least obstacle.

57—58. Having said these words to the Rishi Apantaratamas, otherwise called by the name of Saraswat, the Supreme Lord sent him away, saying to him,—Go!—I am he that was born as Apantaratamas through the behest of Hari. Once more have I taken birth as the celebrated Krishna-Dwaipayana, a delighter of the race of Vashishtha.

59. I have thus told you, my dear disciples, the circumstances of my own pristine birth which was due to the favour of Narayana in so much that I was a very part of Narayana himself.

60. Ye foremost of intelligent persons, I practised, in days of yore, the austerest penances, with the help of the highest abstraction of the mind.

61. Ye sons, actuated by my great with for yourselves who are devoted everything reverence, I have know from me, about what you wish days gone by and viz., my first subsequent to it. that other

Vaishampayana said:—

62. I have thus described to you, O king, the circumstances about the former birth of our revered preceptor viz., Vyasa of unsullied mind, as asked by you! Listen me once again!

63. There are various kinds of religion, royal sage, who go by various names such as Sankhya, Yoga, the Panch-ratra, Vedas, and Pashupati.

64. The promulgator of the Sankhya system is said to be said to be the great sage Kapila. The primeval Hiranyagarbha, and none else, is the promulgator of the Yoga system.

65. The Rishi Apantaratamas is said to be the preceptor of the Vedas, some call that Rishi by the name of Prachina-garbha.

66. The religion known by the name of Pashupata was promulgated by the Lord of Uma, that lord of all creatures, viz., the cheerful Shiva, otherwise known by the name of Shreekantha, the son of Brahman.

67. The illustrious Narayana is himself the promulgator of the religion, contained in the Pancharatra Scriptures. In all these religions, O foremost of kings, it is seen that the powerful Narayana is the one sole object of exposition. According to the scriptures of these religions and the extent of knowledge they contain, Narayana is the one sole object of adoration they preach. Those persons whose visions, O king, are blinded by darkness, cannot understand that Narayana is the Supreme Soul pervading the entire universe.

69. Those wise persons who are the authors of the scriptures say that Narayana, who is a Rishi, is the one object of respectful adoration in the universe, I say that there is no other being like Him.

70. The Supreme God, called by the name of Hari, lives in the hearts of those who have succeeded in removing all doubts. Madhava never lives in the hearts of those who are under the sway of doubt and who would dispute away everything with the help of false logic.

71. They who conversant with the Pancharatra Scriptures, who are duly observant of the duties laid down therein, and who are whole-mindedly devoted to Narayana, succeed in entering into Narayana.

72. The Sankhya and the Yoga Systems are eternal. All the Vedas, again, O king, are eternal. The Rishis, in all these systems of religion, have said that this universe existing from ancient times is Narayana's self.

73. You should know that whatever acts, good or bad, laid down in the Vedas and occurring in Heaven and Earth, the sky between, and the waters, are all made by that ancient Rishi Narayana.

CHAPTER CCCLI.

(MOKHADHARMA PARVA).—*Continued.*

Janamejaya said:—

1. O twice-born one, are there many souls or is there only one? Who, in the universe, is the foremost of Souls? What, again, is said to be the source of all thing?

Vaishampayana said:—

2. In the Sankhya and the Yoga Systems many are the Souls spoken of. O preceptor of Kuru's race, those who follow these systems do not wish to assert that there is but one Purusha in the universe.

3—4. Similarly in scriptures in which the many Souls are said to have one origin in the Supreme Soul, it may be said that this entire universe is at one with that one Soul of superior attributes. I shall explain this now, after bowing to my preceptor Vyasa, that foremost of Rishis, who is conversant with the soul, endued with penances, self-controlled, and worthy of respectful adoration.

5. This speculation on Purusha, O king, occurs in all the Vedas. It is well-known to be at one with Rita and Truth. The foremost of Rishis, viz., Vyasa, has thought upon it.

6. Having occupied themselves with reflection on what is called the spiritual science, various Rishis, O king, having Kapila for their first, have declared their opinions on this subject both generally and particularly.

7. Through the favour of Vyasa of great [illegible]ergy, I shall explain to you what Vyasa [illegible]id in brief on this question of the Oneness of [illegible]oul.

8. Regarding it is [illegible]d the old discourse between Brahman, O [illegible]g, and the Three-eyed Mahadeva.

9. In the midst of the Ocean of milk there is a very huge mountain of great effulgence like that of gold, known, O king, by the name of Vaijayanta.

10. Going there all alone, from his own abode of great splendour and happiness, the illustrious god Brahman used very often to pass his time, engaged in thinking on the course of spiritual science.

11. While the four-headed Brahman of great intelligence, was seated there, his son Mahadeva, who had originated from his forehead, met him one day in course of his travel through the universe.

12. In days of yore, the Three-eyed Shiva endued with power and high Yoga, while proceeding along the sky, saw Brahman seated on that mountain and, therefore, dropped down quickly on its top.

13. With a cheerful heart he appeared before his progenitor and adored his feet. Seeing Mahadeva prostrated at his feet, Brahman took him up with his left hand.

14. Having thus raised Mahadeva up, Brahman, that powerful and one Lord of all creatures, then addressed his son, whom he met after a long time in these words.

The Grandfather said :—

15—16. Welcome are you, O you of mighty arms! By good luck I see you after such a long time before me. I hope, O son, that everything is right with your penances, and your Vedic studies and recitations. You always observe the austerest penances. Hence I ask you about the progress and well-being of those penance of yours.

Rudra said :—

17. O Illustrious One, through your grace, all is well with my penances and Vedic studies. It is all right, again, with the universe.

18. I saw your illustrious self a long while ago in your own home of happiness and effulgence! I am coming thence to this mountain that is now the habitation of your feet.

19. My mind is filled up with great curiosity for your thus coming into such a secluded spot from your usual religion of happiness and splendour. There must be great reason, O Grandfather, for such an act.

20—21. Your own foremost of abodes is free from the pains of hunger and thirst, and inhabited by both gods and Asuras, by Rishis of great splendour, as also by Gandharvas and Apsaras. Leaving such a spot of happiness, you live alone in this [illegible]oremost of mountains. The cause of this [illegible]t but be weighty.

Brahman [illegible]:—

22. This foremo[illegible] Vaijayanta, is always [illegible] mountains, called with concentrated mind, I mean abode. Here, one universal Soul of infinite propor[illegible] on the

Rudra said :—

23. Self-create you are. Many are the Souls that have been created by you Others again, O Brahman, are being created by you. The Infinite Soul, however, of whom you speak, is one and single

24. Who is that foremost of Souls, O Brahman, that is being meditated by you Great is my curiosity about it. Do y[illegible] kindly remove the doubt that has posses[illegible] my mind!

Brahman said :—

25. O son, many are those Souls of whom you speak. The one Soul, however, of whom I am thinking, transcends all Souls and is invisible.

26. The many Souls that exist in the universe constitute the basis upon which that one Soul stands; and since that one Soul is said to be the source whence all the innumerable Purushas have originated, hence all the latter, if they succeed in divesting themselves of attributes, become competent to enter into that one Soul who is at one with the universe, who is supreme, who is the foremost of the foremost, who is eternal, and who is himself divested of and is above all qualities.

—

CHAPTER CCCLII.

(MOKSHADHARMA PARVA).—*Continued.*

Brahman said:—

1. Listen, O son, as to how that Soul is indicated. He is eternal and immutable. He is undecaying and immeasurable. He pervades all things.

2. O best of all creatures, that soul cannot be seen by you or me, others. Those who are enduded with the understanding and the senses but shorn of self-control and tranquillity of soul cannot see him. The Supreme Soul is said to be one that can be seen with the help of knowledge alone.

3. Though shorn of body, He lives in every body. Though living, again, in bodies He is never touched by the act done by those bodies.

4. He is my inner soul, [illegible] is your inner soul. He [illegible] on creatures and living within [illegible] their acts. No one engaged in [illegible] prehend him at any time. can grasp [illegible] universe is the crown of his [illegible] universe is his arms. The [illegible] is his feet. The universe is his [illegible] The universe is his nose. Alone [illegible] single, he passed through all bodies, unrestrained by any limitations on his will and as best as it likes him.

6. Keshetra is another name for body. And because he knows all bodies as also all good and bad acts, therefore, he, who is the soul of Yoga, is called by the name of Kshetrajna.

7—9. No one succeeds in perceiving how he enters into embodied creatures and how he goes out of them. According to the Sankhya mode, as also with the help of Yoga and the due observance of the ordinances prescribed by it, I am engaged in thinking of the cause of that Soul, but, alas, I am unable to comprehend that cause, excellent as it is. I shall, however, according to the extent of my knowledge describe to you that eternal Soul and his Oneness and supreme greatness. The learned speak of him as the one Soul. That one eternal Being deserves the appellation of the great Supreme Purusha.

10. Fire is an element, but it may be seen to burn up in a thousand places under thousand different circumstances. The Sun is one and single, but his rays extend over the wide universe. Penances are of various kinds, but they have one common origin whence they have originated. The Wind is one, but it blows in various forms in the world. The great Ocean is the one parent of all the waters in the world seen under various circumstances. Shorn of qualities, that one Soul is the universe shown in infinitude. Originating from him, the infinite universe enters into that one Soul again who is above all qualities, when the time for its destruction comes.

11. By renouncing the consciousness of body and the senses, by renouncing all acts good and bad, by renouncing both truth and falsehood, one succeeds in divesting oneself of qualities.

12. The person who realises that inconceivable Soul and comprehends his subtile existence in the four-fold form of Aniruddha, Pradyumna, Sankarshana, and Vasudeva, and who on account of such comprehension acquires perfect tranquillity of heart, succeeds in entering into, and identifying himself with, that one auspicious Soul.

13. Some persons endued with learning speak of Him as the Supreme Soul. Others hold Him as the One Soul. A third class of learned men describe Him as the Soul.

14. The truth is that He who is the Supreme Soul is always shorn of qualities. He is Narayana. He is the Universal Soul, and He is the One Purusha. He is never affected by the fruits of deeds as the leaf of the lotus is never drenched by the water one may throw upon it.

15. The acting Soul is different. That Soul is sometimes engaged in acts and when it succeeds in renouncing acts acquires Liberation or identity with the Supreme Soul.

16. The acting Soul is endued with the seventeen possessions. Thus is it said that there are innumerable kinds of Souls in due order.

17. In sooth, however, there is but one Soul. He is the abode of all the ordinances in the universe. He is the highest object of knowledge. He is at once the knower and the object to be known. He is at once the thinker and the object of thought. He is the eater and the food that is eaten. He is the smeller and the scent that is smelled. He is at once he that touches and the object that is touched.

18. He is the agent that sees and the object that is seen. He is the hearer and the object that is heard. He is the conceiver and the object conceived. He is possessed of qualities and is free from them. He is that, O son, which is named Pradhana (Nature), enduring, eternal, and immutable.

19. He it is who creates the prime

ordinance about Dhatri himself. Learned Brahmanas call Him by the name of Aniruddha. Whatever acts, of excellent merits and blessings, originate in the world from the Vedas, have been caused by Him.

20. All the gods, and all the Rishis, gifted with tranquil souls, occupying their places on the altar, dedicate to Him the first share of their sacrificial offerings.

21. I, that am Brahman, the primeval Master of all creatures, have come into being from Him, and you have sprung from me. From me has originated the universe me. [illegible] and immobile creatures, with all its [illegible], O son, with their and all the [illegible] mysteries.

22. Divided into four [illegible] (*viz.*, Aniruddha, Pradyumna, Sankar[illegible] and Vasudeva), He sports as He pleases. [illegible] illustrious and divine Lord is such, awak[illegible]ed by His own knowledge.

23. I have thus answered you, O son, according to your questions, and according to the way in which the matter is explained in the Sankhya System and the Yoga Philosopy."

CHAPTER CCCLIII.

(MOKSHADHARMA PARVA).—*Continued.*

Sauti said:—

1. "After Vaishampayana had explained to king Janamejaya is this way the glory of Narayana, he began to describe another subject by reciting the question of Yudhishthira and the answer that Bhishma gave in the presence of all the Pandavas and the Rishis as also of Krishna himself. Indeed, Vaishampayana began by saying what follows."

Yudhisthira said:—

"You have, O grandfather, described to us the duties belonging to the Religion of Liberation. You should now tell us what the foremost duties are of persons belonging to the several modes of life."

Bhishma said:—

2. "The duties ordained with regard to every mode of life are capable, if well performed, of leading to heaven and the high fruit of Truth. Duties have many doors, and none of the practices enjoined by them fails to produce the desired effect.

3. Whoever adopts a class of duties with steady and firm faith, praises the duties adopted by him to the exclusion of the rest, O chief of Bharata's race.

4. This particular subject, however, which you wish me to describe was in days of yore the subject of conversation between the celestial Rishi Narada and the king of the gods, *viz.*, Indra.

5. The great Rishi Narada, O king, adored of all the world, has been crowned with success. He wanders through all the worlds unimpeded, like the all-pervading wind itself.

6. Once upon a time he went to the abode of Indra. Duly honored by the king of the gods, he sat close to his host.

7. Seeing him seated at his ease and free from exhaustion, the husband of Shachi addressed him, saying,—O great Rishi, is there any thing wonderful that has been seen by you, O sinless one?

[illegible] twice-born Rishi, crowned with [illegible] ascetic [illegible]ess, you talk about moved by curiosity, [illegible] and immobile obj[illegible]erse of mobile [illegible] all things.

9. O celestial Rishi, [illegible] the universe which you do [illegible]e is nothing in you tell me, therefore, of any [illegible]now. Do event which you may have seen, [illegible]derful of, or felt.

10. Thus questioned, Narada, that [illegible] most of speakers, O king, then began [illegible] recite to the king of the gods the extensive history that follows.

11. Listen now to me as I recount that story which Narada told before Indra. I shall describe it in the same way in which the celestial Rishi had described it, and for the same purpose that he had in view."

CHAPTER CCCLIV.

(MOKSHADHARMA PARVA).—*Continued.*

Bhishma said:—

1. "In a beautiful town called by the name of Mahapadma which was situate on the southern side of the river Ganga, there lived, O best of men, a Brahmana of concentrated Soul.

2. Born in the family of Atri, he was amiable by nature. All his doubts had been removed and he was well conversant with the path he was to follow. Ever practising the duties of religion, he had a complete hold over his passion. Always contented, he was the perfect master of his senses.

3. Given to penances and the study of the Vedas, he was respected by all good men. He acquired riches by fair means and his conduct in all things tallied with the mode of life he led and the order to which he belonged.

4. The family to which he belonged was large and famous. He had many kinsmen and relatives, and many children and wives. His conduct was always respectable and faultless.

5. Observing that he had many children, the Brahmana began to perform religious acts on a large scale. His religious observances, O king, were according to the customs of his own family.

6. The Brahmana thought that there were three kinds of duties laid down for observances. There were, first, the duties ordained in the Vedas about the order in which he was born and the mode of life he was leading. There were, secondly, the duties sanctioned in the scriptures, *viz.*, those especially called the Dharmashastras. And, thirdly, there were those duties that eminent and revered men of ancient times have followed though not laid down either in the Vedas or the Scriptures.

Which of these duties should I follow? Of them, again, followed by me, likely to produce my benefit? Which, indeed, should be my refuge?—Thoughts like these always troubled him. He could not solve his doubts.

8. While troubled with such thoughts, a Brahmana of concentrated soul and observant of a very superior religion, came to his house as a guest.

9. The house-holder duly respected his guest according to those ordinances of worship that are laid down in the scriptures. Seeing his guest refreshed and seated at ease, the host addressed him in the following words.

CHAPTER CCCLV.

(MOKSHADHARMA PARVA).—*Continued.*

The Brahmana said:—

1. O sinless One, I have become greatly attached to you on account of the sweetness of your conversation. You have become my friend. Listen to me, for I wish to say something to you.

2. O foremost of Brahmanas, making over the duties of a house-holder to my son, I wish to satisfy the highest duties of man. What, O twice-born one, should be my path?

3. Relying upon the soul, I wish to acquire existence in the One Soul. Alas, fettered by the bonds of attachment, I have not the heart to actually perform that task.

4. And since the best portion of my life has passed away as a house-holder, I wish to devote the remaining part of my life in acquiring the means of defraying the expenses of my journey in respect of the time to come.

5. The desire has originated in my mind of crossing the ocean of the world. Alas, whence shall I get the vessel of religion?

6—7. Hearing that the very gods are persecuted and made to suffer the fruits of their deeds, and seeing the rows of Yama's standards and flags floating over the heads of all creatures, my heart fails to derive pleasure from the various objects of pleasure with which it comes into contact. Seeing also that the Yatis depend for their maintenance upon alms obtained in course of their rounds of mendicancy, I have no respect for the religion of the Yatis as well. O my reverend guest, do you, helped by that religion which is founded upon the basis of intelligence and reason, make me observe a particular course of duties and observances.

Bhishma said:—

8. Gifted with great wisdom, the guest hearing this speech of his host which was consistent with virtue, said these sweet words in a melodious voice.

The Guest said:—

9. I also am confounded about this subject. The same thought occupies my mind. I am unable to arrive at certainty of conclusion. Heaven has many doors.

10. There are some that speak highly of Liberation. Some twice-born persons praise the fruits acquired by the performance of sacrifices. Some there are who take refuge in the forest mode of life. Some, again, follow the domestic mode of life.

11. Some depend upon the merits attainable by an observance of the royal duties. Some depend upon the fruits of that culture which consists in the control of the soul. Some think that the merits originating from a dutiful obedience to preceptors and seniors are efficacious. Some follow control of speech.

12. Some, by waiting dutifuly upon their mothers and fathers, have gone to heaven.

Some have ascended to heaven by practising the duty of mercy, and some by practising Truth.

13. Some rush to battle, and sacrificing their lives, have attained to heaven. Some again, acquiring success by practising the vow called Unccha, are following the path of heaven.

14. Some have given themselves up to the study of the Vedas. Endued with auspiciousness and wedded to such study, these men, gifted with intelligence, and tranquil souls, and having their senses under complete control, attain to heaven.

15. Others, marked by simplicity and truth, have been killed by wicked men. Gifted with pure souls, such men of truth and simplicity, have become respected inhabitants of heaven.

16. In this world, it is seen, that men go to heaven through a thousand doors of duty, all standing wide open. My understanding has been troubled by your question, like a cloud before the wind.

CHAPTER CCCLVI.

(MOKHARDHARMA PARVA).—*Continued.*

The Guest said:—

1. For all that, O Brahmana, I shall try to instruct you duly. Listen to me as I recount to you what I have heard from my preceptor.

2. In that place whence in course of a former creation, the wheel of virtue was set in motion, in that forest which is known by the name of Naimisha, and which is situate on the banks of the Gomati, there is a city called Nagapura.

3. There, in that region, all the gods, assembled together, had in days of yore celebrated a grand sacrifice. There the foremost of earthly kings, Mandhatri, defeated Indra, the king of the gods.

4. A powerful Naga, of righteous soul, lives in the city that stands in that region. That great Naga is known by the name of Padmanabha or Padma.

5. Walking in the three-fold path (of acts, knowledge, and adoration), he pleases all creatures in thought, word, and deed.

6. Thinking upon all things with great care, he protects the virtuous and punishes the wicked by following the four-fold policy of conciliation, creating dissensions, making gifts or giving bribes, and using force.

7. Going there, you should put to him the questions you wish. He will show you truly what the highest religion is.

8. That Naga is always fond of guests. Gifted with great intelligence, he is well conversant with the Scriptures. He possesses all desirable virtues the like of which are not to be seen in any other person.

9. By nature he does those duties which are performed with or in water. He is given to the study of the Vedas. He is endued with penances and self-control. He has great riches.

10. He celebrates sacrifices, makes gifts, abstains from doing injury, and practises forgiveness. His conduct is in every way good. Truthful in speech and shorn of malice, his conduct is good and his senses are under proper control.

11. He eats after feeding all his guests and attendants. He is kind of speech. He has knowledge of what is good and what is sensible and right and what is censurable. He takes an account of what he does and what he has undone. He never acts with hostility towards any one. He is always engaged in doing what is good to all creatures. He belongs to a family which is as pure and stainless as the waters of a lake in the midst of the Ganges.

CHAPTER CCCLVII.

(MOKSHADHARMA PARVA).—*Continued.*

The Host replied:—

1. I have heard these words of yours, that are so consoling, with as much satisfaction as is experienced by a person heavily loaded when that load is taken off his head or shoulders.

2—4. The pleasure which a traveller who has made a long journey on foot feels when he lies down on a bed, that which a person feels when he finds a seat after having stood for a long time for want of room, or that which is felt by a thirsty person when he finds a glass of cool water, or that which is felt by a hungry man when he finds good food set before him, or that which a guest feels when a dish of desirable food is placed before him at the proper time, or that which is felt by an old man when after long coveting he gets a son, or that which is felt by one when meeting with a dear friend or relative about whom he had become highly anxious, resembles that with which I have been filled on account of these words given vent to by you.

5. Like a person with upturned look I have heard what has fallen from your lips and am thinking upon their meaning. With these wise words of yours, you have truly instructed me!

6. Yes, I shall do what you have ordered me to do. You may go tomorrow early in the morning, passing the night happily with me and removing your fatigue by such rest.

7. See, the rays of the divine Sun have been partially dimmed and the god of day is going in his downward course!

Bhishma continued:—

8. Hospitably treated by that Brahmana, the learned guest, O destroyer of enemie, passed that night in the company of his host.

9. Indeed, both of them passed the night happily, conversing [illegible] with each other on the subj[illegible]es of the fourth mode of lif[illegible]annyasa. So engrossing [illegible]rsation that the night pas[illegible]ng came, as it were day.

10. When [illegible]e rites by the Brahmana, adored with [illegible]upon doing what was consi- who w[illegible]nim to be benefical for himself.

11. Having dismissed his guest, the virtuous Brahmana, determined to achieve his purpose, took leave of his kinsmen and relatives, and started in due time for the abode of that foremost of Nagas, with heart firmly directed towards it.

CHAPTER CCCLVIII.

(MOKSHADHARMA PARVA).—*Continued.*

Bhishma said:—

1. Proceeding by many charming forests and lakes and sacred waters, the Brahmana at last arrived at the asylum of a certain ascetic.

2. Going there, he enquired of him, in proper words, about the Naga of whom he had heard from his guest, and instructed by him he pursued his journey.

3. With a clear idea of the object of his journey, the Brahman then reached the house of the Naga. Entering it duly, he announced his arrival in proper words, saying,—Ho! who is there! I am a Brahmana come here as a guest!

4. Hearing these words, the chaste wife of the Naga, endued with great beauty and devoted to the observance of all duties, showed herself.

5. Always attentive to the duties of hospitality, she adored the guest with due rites, and welcoming him, said,—What can I do for you?

The Brahmana said:—

6. O lady, I am sufficiently honored by you with the sweet words you have said unto me. The fatigue of my journey has also been removed. I wish, O blessed lady, to see your excellent husband.

7. This is my great object. [illegible] one object of my desire. [illegible] is the reason that I have [illegible] for this house of the Na[illegible]me to-day to the [illegible] your husband.

The W[illegible] of the Naga said:—

8. Reverend Sir, my husband has gone to drag the car of the Sun for a month. O learned Brahmana, he will return in fifteen days, and will, forsooth, appear before you.

9. I have thus told you the reason of my husband's absence from home. Be that as it may, what else is there that I can do for you? Tell me this.

The Brahmana said:—

10. O chaste lady, I have come here with the object of seeing your husband. O reverend dame, I shall live in the adjacent forest, waiting for his return.

11. When your husband returns, do kindly tell him that I have arrived at this palace actuated by the desire of seeing him. You should also inform me of his return when that event takes place.

12. O blessed lady, I shall, till then, live on the banks of the Gomati, waiting for his return and living restricted diet.

13. Having said this repeatedly to the wife of the Naga, that foremost of Brahmanas went to the banks of the Gomati for living there till the time of Naga's return.

CHAPTER CCCLIX.

(MOKSHADHARMA PARVA).—*Continued.*

Bhishma said:—

1. These Nagas of that city became greatly distressed when they saw that that Brahmana, devoted to the practice of penances, continued to live in the forest, entirely abstaining from food, in expectation of the arrival of the Naga king.

2. All the kinsmen and relatives of the great Naga, including his brothers and children and wife, assembling together, went to the spot where the Brahmana was living.

3. Arrived on the banks of the Gomati, they saw that twice-born one seated in a solitary place, abstaining from food of every sort, observant all the while of excellent vows, and engaged in silently reciting certain Mantras.

4. Approaching the Brahmana and offering him due adorations, the kinsmen and rela[illegible] of the great Naga said to him these candid[illegible]rds.

5. O Brahmana ha[illegible] asceticism, for your riches, that is the s[illegible] day of your arrival here, but you speak no [illegible] about your food, O twice-born one yo[illegible]re devoted to virtue.

6. You have come to us. We too are here in attendance upon you. It is absolutely necessary that we should do the duties of hospitality by you. We are all relations of the Naga king with whom you have business.

7. Roots or fruit, leaves, or water, or rice or meat, O best of Brahmanas, you should take for food.

8. For your living in this forest under such circumstances of total abstention from food, the whole community of Nagas young and old is being aggrieved, since this your fast implies negligence on our part to discharge the duties of hospitality.

9. We have none amongst us who has has been guilty of Brahmanicide. None of us has been guilty of Brahmanicide. None of us has ever lost a son immediately after birth. No one has ever lost a son immediately after birth. No one has been born in our race who has eaten before serving the gods or guests or relatives arrived at his house.

The Brahmana said :—

10. On account of these solicitations of you all, I may be considered to have broken my fast. Eight days remain when the king of the Nagas will return.

11. If, on the expiry of the eighth night hence, the king of the Nagas do not come back, I shall then break this fast by eating. Indeed, this vow of abstaining from all food that I am observing is on account of my respect for the Naga king.

12. You should not grieve for what I am doing. Do you all return to whence you came. This my vow is on his account. You should not do anything on account of which this my vow may be broken.

13. The assembled Nagas, thus addressed by the Brahmana, were sent away by him, whereupon, O foremost of men, they returned to their respective quarters.

CHAPTER CCCLX.

(MOKSHADHARMA PARVA).—*Continued.*

Bhishma said :—

1. Upon the expiry of full fifteen days, the Naga king (Padmanabha), having finished his task of dragging the car of the Sun and obtained the latter's permission, returned to his own house.

2—3. Seeing him return, his wife approached him quickly for washing his feet an[illegible]fying other tasks of a simila[illegible]ing performed these tasks, she [illegible]he Naga then, refreshed from fat[illegible]d his dutiful and chaste wife, saying [illegible]e, my dear wife, that during my absen[illegible]u have not neglected to adore the gods [illegible] guests according to the instructions I ga[illegible]ou, and according to the ordinances laid do[illegible] in the scriptures.

4. I hope, without yielding to that impure understanding which is natural to persons of your sex, you have, during my absence from home, been firm in the observance of the duties of hospitality. I trust that you have not gone beyond the barriers of duty and virtue.

The Wife of the Naga said :—

5. The duty of disciples is to wait respectfully upon their preceptor for doing his bidding; that of Brahmanas is to study the Vedas and bear them in memory; that of servants is to obey the commands of their masters; that of the king is to protect his people by supporting the good and punishing the wicked.

6. It is said that the duties of a Kshatriya are the protection of all creatures from wrong and oppression.

7. The duty of the Shudra is to serve with humility persons of the twice-born orders, viz., Brahmanas and Kshatriyas and Vaishyas. The religion of the householder, O king of the Nagas, consists in doing good to all creatures.

8. Frugality of fare and observance of vows in due order, form merit (for persons of all classes) on account of the connection that exists between the senses and the duties of religion.

9. Who am I? Whence have I come? What are others to me and what am I to others?—these are the thoughts to which the mind should ever be given by him who leads that course of life which leads to Liberation.

10. Chastity and obedience to the husband form the highest duty of the wife. Through your instructions, O king of the Nagas, I have learnt this well.

11. I, therefore, that am well versed in my duty, and that have you for my husband—you who are devoted to virtue,—O, why shall I, falling off from the path of duty, tread along the path of disobedience and sin?

12. During your absence from home, the adorations to the gods have not suffered in any respect. I have also, without the slightest negligence, performed the duties of hospitality towards persons arrived as guests in your house.

13. Fifteen days ago a Brahmana has come here. He has not given out his object to me. He comes to see you.

14. Living on the banks of the Gomati, he is anxiously expecting your return. Of late days, that Brahmana is sitting there, engaged in the recitation of Brahma.

15. O king of the Nagas, I have made a promise to him that I would send you to him as soon as you should return to your house.

16. Hearing these words of men, O best of Nagas, you should go there. O you who hear with your eyes, you should grant to the twice-born person the object that has brought him here."

CHAPTER CCCLXI.

(MOKSHADHARMA PARVA).—*Continued.*

The Naga said:—

1. O you of sweet smiles, for whom have you taken that Brahmana? Is he really a human being or is he some god that has come here in the disguise of a Brahmana?

2. O you of great fame, who is there among men who would be desirous of seeing me or that would be competent for the purpose? Can a human being, desiring to see me, leave such a command with you about sending me to him for paying him a visit at the place where he is living?

3. Amongst the gods and Asuras and celestial Rishis, O amiable lady, the Nagas are endued with great energy. Having great speed, they are endued again with excellent fragrance.

4. They derseve to be adored. They are capable of granting boons. Indeed, we too deserve to the followed by others. I tell you, O lady, that we cannot be seen by human beings.

The Wife of the Naga King said:—

5. Judging by his simplicity and candour I know that that Brahmana is not any god who lives on air. O you of great anger, I also know this, viz., that he respects you with all his heart.

6. He seeks the accomplishment of some object that depends upon your help. As the bird called Chataka, which is fond of rain, waits in earnest expectation of a shower, so is that Brahmana waiting in expectation of a meeting with you.

7. Let no calamity befall him on account of his inability to obtain a sight of you. No person born like you in a respectable family can be considered to remain respectable by neglecting a guest arrived at his house.

8. Renouncing that anger which is natural to you, you should go and see that Brahmana. You should not allow yourself to be consumed by disappointing that Brahmana.

9. The king or the prince, by refusing to wipe the tears of persons who come to him from hopes of relief, commits the sin of fœticide. By abstaining from speech one acquires wisdom.

10. By practising gifts one acquires great fame. By observing truthfulness of speech, one acquires the gift of eloquence and comes to be respected in heaven.

11. By giving away land one acquires that high end which is ordained for Rishis leading the sacred mode of life. By acquiring riches through fair means, one succeeds in acquiring many desirable fruits.

12. By doing in full what is good for oneself, one can avoid going to hell. This is what the righteous say.

The Naga said:—

13. I had no arrogance. On account, however, of my birth, my pride was considerable. Of anger which is born of desire, O blessed lady, I have none. It has all been consumed by the fire of your excellent instructions.

14. I do not see, O blessed lady, any darkness that is thicker than anger. On account, however, of the Nagas having excess of anger, they have become objects of reproach with all persons.

15. By yielding to the influence of anger, the ten-headed Ravana of great prowess, became the rival Shakra and was for that reason killed by Rama in battle.

16. Hearing that the Rishi Rama of Bhrigu's race had entered the inner apartments of their palace for bringing away the calf of the Homa cow of his father, the sons of Karttaviryya, yielding to anger, took such entry as an insult to their royal house, and as the result thereof, they met with destruction at the hands of Rama.

17. Indeed, Karttaviryya of great strength, resembling the thousand-eyed Indra himself, on account of his having yielded to anger, was killed in battle by Rama of Jamadagni's race.

18. Verily, O amiable lady, at words I have controlled my anger, the enemy of penances, that destroyer of all that is beneficial for myself.

19. I praise my own self greatly since, O large-eyed one, I am fortunate enough to have you as my wife,—you who are possessed of every virtue and who have inexhaustible merits.

20. I shall now proceed to that spot where the Brahmana is living. I shall certainly address that Brahmana in proper words, and he shall certainly go hence, his wishes bing done.

CHAPTER CCCLXII.

(MOKSHADHARMA PARVA).—*Continued.*

Bhishma said:—

1. Having said these words to his dear wife, the king of the Nagas proceeded to that place where the Brahmana was sitting in exposition of an interview with him. As he went, he thought of the Brahmana and wondered as to what the business could be that had brought him to the Naga city.

2. Arrived before him, O king of men, that foremost of Nagas, devoted by his nature to virtue, addressed his guest in sweet words, saying,—O Brahmana, do not give way to anger. I address you in peace! Do not be angry! For whom have you come here? What is your object?

4. Coming to you, I ask you in love, O twice-born one! Whom do you worship in this retired spot on the banks of theGomati?

The Brahmana said:—

5. Know that my name is Dharmaranya, and that I have come here for seeing the Naga Padmanabha, O foremost all twice-born persons! With him I some business!

6. I have heard that he is not a and that, therefore, I am not now ne present habitation. Like a Chataka in expectation of the clouds, I am for him whom I consider as dear

7. For removing all evil fror bringing about what is good to engaged in reciting the Vedas and am in Yoga and pass happily!

The Naga said:—

8. Indeed, your cor Pious you are and being of all pious pers sed Brahmana, eve u see the Nag m t wl. wish, and wha

10. Having heard you are here, I have to co twice-born one, for seeing you

11. When you have come her certain to return hence with y fulfilled. You should, O foremost of twic born persons, employ me to any task with all confidence!

12. All of us have certainly been purchased by you with your merits, since you disregarding what is for your own good, has employed your time in seeking the well-being of ourselves!

The Brahmana said:—

13. O highly blessed Naga, I have come here, actuated by the desire of seeing you! I have come here, ignorant as I am with all things, for asking you about something, O snake!

14. Relying on the Soul, I wish to attain to the Supreme Soul which is the end of the Individual Soul. I am neither attached to, nor dissociated from, the world.

15. You shine with the effulgence of your own merits covered by fame,—with an effulgence that is as sweet as that of the moon.

16. O you who subsist on air onl you first answer a question that I put to you! Afterwards I shall in of the object with which I have

---

LXIII.
A PARVA).—
ed.
:—
agging the one-wheel-
ccording to your turn.
ibe to me anything won-
may have seen in those
which you pass.

said :—

vine Sun is the refuge or home
s wonders. All the creatures
the three worlds have sprung

berless Munis, crowned with
cess, together with all the gods,
rays of the Sun like birds perch-
branches of trees.

at, again, can be more wonderful
that the powerful Wind, emanat-
the Sun, takes refuge in his rays
ce yawns over the universe?

hat can be more wonderful than
twice-born Rishi, that the Sun,
the Wind into many parts from
doing good to all creatures, creates
falls in the rainy season?

What can be more wonderful than
at the Supreme Soul, from within the
lisc, himself bathed in burning efful-
looks upon the universe?

What can be more wonderful than
it the Sun has a black ray which
s itself into clouds charged with rain
urs showers of rain when the season

What can be more wonderful than
hat drinking up for eight months the
he pours down, he pours it down again
e rainy season?

In certain rays of the Sun, the Soul
he universe is said to live. From Him
he seed of all things, and it is He
supports the Earth with all her mobile
immobile creatures.

o. What can be more wonderful, O
hmana, than this, that the foremost of
rushas, eternal and mighty-armed, en-
ed with great effulgence, eternal,
d without beginning and without end,
es in the Sun?

11. Listen, however, to one thing I shall
ll you now. It is the wonder of wonders.
have seen it in the clear sky, on account
f my nearness to the Sun.

12. In former times, one day at the
our of noon, while the Sun was shining in
ll his glory and giving heat to everything,
we saw a Being coming towards the Sun,
who seemed to shine with effulgence that was equal to that of the Sun himself.

13. Making all the worlds shine up with his glory and filling them with his energy, he came, as I have already told you, towards the Sun, rending the sky, as it were, for passing through it.

14. The rays that came out of his body seemed to resemble the blazing effulgence of libations of clarified butter poured into the sacrificial fire. On account of his energy and splendour he could not be looked at. His form seemed to be indescribable. Indeed, he appeared to us to be like a second Sun.

15. As soon as he came near, the Sun extended his two hands. For honoring the Sun in return, he also extended his right-hand.

16. The latter then, piercing through the sky, entered into the Sun's disc. Mingling then with the Sun's energy, he seemed to be changed into the Sun's self.

17. When the two energies thus met together, we were so confounded that we could not any longer make out which was which. Indeed, we could not make out who was the Sun whom we bore on his car, and who was the Being that we had seen coming through the sky.

18. Filled with confusion, we then addressed the Sun, saying,—O illustrious one, who is this Being who has mixed himself with you and has been changed into your second self.

CHAPTER CCCLXIV.

(MOKSHADHARMA PARVA).—

Continued.

Surya said :—

1. This Being is not the god of the fire; he is not an Asura. Nor is he a Naga. He is a Brahmana who has attained to heaven on account of his having been crowned with success in the observance of the vow called Unccha.

2. This person had lived upon fruit and roots and upon the fallen leaves of trees. He had sometimes lived upon water, and sometimes upon air alone, passing his days with concentrated soul.

3. The god Mahadeva had been propitiated by him with constant recitation of the Samhitas. He had tried to perform those deeds which lead to heaven. Through the merits of those acts he has now attained to heaven.

4. Without riches and without desire of any kind he had observed the vow called Unccha with regard to his food. This learned Brahmana, ye Nagas, had been devoted to the good of all creatures.

5. Neither gods, nor Gandharvas, nor Asuras, nor Nagas, can be considered as superior to those creatures who attain to this excellent end of coming into the solar disc. Even such, O twice-born one, was the wonderful incident that I saw on that occasion.

6. That Brahmana, who was crowned with success by the observance of the Unccha vow and who thus obtained an end that persons crowned with ascetic success gain, to this day, O twice-born one, goes round the Earth, staying in the disc of the Sun.

CHAPTER CCCLXV.

(MOKSHADHARMA PARVA).—*Continued.*

The Brahmana said:—

1. Forsooth, this is highly wonderful, O Naga. I have been highly pleased by listening to you. By these words of yours that are fraught with subtile meaning, you have shown me the way I am to follow.

2. Blessed be you, I wish to depart hence, O best of Nagas. You should remember me now and then and enquire after me by sending your servants.

The Naga said:—

3. The object that brought you here is still in your mind, for you have not as yet given it out to me. Where then will you go? Tell me, O twice-born one, what should be done by me, and what that object is which brought you here.

4. After the fulfilment of your business, whatever it is, expressed or unexpressed in speech, you may depart, O foremost of twice-born persons, saluting me and dismissed by me cheerfully, O you of excellent vows.

5. You have conceived a friendship for me. O twice-born Rishi, you should not depart from this place after having only seen me, yourself sitting under the shade of this tree.

6. You have become dear to me and I have become dear to you. All the persons in this city are yours. What objection then, O sinless one, you have to pass some time in my house?

The Naga said:—

7. It is even so, O you of great wisdom, O Naga, who have acquired a knowledge of the Soul. It is very true that the gods are not superior to you in any respect.

8. He that is yourself is verily myself, as he that is myself is truly yourself. Myself, yourself, and all other creatures, shall all have to enter into the Supreme Soul.

9. A doubt ha king of Nagas, in means for acquiring doubt has been remo for I have learnt th vow.

10. I shall hence follo is so very efficacious in pr consequences. That, O b become my certain conclusion good reasons. I take your lea to you. My object has been do

CHAPTER CCCLX

(MOKSHADHARMA PA

Continued.

Bhishma said:—

1. Having saluted that foremos in this way, the Brahmana, firmly to follow the Unccha mode of O king, to Chyavana of Bhrigu's desire of being formally instructed tiated in that vow.

2. Chyavana performed the rites of the Brahmana and forth tiated him into the Unccha mod The son of Bhrigu, O king, rec history to king Janaka in his palace. Janaka, in his turn, described it celestial Rishi Narada of high soul.

3—4. The celestial Rishi Narad of pure acts, going on one occasion house of Indra the king of the gods to Indra this history upon being by him.

5. The king of the gods, having ac it thus from Narada, recited this history to an assembly of all the fo Brahmanas, O king.

6. On the occasion, again, of my di ful fight with Rama of Bhrigu's race celestial Vasus, O king, had recited history to me.

7. Asked by you, O foremost of men, I have recited this history that is cellent and sacred and endued with gr merit.

8. You had asked me about that wh forms the highest duty, O king. This hist is my answer to your query. A brave m he was, O king, who followed the pract of the Unccha vow in this way, with desiring for any fruit.

9. Firmly resolved, that Brahmana, i tructed by the king of Nagas in this w about his duty, followed the practice restraint and self-control, and living up such food as was allowed by the Uncc vow, proceeded to another forest.'"

FINISH SHANTI PARVA.

A PROSE ENGLISH TRANSLATION

OF

THE MAHABHARATA.

(TRANSLATED LITERALLY FROM THE ORIGINAL SANSKRIT TEXT).

ANUSHASANA PARVA

VOL. XIII.

EDITED & PUBLISHED BY

MANMATHA NATH DUTT, (*Shastri*) M.A., M.R.A.S.

RECTOR KESHUB ACADEMY;

Author of the English Translations of the Ramayana, Vishnu Puranam, Srimad-Bhagavatam, Kamandakiya, Nitisara, Bhagavad-Gita, and many other works.

40, *Nayan Chand Dutt's Street, Calcutta.*

CALCUTTA:

PRINTED BY H. C. DASS, ELYSIUM PRESS,

40, *Nayan Chand Dutt Street.*

1905.

ANUSHASAÑA PARVA.

CONTENTS.

CHAPTER I.—Yudhishthira's despondency at the death of his relatives. The story of Mrityu, Goutami, Kala, the fowler, the serpent. Bhishma describes that the soul is not the cause of our deeds—p. 1.

CHAPTER II.—The story of Sudarshana and Oghavati. How death was conquered by a householder—p. 4.

CHAPTER III.—The story of Viswamitra as being promoted from a Kshatriya to a Brahmana—p. 7.

CHAPTER IV.—The descendants of Vishwamitra—p. 8.

CHAPTER V.—The merits of mercy and the marks of devout men. The story of Vasava and the great Suka—p. 10.

CHAPTER VI.—Exertion and destiny—which is more powerful. Conversation between Brahman and Vashistha—p. 11.

CHAPTER VII.—The fruits of good deeds—p. 13.

CHAPTER VIII.—Persons worthy of adoration—p. 15.

CHAPTER IX.—The end of persons who fail to make gifts to the Brahmanas after having promised them. The story of the jackal and ape—p. 16.

CHAPTER X.—Whether any sin is committed if a person give instructions to a low-caste person. The story of a Brahmana and a Shudra—p. 17.

CHAPTER XI.—The kind of person in whom prosperity dwells. The conversation between Rukshmini and the goddess Sree—p. 21.

CHAPTER XII.—Whether man or woman gets greater pleasure from an act of union—p. 22.

CHAPTER XIII.—The means for passing happily through this world and the next—p. 24.

CHAPTER XIV.—All the names of Shambhu. The duties of husband and wife—p. 24.

CHAPTER XV.—Shiva gives boons to Krishna—p. 43.

CHAPTER XVI.—The story of Tandi—p. 43.

CHAPTER XVII.—Yoga and the names of the great God—p. 47.

CHAPTER XVIII.—The Hymn of Maheshwara—p. 59.

CHAPTERS XIX—XXI.—The declaration about joint duties on the occasion of a person's marriage. The discourse between Arthavakra and Disha—p. 63.

CHAPTER XXII.—The proper object of gifts—p. 67.

CHAPTER XXIII.—The rites for the deities and departed manes on the occasion of the Shraddhas—p. 72.

CHAPTER XXIV.—The circumstances under which a person becomes guilty of Brahminicide without actually killing him—p. 77.

CHAPTER XXV.—The merits of ablution in sacred water—p. 77.

CHAPTER XXVI.—Countries, provinces, mountains and rivers most sanctified—p. 80.

CHAPTER XXVII.—How can a man of any other caste acquire the dignity of a Brahmana—p. 85.

CHAPTERS XXVIII—XXIX.—The story of Indra and Matanga on the subject—p. 87.

CHAPTER XXX.—How Vitahavya became a Brahmana—p. 89.

CHAPTER XXXI.—Men worthy of homage. The discourse between Narada and Vasudeva—p. 92.

CHAPTER XXXII.—Merits of persons granting protection to living creatures—p. 93.

CHAPTER XXXIII.—The deed by which a king succeeds in enjoying both this world and the next—p. 95.

CHAPTERS XXXIV—XXXV.—The adoration of the Brahmanas—p. 96.

CHAPTER XXXVI.—The conversation between Shakra and Shamvara on the same subject—p. 99.

CHAPTER XXXVII.—Which of the three is the proper party to make gifts, *viz*, one who is a thorough stranger, or one who is living with and known for a long time, or one who comes from a long distance—p. 100.

CHAPTERS XXXVIII—XXXIX.—The disposition of women—p. 101.

CHAPTERS XL—XLIII.—The creation of woman and the object thereof. The story of Vipula and Devasharman—p. 103.

CHAPTER XLIV.—The rites of marriage and all the particulars thereof—p. 110.

CHAPTER XLV.—How a maiden after she is left off by a man after promise, should be treated. The inheritance of a person's property, who has daughters—p. 113.

CHAPTER XLVI.—The duties of men towards women—p. 114.

CHAPTER XLVII.—The rules of marriage and the law of inheritance—p. 115.

CHAPTER XLVIII.—The duties of persons born in mixed castes—p. 118.

CHAPTER XLIX.—The position of sons—p. 121.

CHAPTERS L—LI.—The nature of compassion and pity. The discourse between Nahusha and Chyavana—p. 123.

CHAPTERS LII—LVII.—The history of Jamadagni—p. 126.

CHAPTER LVIII.—The rewards of the planting of trees and the digging of tanks—p. 136.

CHAPTER LIX.—A description of the gifts which follows the giver to the next world—p. 138.

CHAPTER LX.—The preference of gift o one who solicits and to one who does not—p. 140.

CHAPTER LXI.—The rewards of gifts in his world and in the next—p. 141.

CHAPTER LXII.—A description of the best of all gifts—p. 142.

CHAPTER LXIII.—The fruits of gifts to Brahmana and others. The replies of Narada—147.

CHAPTER LXIV.—The ordinances of the gift of food—p. 149.

CHAPTER LXV.—The gift of gold—p. 150.

CHAPTER LXVI.—The merits of the gift of a pair of sandals to a Brahmana. The gifts of sesame, land, kine, gold, &c.,—p. 151.

CHAPTER LXVII.—The merits of the gifts of drink—p. 154.

CHAPTER LXVIII.—The gifts of sesame and lamps—p. 155.

CHAPTER LXIX.—The gifts of earth. Vedic injunctions on the objects of gift—p. 156.

CHAPTER LXX.—The history of king Negra—p. 157.

CHAPTER LXXI.—The merits of the gift of kine. The discourse between Rishi Uddalaki and Nachiketa—p. 159

CHAPTERS LXXII—LXXIV.—The end of persons who make gifts of kine—p. 162.

CHAPTER LXXV.—The merits of Vedic studies, vows, teachingthe Vedas, gifts of knowledge, of the satisfaction of one's duties, of serving the parents—p. 166.

CHAPTER LXXVI.—Ordinances about the gifts of kine—p. 168.

CHAPTER LXXVII—LXXX.—The mysteries of the gift of kine—p. 169.

CHAPTER LXXXI—Description of sacred things—p. 175.

CHAPTER LXXXII.—The merits of cow-dung. The conversation between kine and the goddess of prosperity—p. 177.

CHAPTER LXXXIII.—The glory of kine—p. 178

CHAPTER LXXXIV.—An account of gold and its gifts—p. 180.

CHAPTER LXXXV.—The coloquies of the dieties on the subject—p. 183.

CHAPTER LXXXVI.—The history of the destruction of Taraka—p. 190.

CHAPTER LXXXVII—The ordinances about Shraddha—p. 191.

CHAPTER LXXXVIII.—Eternal gifts to the departed manes—192.

CHAPTER LXXXIX.—Optional Shraddhas—p. 193.

CHAPTER XC.—A description of Brahmanas to whom offers should be made at the time of Shraddhas—p. 194.

CHAPTERS XCI—XCII.—The history and particular rites of a Shraddha—p. 196.

CHAPTER XCIII.—Whether a Brahmana eating Havya at the invitation of a Brahmana, while fasting, commits sin—p. 199.

CHAPTER XCIV.—The history of oaths—p. 206.

CHAPTER XCV.—The introduction of umbrellas and sandals as gifts of Shraddhas—p. 209.

CHAPTER XCVI.—Jamadagni's attempt to destroy the Sun—p. 210.

CHAPTER XCVII.—Duties of the Domestic Mode of Life—p. 211.

CHAPTER XCVIII.—The history of the gift of light—p. 212.

CHAPTER XCIX—C.—The merits of the gifts of light, incense, &c. The discourse between Nahusha and Agastya on the subject—p. 216.

CHAPTER CI.—The end of a person stealing a Brahmana's goods. The conversation between a Chandala and a low-caste Kshatriya on the subject—p. 218.

CHAPTER CII.—The various ends of righteous persons after death. The discourse between Goutama and Vasava—p. 219.

CHAPTER CIII.—The highest penance described. The discourse between Bhagiratha and Brahma—p. 223.

CHAPTER CIV.—Why a man becomes long-, or short-, lived—p. 225.

CHAPTER CV.—Fraternal duties—p. 232.

CHAPTER CVI.—The law of fast—p. 233.

CHAPTER CVII.—Ordinances equivalent to sacrifices for poor men—p. 236.

CHAPTER CVIII.—The foremost and purest of all Tirthas described—p. 241.

CHAPTER CIX.—The most beneficial fruit of all fasts—p. 242.

CHAPTER CX.—The means for acquiring beauty, prosperity, good temper and happiness—p. 243.

CHAPTER CXI.—The deeds by which one goes to heaven or hell—p. 243.

CHAPTER CXII.—The end of virtue—p. 248.

CHAPTER CXIII.—Non-injury, observance of Vedic rituals, meditation, controlling senses, penances, and obedience to the preceptors,—which of them is preferable p. 250.

CHAPTER CXIV.—The purification of one who has injured others—p. 250.

CHAPTER CXV—Ordinances about meat-eating—p. 251.

CHAPTER CXVI.—The merits of abstention from meat-eating—p. 254.

CHAPTERS CXVII—CXIX.—The end of persons dying in battle-field. The discourse between Dwaipayana and a worm—p. 256.

CHAPTER CXX—CXXII.—Knowledge, penances and gifts, which of them is superior—p. 261.

CHAPTER CXXIII.—The conduct of good and chaste women—p. 262.

CHAPTER CXXIV.—The efficacy of conciliation and gifts—263.

CHAPTER CXXV.—The mystery of duties and gifts—p. 265.

CHAPTER CXXVI.—Deeds pleasing to Vishnu—p. 268.

CHAPTER CXXVII.—The worship of sacred fire—p. 270.

CHAPTER CXXVIII.—The observance of duties which produces happiness—p. 272.

CHAPTER CXXIX.—The condition of men who know others' wives—p. 272.

CHAPTER CXXX.—The mysteries of duty and religion—p. 273.

CHAPTER CXXXI.—The power of the Pramathas—p. 275.

CHAPTER CXXXII.—The mysteries of duty described by the elephants—p. 275.

CHAPTERS CXXXIII—CXXXIV.—Duties as described by Maheshwara and Skanda—p. 276.

CHAPTER CXXXV.—The law of diet—the position of various castes about that—277.

CHAPTER CXXXVI.—The expiation of a Brahmana disregarding the law—p. 278.

CHAPTER CXXXVII.—The superiority of charity and devotion—279.

CHAPTER CXXXVIII.—The merits of gifts—p. 280.

CHAPTERS CXXXIX—CXLVIII.—Religion and Profit, which bring on happiness in the next world. The history of Rudra and Uma—p. 281.

CHAPTER CXLIX.—An account of the One God—p. 309.

CHAPTER CL.—The Mantras for success in journey, entry into new buildings, and for propitiating malevolent spirits—p. 321.

CHAPTER CLI.—Persons worthy of adoration—p. 324.

CHAPTER CLII.—The fruit of the adoration of Brahmanas—p. 325.

CHAPTERS CLIII—CLVII.—Superiority of the Brahmanas over the Elements p. 326.

CHAPTERS CLVIII—CLIX—The prosperity following the worship of the Brahmanas—p. 333.

CHAPTER CLX.—Shata-Rudrya Mantra—p. 338.

CHAPTER CLXI.—The Same cont. p. 339.

CHAPTER CLXII.—The authority of direct perception, inference, the science of the scriptures—p. 341.

CHAPTER CLXIII.—Time for acquisition of Wealth—p. 344.

CHAPTER CLXIV.—The influence of Time—p. 344.

CHAPTER CLXV.—The means of happiness. The source of well-being—p. 345.

CHAPTER CLXVI.—The instructions of Bhishma—p. 347.

CHAPTER CLXVII.—Yudhishthira comes to Bhishma—p. 348.

CHAPTER CLXVIII.—Death of Bhisma—p. 350.

THE MAHABHARATA

(IN ENGLISH.)

ANUSHASANA PARVA.

CHAPTER I.

(ANUSHASANIKA PARVA).

Having saluted Narayana and Nara the best of male beings as also Saraswati, the goddess of learning let us cry success.

Yudhishthira said :—

1. O grandfather, peace of mind has been described to be subtile and of various forms. I have heard all your discourses, but have not still been able to acquire tranquillity of mind.

2. Various means of quieting the mind have been described by you, O sire, but how can peace of mind be acquired from only a knowledge of the different sorts of tranquillity, when I myself have been the means of bringing all this about ?

3. Seeing your body covered with arrows and bad sores, I cannot get, O hero, any peace of mind, thinking of the evils I have done.

4. Seeing your body, O bravest of the brave, covered with blood, like a hill covered with water from its springs, I am perishing with grief as the lotus in the rainy season.

5. What can be more painful than this, that, for me, you, O grandfather have been reduced to this condition by my people fighting against their enemies on the battle-field.

6. Other princes also, with their sons and kinsmen, have been killed on my account. Alas, what can be more painful than this,?

7. Tell us, O prince, what will befall us and the sons of Dhritarashtra, who, impelled by fate and anger, have done this hateful act.

8. O king, I think the son of Dhritarashtra is fortunate, because he does not see you in this condition.

9. But I, who am the cause of your death as well as of that of our friends, am denied all peace of mind by seeing you on the naked earth in this miserable plight.

10. The wicked Duryodhana, the most infamous of his family. has, with all his soldiers and his brothers, died in battle, performing Kshatriya duties.

11. That wicked man does not see you lying on the ground ! Verily, for this reason, I would prefer death to life.

12—13. O hero who never forsook virtue, had I with my brothers met with death before this at the hands of our enemies on the battle-field, I would not have seen you in this pitiful condition, so pierced with arrows ! Sulely, O prince, the Maker had created us to commit evil deeds.

14. O king, if you wish to do me good, do you then instruct me in such a way that I may be purged of this sin. in even another world.

Bhishma said :—

15. ' Why, O fortunate one, do you regard your soul, which is dependent, to be the cause of your deeds? Its inaction is subtle and imperceptible to the senses.

16—19. Regarding it is cited the old story of the conversation between Mrityu and Gautami with Kala and the Fowler and the serpent. There was, O son of Kunti, an old lady named Gautami, who was endued with great patience and peace of mind. One day she found her son dead on account of having been bitten by a serpent.

20. An angry fowler, named Arjunaka, bound the serpent with a string and brought it before Gautami. He then said to her.— This wretched serpent has been the cause of your son's death. O blessed lady ! Tell me quickly how this wretch is to be killed ! Shall I throw it into the fire or shall I cut it into pieces ? This infamous killer of a child should not live longer !

Gautami replied :—

21. Do you, O Arjunaka of little understanding, set free this serpent ! It

should not be killed by you. Who is so foolish as not to care for the inevitable destiny that awaits him and make himself heavy for sinking into sin?

22. Those who have made themselves light by performing virtuous deeds, manage to cross the sea of the world as a ship crosses the ocean. But those who have loaded themselves with sin sink into the bottom, as an arrow thrown into the water.

23. By killing this serpent, this my boy will not revive, and by letting it live, no harm will be caused to you. Who would go to the endless regions of Death by killing this living creature?

The fowler said :—

24. I know, O lady who know the difference between right and wrong that great persons are pained at the miseries of all creatures. But these words which you have uttered carry instruction for only a self-contained person. Therefore, I must kill this serpent.

25. Those who value peace of mind, attribute everything to the course of Time as the cause, but practical men soon pacify their grief. People, through perpetual error, fear loss of beatitude. Therefore, O lady, remove your grief by having this serpent killed (by me).

Gautami replied :—

26. People like us are never pained. Good men have their souls always bent on virtue. The death of the boy was predestined: therefore, I cannot approve of the destruction of this serpent.

27. Brahmanas do not cherish resentment, because resentment leads to pain. Do you, O goodman, forgive and set free this serpent out of mercy.

The fowler replied :—

28. Let us acquire great and inexhaustible merit in the next world by destroying (this creature), as a man gains great merit, and confers it on his victim as well, by sacrifice upon the altar! Merit is won by killing an enemy: by killing this despicable creature, you will acquire great and true merit in the next world.

Gautami replied :—

What good is there in torturing and destroying an enemy, and what good is acquired by not setting free an enemy in our power? Therefore. O you of kind face, why should we not forgive this serpent and try to acquire merit by setting it free.

The fowler replied :—

30. A great number (of creatures) should be safeguarded against this one, instead of this single creature being protected. Virtuous men quit the vicious: do you, therefore, destroy the wicked creature.

Gautami replied :—

31. By killing this serpent, my son, O fowler, will not regain his life, nor do I see that any other end will be attained by its death: therefore, do you, O fowler, set this living serpent free.

The fowler said :—

32. By destroying Vritra, Indra got the best portion (of sacrificial offerings), and by destroying a sacrifice Mahadeva secured his share of sacrificial offerings: do you, therefore, kill this serpent forthwith without any misgivings whatsoever.

Bhishma said :—

33. Although repeatedly urged on by the fowler for the destruction of the serpent, the great Gautami did nor bend her mind to that sinful deed.

34. Painfully fettered with the cord, sighing a little and keeping up its composure with great difficulty, the serpent then uttered these words slowly, in a human voice.

The serpent said :—

35. O foolish Arjunaka, what is my fault? I have no will of my own, and am not independent! Death sent me on this work.

36. By his order have I bitten this child, and not out of any anger or option an my part. Therefore, if there be any sin in this, O fowler, the sin is his.

The fowler said :—

37. If you have committed this evil, urged thereto by another, the sin is your also as you are an instrument in the act.

38. As in the making of an earthen pot the potter's wheel and rod and other things are all considered as causes, so are you, O serpent. He who is guilty should be killed by me, You, O serpent, are guilty! Indeed you confess it.

The serpent said :—

39. As all these, *viz.*, the porter's wheel, rod, and other things, are not independent causes, so I am not an independent cause! Therefore, this is no fault of mine, you should admit it.

41. If you hold otherwise, then these are to be considered as causes working with one another. For thus working with one other, a doubt springs up about their relation as cause and effect.

42. Such being the case, it is no fault of mine, nor should I be killed on this account, nor am I guilty of any sin! Or, if you think that there is sin, the sin lies in the aggregate of causes.

The fowler said:—

43. If you are neither the principal cause nor the agent in this matter: you are still the cause of the death. Therefore, I think you should be killed.

44. If, O serpent, you think that when an evil deed is done the doer is not implicated therein, then there can be no cause in this matter: but having done this, you should surely be killed. What more do you think?

The serpent said:—

45. Whether any prime cause exists or not, no effect is done without an (intermediate) act. Therefore, causation being of no importance in either case, my act as the cause should be considered in full.

46. If, O fowler, you consider me truly, to be the cause then the sin of this act of killing a living being rests on the shoulders of another who led me to do this.

The fowler said:—

47. If you don't deserve life, O foolish one, why do you then exchange so many words, O wretched serpent? You should be killed by me. You have done a henious crime by killing this infant.

The serpent said:—

48. O fowler, as the priests officiating at a sacrifice do not gain the merit of the act by offering oblations of clarified butter to the fire, so should I be considered in this matter.

Bhishma continued:—

49. The serpent directed by Death having said this, Death himself appeared there and addressing the serpent said:—

Mrityu said:—

50. Guided by Kala, I, O serpent, sent you on this mission, and neither are you nor am I the cause of this child's death.

51. As the clouds are driven hither and thither by the wind, I am, O serpent, moved by Kala.

52. All influences of Sattwa, or Rajas, or Tamas, originate from Kala as they work in all creatures.

53. All creatures, mobile and immobile, in heaven, or earth, are pervaded by the influence of Kala. The whole universe, O serpent, is permeated by this same influence of Kala.

54. All acts in this world and all abstentions, as also all their changes, are owing to be influenced by Kala.

55. The Sun, Soma, Vishnu, Water, Wind, the god of a hundred sacrifices, Fire, Sky, Earth, Mitra and Parjanaya, Aditi, and the Vasus, Rivers and Oceans, all existent and non-existent objects, are created and destroyed by Kala.

56—57. Knowing this, why do you, O serpent, consider me blameable? If I am to be blamed for this, you are also blameable.

The serpent said:—

58. I do not, O Mrityu, blame you, nor do I set you free from all blame. I only say that I am directed and influenced by you.

59. If Kala is to be blamed, or, it is not for me to find the fault. We have no right to do so.

60. As it is my duty to absolve myself from this blame, so it is my duty to see that Mrityu is not blamed.

Bhishma continued:—

61. Then the serpent, addressing Arjunaka said, 'You have heard what Mrityu has said. Therefore, it is not proper for you to torment me, who am innocent, by fettering me with this rope.

The fowler said:—

62. I have heard, you, O serpent, as well as the words of Mrityu, but these, O serpent, do not set you free from all blame.

63. Mrityu and you are the causes of this child's death. I regard both of you to be the cause and I do not call that to be the cause which is not truly so.

64. Accursed be the wicked and vengeful Death that causes misery to the good! I shall also kill you who are sinful and engaged in sinful deeds.

Mrityu said:—

66. We both are not free, but are dependent on Kala, and are ordained to do our appointed work. You will not blame us if you do consider this matter thoroughly.

The fowler said:

66. If you both, O serpent and Mrityu, depend on Kala, I am curious to know how pleasure and anger are caused.

Mrityu said:—

67—68. Everything is done under the influence of Kala. I have said it before, O fowler, that Kala is the cause of all and therefore we both, acting under the influence of Kala, do our appointed work and, therefore, O fowler, we two should not be blamed by you.

Bhishma said:—

69. "Then Kala arrived there where ethics were being discussed, and spoke thus to the serpent and Mrityu and the fowler Arjunaka assembled together.

Kala said:—

70. 'Neither Mrityu, nor this serpent, nor I, O fowler, am guilty of the death of any creature. We are merely the immediate causes of the event. O Arjunaka, the Karma of this child was the exciting cause of our action in this matter.

71. There was no other cause by which this child met its death. It was killed by the result of its own Karma.

72. It has met with death as the result of its pristine Karma. Its Karma has been the root of its destruction. We all are subject to our respective Karma.

73. Karma is a help to salvation as sons are and Karma also expresses virtue and vice in man. We impell one another even acts urge one another.

74. As men make from a lump of clay whatever they wish to make, so do men come by various results out of Karma.

75. As light and shadow are connected with each other, so are men related to Karma. through their own deeds.

76. Therefore, neither are you, nor am I, nor Mrityu, nor the serpent, nor this old Brahmana lady, is the cause of this child's death.

77. He himself is the cause here. Upon Kala, O king, explaining the matter thus, Gautami, convinced in her mind that men suffer according to their actions, spoke thus to Arjunaka.

Gautami said:—

78. Neither Kala, nor Mrityu, nor the serpent, is the cause here. This child has met with death as the result of its own Karma.

79. I too have so acted that my son has died. Let now Kala and Mrityu retire from there, and do you too, O Arjunaka, set this serpent free.

Bhishma continued:—

80. Then Kala and Mrityu and the serpent returned to their respective places, and Gautami became consoled in mind as also the fowler.

81. Having heard all this, O king, do you forego all grief, and acquire peace of mind! Men attain to heaven or hell as the result of their own Karma.

82. This evil has neither been of your own creation, nor of Duryodhana's! That these king's of Earth have all been killed, is the work of Kala.

Vaishampayana said:—

83. Having heard all this, the powerful and pious Yudhisthira became consoled in mind, and again enquired as follows.

CHAPTER II.

(ANUSHASANIKA PARVA).—
Continued.

Yudhisthira said:—

1. O grandfather, O wisest of men, O you who are learned in all the scriptures, I have heard this great story, O foremost of intelligent men!

2. I am desirous of again listening to the recital of some history full of religious instruction, and you should satisfy me.

3. O king, tell me if any householder has ever succeeded in conquering Death by the practice of virtue! Do you recite this to me in full.

Bhishma said:—

4. This ancient history is narrated describing the subject of the conquest, by a householder, of Death, by the practice of virtue.

5. The Prajapati Manu had a son, O king, named Ikshwaku. That king, illustrious as the Sun, begat a hundred sons.

6. His tenth son, O Bharata, was named Dashashwa, and this virtuous prince of infallible prowess became the king of Mahismati.

7. Dashashwa's son, O king, was a pious prince whose mind was continually devoted to the practice of truth and charity and devotion.

8. He was known by the name of Madirashwa and ruled the Earth as her master. He was continually given to the study of the Vedas as also of the science of arms.

9. Madirashwa's son was the king named Dyutimat who was ended with great good fortune and power and strength and energy.

10. Dyutimat's son was the highly devout and pious king who was celebrated in all the worlds by the name of Suvira. His soul was intent on religion and he possessed riches like another Indra the king of the gods.

11. Suvira too had a son who was invincible in battle, and who was the best of all warriors and known by the name of Sudurjaya.

12. And Durjaya too, endued with a body like that of Indra, had a son who was radiant with the effulgence of fire. He was the great king named Duryodhana who was one of the foremost of royal sages.

13. Indra used to pour rain profusely in the kingdom of this king, who never fled from the battlefield and was gifted with valour like unto Indra himself.

14. The cities and the kingdom of this king were filled with wealth and gems and cattle and various sorts of grain.

15. There was no miser in his kingdom nor any person afflicted with distress or suffering from poverty. Nor was there in his kingdom any person who was weak in body or afflicted with disease.

16. This king was very intelligent, mild in speech, without envy, a master of his passions, of a righteous soul, full of mercy, gifted with prowess, and not given to boasting.

17. He celebrated sacrifices, and was self-controlled and intelligent, devoted to Brahmanas and Truth. He never humiliated others, and was charitable, and well-read in the Vedas and the Vedanta.

18. Auspicious and sacred and of cool waters, the celestial stream Narmada, in her own nature, O Bharata, courted him.

19. He begot upon that river, a lotus eyed daughter, named Sudarshana, who was, O king, gifted with great beauty.

20. No woman, O Yudhisthira, had been born before, who was so very beautiful as that excellent lady the daughter of Duryodhana.

21. The god Agni himself courted the beautiful princess Sudarshana, and assuming the shape of a Brahmana, O king, sought her hand from the king.

22. The king was reluctant to give his daughter in marriage to the Brahmana who was poor and not of equal rank with himself.

23. Thereupon Agni disappeared from his great sacrifice. The king, grieved at heart, then addressed the Brahmanas, saying,—

24. What sin have I, ye excellent Brahmanas, or you, have committed, that Agni should disappear from this sacrifice, as good done to wicked men vanishes from their estimation.

25. Indeed, we have committed a great iniquity for which Agni has thus disappeared! Either you have committed the sin, or I. Do you fully enquire into the matter.

26. Then hearing the king's words, O foremost prince of Bharata's race, the Brahmanas, controlling speech, sought with concentrated faculties the help of the god of fire.

27. The divine carrier of oblations, effugent as the autumnal Sun, appeared before them, covering his self in glorious refulgence.

28. The great Agni then addressed those excellent Brahmanas, saying,—I seek the daughter of Duryodhana for my own self.

29. At this, all those Brahmanas were struck with surprise, and rising on the morrow, they told the king what had been said by the fire-god.

30. Hearing the words of those Brahmavadins, the wise king was delighted at heart, and said,—Be it so!—The king sought a boon of the illustrious fire-god as the marriage dower.—Do you, O Agni, be pleased to remain always with us here!

31—32. Be it so!—said the divine Agni to that king. For this reason Agni has always been present in the kingdom of Mahismati to this day, and was seen by Sahadeva in his conquering expedition to the south.

33—36. Then the king gave his daughter, dressed in new raiments and decked with jewels, to the great god, and Agni too accepted, according to Vedic rites, the princess Sudarshana as his bride, as he accepts libations of clarified butter at sacrifices. Agni was well pleased with her look, her beauty, grace, character, and nobility of birth, and thought of begetting offspring upon her. And she soon gave birth to a son by Agni, of the name of Sudarshana.

37. Sudarshana, also, was, as beautiful as the full moon, and even in his childhood he acquired a knowledge of the supreme and eternal Brahma.

38. There was also a king named Oghavat, who was the grandfather of Nriga. He had a daughter named Oghavati, and a son, too, of the name of Ogharatha born to him.

39. King Oghavat gave his daughter Oghavati, beautiful as a goddess, to the learned Sudarshana, for wife.

40. Sudarshana, O king, leading the domestic mode of life with Oghavati, used to live in Kurukshetra with her.

41. This intelligent prince of fiery energy took the vow, O lord, of conquering Death by leading the life of a householder.

42. The son of Agni, O king, said to Oghavati,—Do you never act against (the wishes of) those who seek our hospitality.

43. You should ungrudgingly welcome the guests, even if you have to offer your own body.

44. O beautiful one, I always remember this vow, since for house-holders, there is no higher virtue than hospitality to guests.

45. Do you always remember without ever doubting it, if my words be any authority with you.

46. O sinless and blessed one, if you have any faith in me, do you never disregard a guest, whether I be at your side or at a distance from you.

47. Oghavati placing her clasped hands on her forehead, replied, saying,—I shall leave nothing undone of what you order me.

48. Then, O king, desiring to over-reach Sudarshana, Mrityu began to watch him for finding out his short comings.

49. Once on a time, when the son of Agni went out fetch fuel from the forest, a graceful Brahmana sought the hospitality of Oghavati with these words.

50. O beautiful lady, if you have any faith in the virtue of hospitality as laid down for householders, then I would request you to extend the rites of hospitality to me to-day.

51. Thus addressed by that Brahmana, O king, the illustrious princess welcomed him according to the rites laid down in the Vedas.

52. Having offered him a seat, and water to wash his feet, she enquired, saying,—*What is your business? What can I offer you?*

53 The Brahmana said to her,—My business is with your body, O blessed one! Do you act accordingly without any hesitation whatever.

54. If the duties prescribed for house-holders be acceptable to you, do you, O princess, satisfy me by offering up your body to me.

55. Though tempted by the princess with offers of various other things, the Brahmana, however, did not seek any thing else than the offer of her own person.

56. Finding him determined, that lady, recollecting the directions given to her by her husband, but filled with shame, said to that excellent Brahmana,—Be it so.

57. Recollecting the words of her husband who was desirous of acquiring the virtue of house-holders, she cheerfully approached the twice-born Rishi.

58. Meanwhile, the son of Agni, having collected fuel, returned to his home. Mrityu, with his dreadful and inexorable nature, was always by his side, as one attends upon his devoted friend.

59. When the son of Pavaka returned to his own asylum, he called out for Oghavati by name, and repeatedly exclaimed,—Where are you gone?

60. But the chaste lady, devoted to her husband, being then in the arms of that Brahmana, gave no reply to her husband.

61. Indeed, considering herself sullied, that chaste woman became speechless, overcome with shame.

62. Sudarshana, addressing her again, exclaimed,—Where can my chaste wife be? Where has she gone? Nothing can be so very important to me than this.

63. Why does not that simple and truthful lady, devoted to her husband, alas, reply as she used to do before with swee smiles.

64—66. Then that Brahmana, who was within the hut, thus replied to Sudarshana,—Know, O son of fire, that a Brahmana guest has arrived, and though tempted by your wife with various other offers of welcome, I have, O best of Brahmanas, desired only her body and this fair lady is engaged in welcoming me with due rites! You can do whatever you think proper on this occasion.

67. Armed with the iron club, death pursued the Rishi at that moment, desirous of bringing about the destruction of one who would, he thought, deviate from his promise.

68—69. Sudarshana was struck with wonder, but renouncing all jealousy and

anger by look, word, deed, or thought, said, —Do you enjoy yourself, O Brahmana! It is a great pleasure to me! A householder acquires the highest merit by honouring a guest.

70. The learned say that to the householder, there is no higher merit than what comes from a guest leaving his house after having been duly honoured by him.

71. My life, my wife, and all my earthly belongings, are all dedicated to the use of my guests! This is the vow that I have taken.

72. As I have truly made this statement, by that truth, O Brahmana, I shall acquire the knowledge of Self.

73—74. O foremost of the virtuous, the five elements, *viz.*, fire, air, earth, water, and sky, and the mind, the intellect and the Soul, and time and space and the ten organs of sense, are all in the bodies of men, and always witness the good and evil deeds of men.

75. This truth I have spoken to-day, and let the gods bless me for it or destroy me if I have spoken an untruth.

76. At this, O Bharata, there arose from all sides, in repeated echoes, a voice, crying,—This is true, this is not false.

77—78. Then that Brahmana came out of the hovel, and like the wind rising and covering both Earth and sky, and making the three worlds echo with Vedic recitations, and calling that virtuous man by name, and congratulating him, said:—

79. O sinless one, I am Dharma! All glory to you! I came here, O truth-loving one, to try you, and I am well-pleased with you by knowing you to be virtuous.

80. You have controlled and conquered Death who always has pursued you, seeking your shortcomings.

81. O best of men, no one in the three worlds has the power to insult, even with looks, this chaste lady devoted to her husband, far less to touch her body.

82. She has been saved from contamination by your virtue and by her own chastity. There can be nothing against what this proud lady will say.

83. This Brahmavadin, gifted with austere penances, shall, for the salvation of the world, be changed into a powerful river.

84. And you will acquire all the worlds in this your body, and because the science of Yoga is within her control, this highly blessed lady will follow you with only half her body, and with the other half will she be celebrated as the river Oghavati.

85. And you will acquire with her all the worlds that are acquired by penances.

86. You will acquire even in this material body those eternal and everlasting worlds from which none return.

87. You have conquered Death, and acquired the highest happiness, and by your own power (of mind), attaining to the speed of thought, you have transcended the five elements.

88. By thus following the duties of a house-holder, you have conquered your passions, desires, and anger, and this princess, O best of virtuous men, has, by serving you, conquered affliction, desire, illuson, enmity and lassitude of mind.

Bhishma said:—

89. Then, riding in a fine chariot drawn by a thousand white steeds, the glorious Vasava approached that Brahmana.

90. Death and Soul, all the worlds, all the elements, intellect, mind, time, and ether, as also desire and anger, were all conquered.

91. Therefore, O best of men, do you remember that a to householder there is no greater god than the guest.

22. The learned say that the blessings of an honoured guest are more fruitful than the merit of a hundred sacrifices.

92. Whenever a deserving guest seeks the hospitality of a house-holder and is not respected by him, he takes away all the virtues of the latter giving him his sins.

94. I have now recited to you, my son, this excellent story as to how Death was conquered in days of yore by a householder.

95. The recital of this excellent story gives glory, fame, and longevity. The man who seeks worldly prosperity should consider it as powerful in removing all evil.

96. And, O Bharata, the learned man who daily recites this story of the life of Sudarshana acquires blessed regions.

CHAPTER III.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. If, O prince, it is so very difficult for the other three castes to acquire Brahmanahood, how then did the great Vishwamitra, O king, though a Kshatriya, acquire

the status of a Brahmana? I desire to know this, O sire! Therefore, do you truly describe this matter to me.

3. O sire, by virtue of his austerities, that powerful man destroyed in a moment the hundred sons of the great Vasishtha.

4. While under the influence of ire, he created numberless evil spirits and Rakshasas of great vigour and resembling the great destroyer Kala himself.

5. The great and learned family of Kushika, containing hundreds of twice-born sages in it and highly spoken of by the Brahmanas, was founded in this world of men by him.

6. Having been sought to be killed as an animal in the great sacrifice of Amvarisha, Shunashepha of austere penances, the son of Richika acquired his deliverance through Vishwamitra.

7. Having pleased the gods at a sacrifice Harishchandra became a son of the wise Vishwamitra.

8. For not having honoured their eldest brother Devarat, the other fifty brothers of his were imprecated, and all of them became Chandalas.

9. When abandoned by his friends, and hanging with his head downwards in the lower regions, Trisanku, the son of Ikshvaku, was translated to heaven at the pleasure of Vishwamitra.

10. Vishwamitra had a large river, named Kaushiki, that was frequented by celestial Rishis. This sacred and auspicious river was frequented by the celestials and twice-born Rishis.

11. For disturbing his devotions, the famous celestial nymph Rambha, having fine bracelets, was cursed and changed into a rock.

12. From fear of Vishwamitra the glorious Vasishtha, in days of yore, binding himself with creepers, threw himself down into a river and again rose released from his fetters.

13. On account of this, that large and sacred river became thenceforth famous by the name of Vipasha.

14—15. He prayed to the glorious and powerful Indra who was pleased with him and freed him from a curse. Remaining on the northern side of the sky, he sheds his lustre from a position in the midst of the seven twice-born Rishis, and Dhruva the son of Uttanpada.

16. These and many others are hi[gh]eats, O descendant of Kuru, my curiosity has been kindled in this respect, because th[ese] were performed by a Kshatriya.

17. Therefore, O foremost one of Bharata's race, do you relate this matter to me truly! How without renouncing his body and taking another body of flesh could he become a Brahmana?

18. Do you, O sire, truly describe this matter to me as you have described to me the story of Matanga.

19. Matanga was born as a Chandala, and could not acquire Brahmanahood, but how could this man acquire the status of a Brahmana?

CHAPTER IV.

(ANUSHASANA PARVA).—*Continued.*

Bhishma said :—

1. "Listen truly in full, O son of Pritha, how, in days of yore, Vishwamitra acquired the status of a Brahmana, as also of a Brahmana Rishi!

2. There was, O foremost of Bharata's descendants, in the family of Bharata, a king named Ajamida, who celebrated many sacrifices and was the best of all virtuous men.

3. His son was the great king named Jahnu. Ganga was the daughter of this great prince.

4. The far-famed and equally virtuous Sindhudwipa was the son of this prince. From Sindhudwipa sprang the great royal sage Valakashwa.

5. His son was named Vallabha who was like a second Dharma incarnate. His son was Kushika who was illustrious like the thousand-eyed Indra.

6. Kushika's son was the illustrious king Gadhi who, being childless and wishing to have a son born to him, went to the forest.

7. While living there, a daughter was born to him. She was called Satyavati, and she was peerless in beauty on Earth.

8. The illustrious son of Chyavana, known by the name of Richika, of the family of Bhrigu, gifted with austere penances, sought the hand of this lady.

9. Thinking him to be poor, Gadhi, the destroyer of his enemies, did not bestow her in marriage upon the great Richika.

10. But when the latter, thus dismissed, was going away, the excellent king, addressing him, said,—If you can give me a marriage dower you will have my daughter as your wife!

Richika said :—

11—12. What dower, O king, shall I offer you for the hand of your daughter? Tell me truly, without any hesitation whatsoever!—Gadhi said,—O descendant of Bhrigu, give me a thousand horses quick-coursing as the wind, and possessing the color of moon-beams, and each having one ear black.

Bhishma said :—

13—14. Then that powerful son of Chyavana who was the foremost of Bhrigu's family, besought the god Varuna, the son of Aditi, who was the lord of all the waters. O best of gods, I pray to you to give me a thousand horses, all fleet like the wind and having complexion as effulgent as the moon's, but each having one ear black.

15—16. The god Varuna, the son of Aditi, said to that scion of Bhrigu's race,—Be it so! Whenever you will seek, the horses shall come. As soon as Richika thought of them, there came from the waters of Ganga a thousand high-born horses, as effulgent as the moon.

17. Not far from Kanyakuvja, the sacred bank of Ganga is still famous among men as Ashwatirtha on account of the appearance of those horses.

18. Then Richika, that best of ascetics, pleased in mind, gave those thousand excellent horses to Gadhi as the marriage gift.

19. King Gadhi, stricken with wonder and fearing to be cursed, gave his daughter, adorned with jewels, to that son of Bhrigu.

20. That foremost of twice-born Rishis accepted her hand in marriage according to due rites. The princes too was well-pleased at seeing herself the wife of that Brahmana.

21. That foremost of twice-born Rishis, O Bharata, was well pleased with her conduct and expressed a desire to grant her a boon.

22. The princess, O excellent king, communicated this to her mother. The mother said to the daughter that stood before her with down-cast eyes,—You should, O my daughter, secure a favour for me also from your husband. That sage of austere penances is competent to grant a boon to me,—the boon, *viz.*, of the birth of a son to me.

24. Then, O king, returning speedily to her husband Richika, the princess described to him all that had been wished for by her mother.

Richika said :—

25. By my favour, O blessed one, she will soon give birth to a son gifted with every virtue! May your request be fulfilled!

26. Of you too shall be born a powerful and glorious son who, gifted with virtue, shall perpetuate my race. Truly do I say this to you.

27. When you two shall bathe in your season, she shall embrace a pepul tree, and you, O excellent lady, shall embrace a fig tree, and by so doing you shall have the fruition of your desires.

28. O sweetly-smiling lady, both she and you shall have to partake of these two sacrificial offerings (*charu*) consecrated with hymns, and then you shall get sons.

29. Thereat, Satyavati, pleased at heart, told her mother all that had been said by Richika as also of the two balls of *charu*.

30. Then the mother, addressing her daughter Satyavati, said :—O daughter, as I deserve greater respect from you than your husband, do you obey my words.

31. Do you give me the *charu*, duly consecrated with hymns, which your husband has given you, and yourself take the one that has been intended for me.

32. O sweetly-smiling one of pure character, if you have any reverence for my word, let us change the trees respectively intended for us.

33. Every one wishes to possess an excellent and pure son. The illustrious Richika too must have acted from the *same* motive in this matter as will appear in the long run.

34. Therefore, O beautiful girl, my heart is bent upon your *charu* and tree, and you too should also try to secure an excellent brother for yourself.

35. The mother and the daughter Satyavati having acted thus, they both, O Yudhishtira, became big with child.

36. Finding his wife quick with child, that great Rishi, the descendant of Bhrigu, became pleased at heart, and addressing her, said :—

37. O excellent lady, you have not done well in exchanging the *charu* as will soon be seen. It is also clear that you have changed the trees.

38. I had put the entire accumulated energy of Brahma in your *charu* and Kshatriya energy in the *charu* of your mother.

39. I had so settled that you would give birth to a Brahmana whose virtues would be famous throughout the three worlds, and that she would give birth to an excellent Kshatriya.

40—41. But now, O excellent lady, as you have changed the order (of the *charu* so), your mother give birth to an excellent Brahmana, and you too, O excellent lady, will give birth to a Kshatriya of dreadful deeds. You have not done well, O lady, by doing this out of affection for your mother.

42. Hearing this, O king, the excellent lady Satyavati, filled with sorrow, dropped upon the ground like a beautiful creeper cut in two parts.

43—44. Regaining her senses and bowing to her lord with head (bent), the daughter of Gadhi said to her husband, that foremost one of Bhrigu's race,—O twice-born Rishi, O you who are foremost amongst those versed in Brahma, have mercy on me, your wife, who is thus appeasing you and so order that a Kshatriya son may not be born to me.

45. Let my grandson be such a one as will be famous for his dreadful feats if it be your desire, but not my son, O Brahmana! Do you grant me this favour.

46. Be it so,—said that Rishi of austere penances to his wife and then, O king, she gave birth to a blessed son named Jamadagni.

47. The famous wife of Gadhi too gave birth to the twice-born Rishi Vishwamitra versed in the knowledge of Brahma, by favour of that Rishi.

48. The highly pious Vishwamitra, though a Kshatriya, gained the dignity of a Brahmana and became the founder of a race of Brahmanas.

49. His sons became great progenitors of many races of Brahmanas who were given to austere penances, learned in the Vedas, and founders of many clans.

50—53. The worshipful Madhuchchhanda and the powerful Devrat, Akshina, Shakunta, Vabhru, Kalapatha, the celebrated Yajnavalkya, Sthuna of great vows, Uluka, Mudgala, and the sage Saindhavayana, the illustrious Valgujangha and the great Rishi Galava, Ruchi, the celebrated Vajra, as also Salankayana, Liladhya, and Narada, the one known as Kurchamukha, and Vahuli Mushala as also Vakshogriva.

54—61. Anghrika, Naikadrik, Shilayupa, Shita, Suchi, Chakraka, Marutantavya, Vataghna, Ashwalayana, and Shyamayana, Gargya, and Javali, as also Sushruta, Karishi, Sangshrutya, and Para Paurava, and Tantu, the great sage Kapila, Tarakayana, Upagahana, Asurayani, Margama, Hiranyaksha, Janghari, Bhavravayani, and Suti, Bibhuti, Suta, Surakrit, Arani, Nachika, Champeya, Ujjayana, Navatantu, Vakanakha, Sayana, Yati, Ambhoruha, Amatsyashin, Shirishin, Gardhavi, Urjjayoni, Udapekshin, and the great Rishi Naradin,—these ascetics were all sons of Vishwamitra and were versed in the knowledge of Brahma. O king Yudhishthira, the greatly austere and pious Vishwamitra, although a Kshatriya, became a Brahmana for Richika having placed the energy of supreme Brahma (in the *charu*), O foremost prince of Bharata's family! I have now described to you, in full, the story of the birth of Vishwamitra who was gifted with the energy of the sun, the moon, and the fire-god.

62. O best of kings, if you have any doubt about any other subject, please let me know it, so that I may remove it."

CHAPTER V.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. "O you who know the truths of religion, I wish to hear of the merits of religion, I wish to hear of the merits of mercy, and of the marks of devout men! Do you, O sire, describe them to me."

Bhishma said:—

2. "Regarding it, this ancient legend, the story of Vasava and the great Shuka, is cited as an illustration.

3. In the dominion of the king of Kashi, a fowler, having poisoned arrows with him, went out of his village on a hunting expedition in search of antelopes.

4. Desirous of getting meat, when in a big forest in pursuit of the chase, he saw a drove of antelopes near at hand, and shot his arrow at one of them.

5. The arrow of that fowler of irrestible arms, shot for the destruction of the antelope, missing its aim, pierced a powerful forest-tree.

6. The tree, pierced with that arrow covered with dreadful poison, withered away, shedding its leaves and fruits.

7. The tree having thus withered, a parrot which had lived in a hollow of its

trunk all his life, did not leave his nest out of affection for that lordly tree.

8. Motionless starving, silent and sorrowful, that grateful and virtuous parrot also withered away with the tree.

9. The conqueror of Paka (Indra) was filled with wonder upon seeing that great and generous bird thus uninfluenced by misery or happiness and possessing extraordinary resolution.

10. Then Sakra thought,—How could this bird come to possess such humane and generous feelings which cannot be seen in one of the lower animal creation?

11. There is nothing wonderful in the matter, for all creatures are seen to show kindly and generous feelings towards others.

12. Assuming then the shape of a Brahmana, Shakra went on the Earth and addressing the bird, said:—

13. O Cuka, O best of birds, the granddaughter of Daksha has become blessed (by having you as her offspring)! I ask you, why do you not leave this withered tree?

14. Thus accosted, the Shuka bowed to him and thus replied:—Welcome to you, O king of the gods, I have recognised you by the merit of my austere penances.

15. Well-done, well-done!—said the thousand-eyed god. Then the latter lauded him in his mind, saying,—O, how wonderful is the knowledge which he possesses.

16. Although the destroyer of Vala knew that parrot to be of a greatly virtuous character and meritorious in action, he still enquired of him about the reason of his love for the tree.

17—18. This tree is withered and it is without leaves and fruits, and is unfit to be the refuge of birds. Why do you then cling to it? This forest too is vast and in this wilderness there are numberless other good trees whose hollows are covered with leaves and which you can choose freely and to your heart's content.

19. O patient one, displaying proper discrimination in your wisdom, do you leave this old tree that is dead and useless and shorn of all its leaves and no longer capable of any good.

Bhishma said:—

20—21. Hearing these words of Shakra, the virtuous Shuka, heaved a deep sigh, and sorrowfully replied to him, saying,—O husband of Sachi, and chief of the gods, the ordinances of the gods should always be obeyed. Do you hear of the reason of the thing about which you have asked me.

22. Here, within this tree, was I born, and here in this tree have all the good traits of my character been developed, and here in this tree was I protected in my infancy from the attacks of my enemies.

23. O sinless one, why are you, in your kindness, interfering with the principle of my conduct in life? I am merciful and devoutly intent on virtue, and firm in conduct.

24. Kindliness of feeling is the highest test of virtue amongst the good, and this same merciful and humane feeling is the source of eternal happiness to the virtuous.

25. All the gods ask you to remove their doubts in religion, and for this reason, O lord, you have been elected their king.

26—27. You should not, O thousand-eyed one, advise me now to leave this tree for good. When it was capable of good, it supported my life. How can I leave it now? Pleased with these well-meant words of the parrot, the virtuous destroyer of Paka, thus said to him:—I am pleased with your humane and merciful disposition.

28. Do you ask a boon of me.—At this, the merciful parrot craved this boon of him, saying,—Let this tree revive.

29. Knowing the great attachment of the parrot to that tree and great high character, Indra, well-pleased, caused the tree to be quickly sprinkled over with nectar.

30—31. Then that tree became revived and grand through the penanres of the parrot, and the latter, too, O great king, at the end of his life, acquired the companionship of Shakra by virtue of that act of mercy.

32. Thus, O king, by communion and companionship with the pious, people acquire all the objects of their desire even as the tree did through its companionship with the parrot."

CHAPTER VI.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhisthira said:—

1. "Of Exertion and Destiny, tell me O learned sire who are versed in all the scriptures, which is the more potent?

Bhishma said :—

2. This ancient story of the conversation of Vasishtha and Brahman. O Yudhisthira, explain this matter.

3. In days of yore the worshipful Vasishtha enquired of Brahman as to which among these two, *viz.*, the Karma of a creature acquired in this life, or that acquired in pristine lives (and called Destiny), is the more powerful in shaping his life.

4. Then, O king, the great god Brahman, who had originated from the primeval lotus, answered him in these sweet and well-reasoned pregnant words.

Brahmana said:—

5. Nothing springs into existence without seed. Without seed, fruits do not grow. From seeds originate other seeds. Hence are fruits known to be sprung from seeds.

6. According to the good or bad seed that the husbandman sows in his field, he reaps good or bad fruits.

7. As, unsown with seed, the soil, though tilled, becomes fruitless, so, without personal Exertion, Destiny is of no use.

8. One's own deeds are like the soil, and Destiny is compared to the seed. The harvest grows from the union of the soil and seed.

9—10. It is seen every day in the world that the doer reaps the fruit of his good and evil acts; that happiness results from good deeds, and pain is the outcome of evil ones; that acts, when done, always fructify; and that, if not done, no fruit arises.

11. A man of (good) acts gains merits with good fortune, while an idler loses his estate, and reaps evil like the infusion of alkaline matter injected into a wound.

12. By firm application, one acquires beauty, fortune, and all sorts of riches. Everything can be obtained by Exertion: but nothing can be gained through Destiny only, by a man who lacks personal Exertion.

13. One attains to heaven, and all the objects of enjoyment, as also the fulfillment of his heart's desires, by well-applied personal Exertion.

14. All the luminaries in the sky, all the gods, the Nagas, and the Rakshasas, as also the Sun and the Moon and the Winds, have acquired their high status by evolution from man's status, by dint of their own action.

15. Riches, friends, prosperity coming down from generation to generation, as also the sweets of life, are difficult of attainment by those who want Exertion.

16. The Brahmana acquires prosperity by holy living, the Kshatriya by prowess, the Vaishya by manly exertion, and the Shudra by service.

17. The stingy, the impotent, or the idler do not acquire riches and other objects of enjoyment. Nor are these ever acquired by the man who is not active or manly or devoted to the exercise of religious austerities.

18. Even he, the worshipful Vishnu, who created the three worlds with the Daityas and all the gods, even He is engaged in austere penances in the heart of the deep.

19. If one's Karma bore no fruit, then all actions would become fruitless, and depending on Destiny men would become idlers.

20. He who, without following the human modes of action, follows Destiny only, acts in vain, like the woman who has an impotent husband.

21. The apprehension of good or evil in this world is not so great if Destiny be unfavorable as his apprehension of the same in the other world if Exertion be wanting while here.

22. Man's powers, if properly applied only follow his Destiny, but Destiny alone cannot produce any good where Exertion is wanting.

23. When it is seen that even in the celestial regions, the position of the gods themselves is unstable, how would the gods maintain their own position or that of others without proper Karma.

24. The gods do not always approve of the good actions of others in this world, for, fearing their own defeat, they try to thwart the acts of others.

25. There is a constant rivalry between the gods and the Rishis, and if they all have to go through their Karma, still it can never be said that there is no such thing as Destiny, for it is the latter that introduces all Karma.

26. How does Karma originate, if Destiny is the principal motive power of human action? By this means, many virtues are accumulated in the celestial regions.

27. One's own self is his friend and his enemy too, as also the witness of one's good and evil deeds.

28. Good and evil appear through Karma. Good and evil acts do not produce sufficient results.

29. Virtue is the refuge of the gods, and by virtue everything is acquired. Destiny

thwarts not the man who has acquired virtue and righteousness.

30. In days of yore, Yayati, falling from his high position in heaven, descended on the Earth but was again restored to the celestial regions by the good deeds of his pious grandsons.

31. The royal sage Pururavas, well-known as the descendant of Ila, attained to heaven through the intercession of the Brahmanas.

32. Saudasa, the king of Koshala, though dignified by the performance of Ashwamedha and other sacrifices, came by the status of a man-eating Rakshasa, through the course of a great Rishi.

33. Ashwatthaman and Rama, though both warriors and sons of Ascetics, failed to acquire heaven by virtue of their own actions in this world.

34. Vasu, though he celebrated a hundred sacrifices, like a second Vasava, was sent to the nethermost regions, for making a single false statement.

35. Vali, the son of Virochana, virtuous bound by his promise, was sent to the regions under the Earth, by the prowess of Vishnu.

35. Was not Janamejaya, who followed the foot-prints of Shakra, for slaying a Brahmana woman, checked and put down by the gods?

27. Was not the twice-born Rishi Vaishampayana too, who killed a Brahmana in ignorance, and was polluted by the slaughter of a child, put down by the gods?

38. In days of yore the royal sage Nriga became changed into a lizard. He had made gifts of kine into the Brahmanas at his great sacrifice, but this did not help him.

39. The royal sage Dhundhumara was possessed by decrepitude even while engaged in celebrating his sacrifices, and foregoing all the merits thereof he fell asleep at Girivraja,

40. The Pandavas too regained their lost kingdom, of which they had been deprived by the powerful sons of Dhritarashtra, not through the influence of the Fates, but by recourse of their own heroism.

41. Do the ascetics of rigid vows, and given to the practice of austere penances, denounce their curses by the help of any supernatural power or only in the exercise of their own power attained by individual acts?

42. If possessed by the wicked, all the good which is gained with difficulty in this world, is soon lost to them. Destiny does not help the man that is full of spiritual ignorance and avarice.

43. Even as small fire, when fanned by the wind, becomes highly powerful, so does Destiny, when helped by individual Exertion, becomes greatly potent.

44. As by the diminution of oil in the lamp its light is put out, so does the influence of Destiny, by the abatement of one's acts.

45. Having obtained riches, and woman and all the enjoyments of this world, the man who is not hard-working is unable to enjoy them long, but the great man, diligant in Exertion, can find riches buried deep in the Earth and watched over by the Fates.

46. The good man who is prodigal is sought by the gods for his good conduct, the celestial world being better than the world of men, but the house of the miser though full of riches is looked upon by the gods as the house of the dead.

47. The man who does not exert himself is never contented in this world, nor can Destiny change the course of a man who has gone wrong. There is no power inherent in Destiny. As the pupil follows the preceptor, so does one's action, guided by Destiny, follows his own personal exertion. Where one's own Exertion is displayed, there only Destiny shows its hand.

48. O best of ascetics, I have thus described all the merits of personal Exertion, having always known in their true significance.

49. By the influence of Destiny, and by showing personal Exertion, do men attain to heaven. The combined help of Destiny and Exertion, becomes fruitful."

CHAPTER VII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhisthira said:—

1. "O best of Bharata's family and the foremost of great men, I wish to know what the fruits are of good deeds! Do you enlighten me."

Bhishma said:—

2. "I shall tell you what you have asked. Do you, O Yudhisthira, listen to this which forms the secret knowledge of the Rishis.

3. Listen to me as I explain what the long coveted ends, are which befall men after death. The fruits of whatever actions are performed by creatures in whatever bodies or forms of existence, are reaped by the doers while endued with similar bodies. In whatever states creatures perform good or evil acts, they reap the fruits thereof in similar states of succeeding lives. No act done with the help of the five organs of sensual perception, is ever lost.

4—7. The five sensual organs and the immortal soul which is the sixth, are its witnesses. One should devote his eye (to the service of others); one should devote his heart (to the same); one should utter sweet words; one should also follow and worship (one's guest). This is the sacrifice with five gifts. He who offers good food to the unknown, and tired traveller, fatigued by a long journey, acquires great merit.

8. Those who use the sacrificial platform as their only bed, obtain palatial mansions and beds (in subsequent births). He who wears only rags and barks of trees for dress, gets good apparel and ornaments.

9. One possessed of penances and having his soul on Yoga, gets vehicles and riding animals. The king who lies down by the side of the sacrificial fire, acquires vigor and valour.

10. The man who casts off the enjoyment of all delicacies, acquires prosperity, and he who abstains from animal food, obtains children and cattle.

11. He who lies down with his head downwards, or who lives in water, or who lives secluded and alone in the practice of Brahmacharya, acquires all the desired ends.

12. He who gives shelter to a guest and welcomes him with water to wash his feet as also with food, light and bed, acquires the merits of the sacrifice with the five gifts.

13. He who on the battle-field, lays himself down as a warrior on a warrior's bed, goes to those eternal regions where all the objects of desire are fulfilled.

14. A man, O king, acquires riches who makes charitable gifts. One gets obedience to one's command by the vow of silence, all the enjoyments of life by practice of austerities, long life by Brahmacharya, and beauty, prosperity and immunity from disease by abstaining from injury to others.

15. Those who live on fruits and roots only, acquire Sovereignty, those who live on only leaves of trees acquire Residence in heaven.

16. A man, O king, is said to acquire happiness, by abstention from food. By eating herbs alone, one gets cows. By living on grass, one acquires the celestialt regions.

17. By avoidng all intercourse with his wife and making ablutions three times a day and by inhaling the air only for purposes of maintenance one acquires the merit of a sacrifice. Heaven is gained by the practice of truth, and nobility of birth by sacrifices.

18. The Brahmana of pure practices who lives on water only, and performs the Agnihotra continually, and recites the Gayatri, acquires a kingdom. By abstaining from food or by restricting it, one acquires residence in heaven.

19. O king, by avoiding all but the prescribed diet while celebrating sacrifices, and by making pilgrimage for twelve years, one acquires a place better than the abodes reserved for heroes.

20. By reading all the Vedas, one is immediately freed from misery, and by practising virtue in thought, one acquires the heavenly regions.

21. That man who shakes off the longing for happiness and material comforts—a thirst that is difficult of conquest by the foolish and which does not abate with the decline of physical vigour and which clings to him like a dreadful disease,—is able to secure happiness.

22. As the young calf is able to recognise its dam from among a thousand cows, so do the pristine deeds of a man follow him.

23. As the flowers and fruits of a tree, unmoved by apparent influences, never miss their proper season, so does Karma done in a pristine existence bring about its fruits in proper time.

24. With age, man's hair grows gray; his teeth become loose; his eyes and ears too become dim in action; but the only thing that does not decline is his desire for enjoyments.

25—26. Prajapati is pleased with those deeds which please one's father, and the Earth is pleased with those acts which please one's mother, and Brahma is pleased with those acts which please one's mother, and Brahma is adored with those acts that please one's preceptor. Virtue is honored by him who honors these three. The acts of those who despise these three do not help them.

Vaishampayana said :—

27. The princes of the line of Kuru became filled with surprise upon listening to this speech of Bhishma. All of them

became pleased in mind and overpowered with joy.

28. As Mantras applied for gaining victory, or the performance of the Shoma sacrifice made without proper gifts, or oblations poured on the fire without proper hymns, become fruitless and produce evil results, so sin and evil results originate from falsehood.

29. O prince, I have thus described to you this doctrine of the fruition of good and evil deeds, as recounted by the Rishis of old. What else do you wish to hear."

CHAPTER VIII.[1]

(ANUSHASANIKA PARVA).—

Continued.

Yudhishthira said :—

1. "Who are deserving of adoration? Who are they to whom one may bow? Who are they, O Bharata, to whom you would lower your head? Who, again, are they whom you like? Tell me all this, O prince.

2. What is that upon which your mind turn when affliction overwhelms you. Do you describe to me what is beneficial here, that is, in this region of human beings, as also hereafter.

Bhishma said :—

3. I like those twice-born persons whose highest wealth is Brahma, whose heaven is their knowledge of the soul, and whose penances are formed by their diligent study of the Vedas.

4. My heart longs for those in whose family persons young and old diligently bear the ancestral burthens without languishing under them.

5—7. Brahmanas well-trained in several branches of knowledge, self-controlled, mild-speeched, conversant with the scriptures, well-behaved, possessed of the knowledge of Brahma, and righteous in conduct, discourse in respectable assemblies like flights of swans. They in a voice deep as the muttering of clouds give vent to auspicious, sweet, excellent, and well-pronounced words, O Yudhishthira. In the courts of monarchs, they spoke these words fraught with happiness both temporal and spiritual, themselves being received with honor and attention and served with respect by those kings.

8. Indeed, my heart longs after them who endued with knowledge and all desirable attributes, and honoured by others, listen to such words when uttered in assemblies or the courts of kings.

9. My heart, O king, always yearns after them who, for the satisfaction of Brahmanas, O Yudhishthira, give to them, with devotion, food that is well-cooked and clean and wholesome.

10. It is easy to fight in battle, but not so to make a gift without pride or vanity.

11. In this world, O Yudhisthira, there are hundreds of brave men and heroes. While counting them, he who is a hero in gifts should be considered as superior.

12. O amiable one, if I had been even a vulgar Brahmana I would have considered myself as very great, not to speak of one born in a good family, gifted with righteousness of conduct, and given to penances and learning.

13. There is no one, O son of Pandu, in this world, who is dearer to me than you, O chief of Bharata's race, but Brahmanas are dearer to me than you.

14. And since, O best of the Kurus, the Brahmanas are very much dearer to me than you, it is by that truth that I expect to go to all those regions of happiness which have been gained by my father Shantanu.

15. Neither my father, nor my grandfather, nor any one else connected with me by blood, is dearer to me than the Brahmanas.

16. I do not expect any fruit, small or great, from my adoration of the Brahmanas.

17. On account of what I have done to the Brahmanas in thought, word, and deed, I do not feel any pain now.

18. People used to call me as one devoted to the Brahmanas. This address always pleased me highly. To do good to the Brahmanas is the most sacred of all sacred duties.

19. I see many regions of beatitude waiting for me who have respectfully followed the Brahmanas. Very soon shall I go to those regions for good, O son.

20. In this world, O Yudhishthira, the duties of women depend upon their husbands. To a woman, verily, the husband is the god and he is the highest end for which she should try. As the husband to the wife, so are the Brahmanas to Kshatriyas.

21. If there be a Kshatriya hundred years old and a good Brahmana child of only ten years, the latter should be considered as a father and the former as a

son, for among the two, the Brahmana is superior.

22. A woman, in the absence of her husband, takes his younger brother for her lord; so the Earth, not having obtained Brahmana, made the Kshatriya her king.

23. The Brahmanas should be protected like sons and adored like fathers or preceptors. Indeed, O best of the Kurus, they served reverentially as people wait with respect upon their sacrificial or Homa fires.

24. The Brahmanas are gifted with simplicity and righteousness. They are given to truth. They are always engaged in the behalf of all creatures. Yet when angry they are like snakes of dreadful venom. They should, for these reasons, be always waited upon and served with respect and humility.

25. One should, O Yudhishthira, always fear these two, *viz.*, Energy and Penances. Both these should be shirked or kept at a distance.

26. The effects of both are quick. There is this superiority, however, of Penances, *viz.*, that Brahmanas gifted with Penances, O king, can, if angry, kill the object of their anger.

27. Even greatest Energy and Penances, become neutralised if applied against a Brahmana who has conquered anger. If the two,—that is, Energy and Penances—be set against each other, then both of them would be destroyed. Again when Energy, is set against Penances, it is sure to be destroyed without leaving a remnant. Penances applied against Energy cannot be destroyed completely.

28. As the herdsman, stick in hand, protects the herd, so should the Kshatriya always protect the Vedas and the Brahmanas.

29. The Kshatriya should protect all pious Brahmanas as a father protects his sons. He should always look after the houses of the Brahmanas for finding out that the means of subsistence may not be wanting."

CHAPTER IX.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhisthira said:—

1. "O grandfather, O you of great splendour, what do those men become who, through stupefaction of intellect, do not make gifts to Brahmanas after having promised to make those gifts?

2. O foremost of all righteous persons, do tell me what the duties are in this matter. Indeed, what becomes the end of those wicked men who do not give after having promised to give."

Bhishma said:—

3. "The person who, after having promised, does not give, be it little or much, has the motrofication to witness his hopes frustraeted like the hopes of a enunch about children.

4—5. Whatever good acts such a person does between the day of his birth and that of his death, O Bharata, whatever libations he pours on the sacrificial fire, whatever gifts he makes, O chief of Bharata's race, and whatever penances he performs, all becomes useless.

6. They who are conversant with the scriptures hold this as their opinion, arriving at it, O chief of the Bharatas, with the help of a well-ordered understanding.

7. Persons conversant with the scriptures also opine that such a man may be purified by giving away a thousand horses with dark ears.

8. Regarding it is cited the old discourse between a jackal and an ape.

9. While both were human beings, O scorcher of enemies, they were intimate friends. After death one of them became a jackal and the other an ape.

10. Seeing the jackal one day eating an animal carcase in the midst of a crematorium, the ape, remembering his own and his friend's pristine birth as human beings, addressed him, saying,—

11. Verily, what dreadful sin did you commit in your pristine birth on account of which you are obliged in this birth to feed in a crematorium upon such repulsive food as the putrid carcase of an animal?

12. Thus addressed, the jackal replied to the ape, saying,—Having promised to give to a Brahmana I did not make him the gift.

13. It is for that sin, O ape, that I have fallen into this wretched state of existence. It is for that reason that, when hungry, I am obliged to eat such food.

Bhishma said:—

14. The jackal then, O best of men, addressed the monkey and said,—What sin did you commit for which you have become an ape.

The ape said :—

15. In my former life I used to eat the fruits belonging to Brahmanas. Hence have I become an ape. Hence it is clear that one endued with intelligence and learning should never take what belongs to Brahmanas. As one should abstain from this, one should avoid also all quarrels with Brahmanas. Having promised, one should certainly make the promised gift to them.

Bhishma said :—

16. I heard this, O king, from my preceptor while he was discoursing upon the subject of Brahmanas. I heard this from that pious person when he recounted the old and sacred declarations on this topic.

17. I heard this from Krishna also, O king, while he was discoursing, O son of Pandu, upon Brahmanas.

18. The property of a Brahmana should never be taken. They should always be let alone. Poor, or miserly, or young in years, they should never be dishonoured.

19. The Brahmanas have always taught me this. Having promised to make them a gift, the gift should be made. A superior Brahmana should never be disappointed in his expectations.

20. A Brahmana, O king, in whom an expectation has been raised, has, O king, been said to be like a burning fire.

21. That man upon whom a Brahmana with raised expectations looks, is sure, O king, to be reduced to ashes as a heap of straw is capable of being consumed by a burning fire.

22. When the Brahmana, gratified by the king, addresses the king in delightful and affectionate words, he becomes, O Bharata, a source of great good to the king, for he continues to live in the kingdom like a physician fighting against various ills of the body.

23. Such a Brahmana is sure to maintain peacefully the sons and grandsons and animals and relatives and ministers and other officers and the city and the provinces of the king.

24. Such is the energy of the Brahmana, like to that of the thousand-rayed Sun himself, on the Earth.

25. Therefore, O Yudhishthira, if one wishes to come by a respectable or happy order of being in his next birth, he should, having made the promise to a Brahmana, certainly satisfy it by actually making the gift to him.

26. By making gifts to a Brahmana one is sure to acquire the highest heaven. Verily, the making of gifts is the highest of deeds that one can perform.

27. The gods and the departed manes are supported by the gifts one makes to a Brahmana. Hence one endued with knowledge should ever make gifts to the Brahmanas.

28. O chief of the Bharatas, the Brahmana is considered as the highest object to whom gifts should be made. At no time should a Brahmana be received without due adoration."

CHAPTER X.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said :—

1. "I wish to know, O royal sage, whether any sin is committed by one who from interested or disinterested friendship delivers instructions to a person of a low order of birth.

2. O grandfather, I wish to hear this explained to me in full. The course of duty is highly subtile. Men are often seen to be stupefied about that course.

Bhishma said :—

3 About it, O king, I shall recite to you, in due order, what I heard certain Rishis say in days of yore.

4. Instruction should not be given to one who belongs to a low or degraded caste. It is said that the preceptor who delivers instruction to such a person commits great sin.

5. Listen to me, O chief of Bharatas, as I recite to you, O Yudhishthira, this incident which took place in days of yore, O king, of the evil consequences of imparting of instruction to a low-born person fallen into distress.

6. The incident which I shall describe, took place in the hermitage of certain twice-born sages which stood on the auspicious breast of Himavat. There, on the breast of that king of mountains, was a sacred asylum adorned with trees of various kinds.

7. Overgrown also with various species of creepers and plants, it was the resort of many animals and birds. Inhabited by Siddhas and Charanas also, it was highly delightful on account of the woods that flowered there at every season.

8. Many Brahmacharins lived there, and many hermits. Many Brahmanas lived there, who were highly blessed and who resembled the sun or the fire in energy and effulgence.

9. Ascetics of various kinds, observant of various restraints and vows, as also others, O king of the Bharatas, who had gone through initiatory rites and were frugal in fare and possessed of purified souls, lived there.

10. Large numbers of Valikhilyas and many who observed the vow of Sanyasa also, used to live there. On account of all this, the hermitage resounded with the recitation of the Vedas and the sacred Mantras uttered by its dwellers.

11. Once upon a time a Shudra endued with mercy for all creatures, ventured to come into that hermitage. Arrived at that retreat, he was duly honored by all the ascetics.

12. Seeing those ascetics of diverse classes who were endued with great energy, that resembled the gods, and who were observing diverse kinds of initiation, O Bharata, the Shudra became highly pleased at heart.

13—14. Seeing everything, O chief of Bharata's race, the Shudra felt inclined to devote himself to the practice of penances. Touching the feet of the head of the order, O Bharata, he said to him,—Through your favour, O foremost of twice-born persons, I wish to learn the duties of religion. You should, O illustrious one, describe to me those duties and introduce me into a life of Renunciation.

15. I am certainly inferior in colour, O illustrious one, for I am by caste a Shudra, O best of men! I wish to wait upon and serve you here. Be pleased with me who humbly seek your shelter.

The Kulapati said:—

16. It is impossible that a Shudra should live here following the life of Renunciation. If it pleases you, you may stay here and serve us.

17. Forsooth, by such service you shall acquire many regions of great happiness.

Bhishma said:—

18. Thus addressed by the ascetic, the Shudra began to think in his mind, O king,—How should I now act? I have great reverence for those religious duties which lead to merit.

19. Let this, however, be settled, that I shall do what would be for my behoof. Proceeding to a spot that was distant from that hermitage, he made a hut of the twigs and leaves of trees.

20. Erecting also a sacrificial platform, and making a little room for his sleep, and some platforms for the use of the gods, he began, O chief of the Bharatas, to lead a life governed by rigid observances and vows and to practise penances, abstaining entirely from speech.

21. He began to perform ablutions thrice a day, observe other vows, make sacrifices to the gods, pour libations on the sacrificial fire, and adore and worship the gods in this way.

22—23. Governing all carnal desires, living sparingly upon fruits and roots, governing all his senses, he daily welcomed and entertained all that came to his hermitage as guests, offering them herbs and fruits which grew in abundance around. In this way he passed a very long time in that hermitage of his.

24. One day an ascetic came to that Shudra's asylum for making his aquaintance. The Sudra welcomed and adored the Rishi with due rites, and pleased him highly.

25. Possessed of great energy, and a righteous soul, that Rishi of rigid vows conversed with his host on many agreeable subjects and informed him of the place whence he had come.

26. In this way, O chief of the Bharatas, that Rishi, O best of men, came into the hermitage of the Shudra in numerable times for seeing him.

27. On one of these occasions the Shudra, O king, addressing the Rishi, said,—I wish to perform the rites that are ordained for the Pitris. Do you show me kindness in this matter.

28. Very well,—the Brahmana said in reply to him, O king.

29. Then, purifying himself by a bath, the Shudra brought water for the Rishi to wash his feet, and he also brought some Kusha grass, and wild herbs and fruits, and a sacred seat, and the seat called Vrishi.

30—31. The Vrishi, however, was placed by the Shudra towards the south, with its head turned to the west. Seeing this and knowing that it was against the ordinance, the Rishi addressed the Shudra, saying,—Place the Vrishni with its head turned towards the East, and having purified yourself, do you sit with your face turned towards the north.—The Shudra did everything as the Rishi directed.

32—35. Endued with great intelligence, and practising righteousness, the Shudra received every direction, about the Sraddha, as laid down in the ordinance, from that Rishi gifted with penances, marking the manner of spreading the Kusha grass, and placing the Arghyas, and as regards the rites to be observed in the matter of the libations to be poured and the food to be offered. After the rites in honor of the Pitris had been finished, the Rishi, was sent away by the Shudra, whereupon he returned to his own abode. After a long time, the whole of which he passed practising such penances and vows, the Shudra ascetic died in those woods. On account of the merit he acquired by those practices, the Shudra, in his next life, was born in the family of a great king, and in time became possessed of great splendour. The twice-born Rishi also, when the time came, paid his debt to Nature.

36. In his next life, O chief of Bharata's race, he was born in the family of a priest. Thus those two, *viz.*, that Shudra who had passed a life of penances and that twice-born Rishi who had out of kindness given the former some instructions in the matter of the rites performed in honour of the Pitris, became re-born, the one as the son of a royal race and the other as the member of a priestly family.

37. Both of them began to grow and both gained great knowledge in the usual branches of study. The Brahmana became well versed in the Vedas as also in the Atharvans.

38. The re-born Rishi gained great perfection in all sacrifices ordained in the Sutras, of the Vedanga which deals with religious rites and observances, astrology and astronomy. He took great pleasure in the Sankhya philosophy too.

39. Meanwhile, the re-born Shudra who had become a prince, when his father the king died, performed his last rites; and after he had purified himself by performing all the obsequial rites, he was installed by the subjects of his father as their king on his paternal throne.

40. But soon after his own installation as king, he installed the re-born Rishi as his priest. Having made the Brahmana his priest, the king began to pass his days happily.

41—42. He ruled his kingdom piously and protected and maintained all his subjects. Every day, however, the king, seeing his priest on the occasion of receiving benedictions from him as also of the performance of religious and other sacred rites, smiled or laughed loudly. In this way, O king, the re-born Shudra who had become a king, laughed at seeing his priest on numberless occasions.

43. The priest, marking that the king always smiled or laughed whenever he happened to look at him, became angry,

44. On one occasion he met the king in a place where there was nobody present. He pleased the king by agreeable conversation.

45. Taking advantage of that moment, O chief of Bharata's race, the priest addressed the king, saying,—O you of great splendour, I pray you to grant me a single boon.

The king said:—

46. Of boons, O best of twice-born persons, I am ready to grant you a hundred, what do you say then of one only? From the affection I have for you and the reverence in which I hold you, there is nothing that I cannot give you.

The priest said:—

47. I wish to have only one boon, if, O king, you have been pleased with me. Promise that you would tell me the truth, instead of any untruth.

Bhishma said:—

48. Thus addressed by the priest, O Yudhisthira, the king said to him—So be it! If I know what you would ask me, I shall certainly tell you truly. If, on the other hand, I do not know it, I shall not say anything.

The priest said:—

49. Every day, on occasions of receiving benedictions from me, when, again, I am engaged in the performance of religious rites, on your behalf, on occasions also of the Homa and other rites of propitiation, why do you laugh upon seeing me?

50. Seeing you laugh at me on all occasions, my mind shrinks with shame, I have made you promise, O king, that you would answer me truly. You should not tell an untruth.

51. There must be some grave reason for your conduct. Your laughter cannot be causeless. I have great curiosity to know the reason. Do you speak truly to me.

The king said:—

52. While you have thus accosted me, O twice-born one, I am bound to enlighten you even if the matter be one that should not be given out to you! I must tell you the

truth. Do you listen to me with rapt attention, O twice-born one.

53. Listen, O foremost of twice-born persons, to me as I give out to you what took place (to us) in our pristine births. I remember that birth. Do you listen to me with concentrated mind.

54. In my former life I was a Shudra engaged in the practice of severe penances. You, O best of twice-born persons, were a Rishi of austere penances.

55. O sinless one, pleased with me, and moved by the desire of doing me good, you, O Brahmana, were pleased to give me certain instructions about the rites I performed in honor of my departed manes.

56. You instructed me about the manner of spreading the Vrishi and the Kusha blades and of offering libations and meat and other food, O foremost of ascetics. On account of this transgression of yours you are born as a priest.

57. I have taken birth as a king, O foremost of Brahmanas. See the changes that Time encompasses. You have reaped this fruit on account of your having instructed me.

58. It is for this reason, O Brahmana, that I smile at seeing you, O foremost of twice-born persons. I do not certainly laugh at you from desire of disregarding you. You are my preceptor.

59. I am really very sorry at this change of condition. My heart burns at the thought. I remember our former births, hence do I laugh at seeing you.

60. Your austere penances were all destroyed by the instructions you gave me. Removing your present office of priest, do you try to regain a superior birth.

61. Do you exert so that you may not obtain in your next life a birth meaner than your present one. Take as much riches as you wish, O learned Brahmana, and purify your soul, O best of men.

Bhishma continued:—

62. Dismissed by the king, the Brahmana made many gifts, to persons of his own own order, of riches and land and villages.

63. He observed many rigid and severe vows as laid down by the foremost of Brahmanas. He sojourned to many sacred waters and made many gifts to Brahmanas in those places.

64. Making gifts of kine to persons of the twice-born order, his soul became purified and he succeeded in gaining a knowledge of it. Going to that very asylum where he had lived in his former birth, he practised very severe penances.

65. As the result of all this, O foremost of kings, that Brahmana gained the highest success. He became an object of respect with all the ascetics who lived in that asylum.

66. In this way, O best of kings, that twice-born Rishi fell into great distress. The Brahmana should, therefore, never give instructions to Shudras.

67. Hence, O king, the Brahmana should avoid delivering instructions to such as are low-born), for it was by giving instructions to a low-born person a Brahmana came to grief.

68. O best of kings, the Brahmana should never desire to acqnire instruction from, or impart instruction to, a person who belongs to the lowest order.

69. Brahmanas and Kshatriyas and Vaishyas, these three orders, are considered as twice-born. By delivering instruction to these, a Brahmana does not commit any sin.

70. They, therefore, who are good, should never discourse on any subject, for giving any instruction, before persons of the inferior caste. The course of morality is highly subtile and incapable of being understood by persons of uncleansed soul.

71. It is for this reason that ascetics adopt the vow of silence, and, honored by all, pass through initiation without speaking a single word, For fear of saying what is incorrect or what may offend, ascetics never utter a single word.

72. Even men who are righteous and endued with every accomplishment, and truth and simplicity of conduct, have been known to commit great sin on account of words spoken improperly.

73. Instruction should never be given on anything to any person. If on account of the instructions given, the instructed commit any sin, that sin attaches to the Brahmana who gave the instruction.

74. The wise man, therefore, who wishes to acquire merit, should always act with wisdom. That instruction which is given in exchange for money always sullies the instructor.

75. Requested by others, one should say only what is correct after determining it with the help of reflection. One should give instruction in such a way that one may, by giving it, acquire merit.

77. I have thus told you everything about instructions. Very often persons

become plunged into great afflictions on account of giving instruction. Hence it is proper that one should abstain from giving instruction to others."

CHAPTER XI.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhisthira said :—

1. "Tell me, O grandfather, in what kind of man or woman, O chief of the Bharatas, does the goddess of Prosperity always live."

Bhishma said :—

2. "About it, I shall describe to you what took place and what I have heard. Once on a time, the princess Rukmini put this question in the presence of Devaki's son.

3. Seeing the goddess of Prosperity, shining with beauty and gifted with the hue of the lotus, the mother of Pradyumna having the emblem of Makara on his banner, filled with curiosity, said these words.

4. Who are those beings whom you help and whom you serve? Who, again, are those whom you do not serve? O you who are dear to him who is the lord of all creatures, tell me this truly, O you who are equal to a great Rishi in penances and power.

5. Thus addressed by the princess, the goddess of Prosperity, with a face beautiful like the moon, and, actuated by grace in the presence of the deity having the emblem of Garuda on his banner, said these words in reply which were sweet and charming.

Shree said :—

6. O blessed lady, I always live with him who is eloquent, active, attentive to business, free from anger, given to the adoration of the gods, endued with gratitude, has his passions under complete restraint, and is high-minded in everything.

7. I never live with one who does not attend to business, who is an unbeliever, who causes an intermixture by his lustful habit, who is ungrateful, who is of impure deeds, who uses harsh and cruel words, who is a thief, and who cherishes malice towards his preceptors and other elders.

8. I never live in those persons who are gifted with little energy, strength, life, and honor, who are distressed at every trifle, and who always indulge in anger. Nor do I ever live with those who think in one way and act in a different way.

9. I never live also with him who never wishes for any acquisition for himself, or him who is so blinded as to rest satisfied with the lot in which he finds himself without any exertion, or with those who are contented with small gains.

10. I live with those who perform the duties of their own order, or those who are conversant with the duties of virtue, or those who are given to the service of the aged, or those who have their passions under restraint, or those that are gifted with purified souls, or those who observe the virtue of forgiveness, or those who are able and prompt in action, or with such women as are forgiving and self-controlled.

11. I live with those women also who are given to truth and sincerity and who adore the gods. I do not live with those women also who do not look after household furniture and provisions scattered all around the house, and who always utter words against the wishes of their husbands.

12. I always avoid those women who are fond of the houses of other people and who have no modesty. On the other hand, I live with those women who are devoted to their husbands, who are blessed in conduct, and who are always adorned with ornaments and well-clad.

13. I always live with those women who are truthful in words, who are handsome and lovely in appearance, who are blessed and who are gifted with all accomplishments. I always avoid such women who are sinful and unclean or impure, who always lick the corners of their mouths, who have no patience or fortitude, and who are fond of dispute and quarreling; who are indolent and sleepy and always inclined to lie down. I always live in conveyances and the animals that drag them, in maidens, in ornaments and good dresses, in sacrifices, in clouds charged with rain, in full-blown lotuses, and in those stars that covers the autumnal sky. I live in elephants, in the cowpen, in good seats, and in lakes adorned with full-blown lotuses.

16. I live also in such rivers as pass by with sweet murmurs, melodious with the music of cranes, having banks adorned with rows of various trees, and resorted to by Brahmanas and ascetics.

17. I always live in those rivers also which have deep and extensive waters rendered turbid by lions and elephants

plunging into them for bathing or satisfying their thirst. I live also in angry elephants, in bulls, in kings, on the throne, and in good men.

18. I alway live in that house in which the inmate pours libations on the sacrificial fire and adore kine, Brahmanas, and the gods. I live in that house where at the proper time offerings are made, to the gods, of flowers in course of worship.

19. I always live in such Brahmanas as are given to the study of the Vedas, in Kshatriyas devoted to the observance of virtue, in Vaishyas devoted to cultivation, and in Shudras devoted to the service of the three upper castes.

20. I live, with a heart firm and unshaken, in Narayana, in my embodied self. In Him exists virtue, full and perfect, devotion to the Brahmanas, and the quality of goodness.

21. Can I not say, O lady, that I do not live in my embodied form? That person in whom I live in spirit increases in virtue and fame and wealth and objects of desire."

CHAPTER XII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. "You should, O king, tell me truly which of the two, *viz.*, man or woman, gets the greater pleasure from an act of union with each other. Kindly remove my doubt about it."

Bhishma said:—

2. To illustrate this question, the old discourse between Bhangaswana and Shakra is cited in this connexion.

3. In days of old there lived a king name Bhangaswana. He was very pious and was known as a royal sage. He was, however, childless, O king, and, therefore, made a sacrifice from desire of getting a son.

4. The sacrifice which that powerful king celebrated was the Agnishtuta, which on account of the god of fire being alone worshipped in it, is always disliked by Indra. Yet it is the sacrifice that is desired by men when for the object of getting children they seek to purify themselves of their sins.

5 Learning that the king was desirous of performing the Agnishtuta, the highly blessed king of the gods, *viz.*, Indra, began from that moment to look for the shortcomings of that royal sage of well controlled soul.

6. Despite all his careful watch Indra, however, O king, could not find any shortcomings on the part of the great king. Sometime after, one day, the king went on a hunting expedition.

7. Saying to himself,—This, indeed, is an opportunity,—Indra stupefied the king. The king went alone on his horse, confounded, because of the king of the gods having stupefied his senses.

8. Stricken with hunger and thirst, the king's confusion was so great that he could not see the cardinal points. Indeed, stricken with thirst, he began to rove about.

9. He then saw a lake that was highly beautiful and was full of transparent water. Descending from his horse, and plunging into the lake, he made his animal to drink.

10. Tying his horse then, whose thirst had been satisfied, to a tree, the king plunged into the lake again for doing his ablutions. To his surprise he found that he was metamorphosed by virtue of the waters, into a woman.

11. Seeing himself thus changed in respect of sex itself, the king became filled with shame. With his senses and mind completely agitated, he began to think thus with his whole heart.

12—13. Alas, how shall I ride my horse? How return to my capital? On account of the Agnishtuta sacrifice I have got a hundred sons all gifted with great strength, and all children of my own loins! Alas, thus changed, what shall I say to *them*? What shall I say to my wives, my relatives and well-wishers, and my subjects of the city and the provinces?

14. Rishis versed in the truths of duty and religion and other matters say that mildness and softness and susceptibility to extreme agitation are the characteristics of women, and that activity, hardness, and energy are the characteristics of men. Alas, my manliness is gone! For why has femininity possessed me? On account of this change of sex, how shall I succeed in riding my horse again?

16. Having thought thus the king, with great exertion, mounted his horse and returned to his capital, changed though he had been into a woman.

17. Seeing that extraordinary change his sons and wives and servants, and his subjects of the city and the provinces were extremely amazed.

18. Then addressing them all, that royal sage, that foremost of orators, said,—I had gone out on a hunting expedition, accompanied by a large army. Losing all knowledge of the cardinal points I entered a thick and dreadful forest, moved by the fates.

19. In that terrible forest, I became very much thirsty and lost my senses. I then saw a beautiful lake abounding with fowl of all sorts.

20—21. Plunging into that lake for performing my ablutions, I was changed into a woman!—Summoning then his wives and counsellors, and all his sons by their names, that best of kings changed into a woman said to them these words:—Do ye enjoy this kingdom happily. About myself, I shall go to the forest, ye sons.

22. Having said thus to his children, the king went to the forest. Arrived there, she arrived at a hermitage inhabited by an ascetic.

23—24. By that ascetic the changed monarch gave birth to a hundred sons. Taking all those children of hers, she went to where her former children were, and addressing the latter, said, Ye are the children of my loins while I was a man. These are my children given birth to by me in this state of change. Sons, do you all enjoy my kingdom together, like brothers born of the same parents.

25—26. Thus commanded by their parent, all the brothers, in a body, began to enjoy the kingdom as their joint property. Seeing those children of the king all jointly enjoying the kingdom as brothers born of the same parents, the king of the gods, filled with anger, began to reflect,—By transforming this royal sage into a woman, I have, it appears, done him good instead of an injury.

27. Saying this, the king of the gods, *viz.*, Indra of a hundred sacrifices, asuming the form of a Brahmana, went to the capital of the king and meeting all the children succeeded in creating dissensions amongst them.

28. He said to them,—Brothers never remain at peace even when they are the children of the same father. The sons of the sage Kashyapa, *viz.*, the gods and the Asuras, fell out with each other on account of the sovereignty of the three worlds.

29. As regards you princes, you are the children of the royal sage Bhangaswana. These others are the children of an ascetic. The gods and the Asuras are children of even one common father.

30. This kingdom, your paternal property is being enjoyed by these children of an ascetic,—with these words, Indra succeeded in creating disunion amongst them, so that they very soon engaged in battle and killed each other.

31. Hearing this, king Bhangaswana, who was living as an ascetic woman, burning with grief and began to bewail. The king of the gods, *viz.*, Indra, assuming the form of a Brahmana, came where the ascetic lady was living, and meeting her, said,—O you having a beautiful face, with what grief do you burn so that you are thus bewailing? Seeing the Brahmana, the lady told him in a piteous tone.

33. Two hundred sons of mine, O twice-born one, have been killed by Time. I was formerly a king, O learned Brahmana and in that state had a hundred sons.

34. These were begotten by me after my own form, O best of twice-born persons! On one occasion I went on a hunting expedition. Stupefied, I travelled amidst a thick forest.

35. Seeing at last a lake, I plunged into it. Rising, O foremost of Brahmanas, I found that I had become a woman. Returning to my capital I installed my sons in the kingdom and then left for the forest.

36. Changed into a woman, I bore a hundred sons to my husband who is a great ascetic. All of them were born in the ascetic's retreat. I took them to the capital.

37. My children, through the influence of Time, fell out with each other, O twice-born one! Thus afflicted by Destiny, I am bewailing.

38. Indra addressed him in these harsh words,—In former days, O lady, you gave me great pain, for you did perform a sacrifice that is disliked by Indra.

39. Indeed, though I was present, you did not invoke me with honors. I am that Indra, O you of wicked understanding! It is I with whom you sought hostilities.

40. Seeing Indra, the royal sage fell at his feet, touching them with his head, and said,—Be pleased with me, O foremost of gods. The sacrifice of which you speak was performed from a desire of offspring.

41. You should, therefore, pardon me. Seeing the transformed king prostrate himself thus to him, Indra became pleased with him and and wished to give him a boon.

42. Which of your sons, O king, do you wish, should revive, those whom you gave

birth to as a woman, or those who were begotten by you as a man.

43. Joining her hands, the ascetic lady, answered Indra, saying,—O Vasava, let those sons of mine revive who were borne by me as a woman.

44. Filled with wonder at this reply, Indra once more asked the lady,—Why do you cherish less affection for those children of thine who were begotten by you as a man?

45. Why is it that you love more those children that were borne by you in your changed state? I wish to hear the reason of this difference in your love. You should tell me everything.

The lady said :—

49. The affection that is cherished by a woman is much greater than that which is cherished by a man. Therefore, O Shakra, I wish those children to revive that were borne by me as a woman.

Bhishma said :—

47. Thus addressed, Indra became highly pleased and said to her,—O truthful lady, let all your children come back into life.

48. Do you take another boon, O foremost of kings,—whatever you like, O you of excellent vows. Do you take from me whatever dignity you choose, that of woman or of man.

The lady said :—

49—51. I wish to remain a woman, O Sakra. In fact, I do not wish to become a man, O Vasava.—Hearing this answer, Indra once more asked her, saying,—Why is it, O powerful one, that leaving aside the dignity of manhood you seek for that of womanhood? Thus accosted that foremost of kings transformed into a woman, answered,—In sexual intercourse, the pleasure that women enjoy is always much greater than what is enjoyed by men. Therefore, O Sakra, I wish to continue a woman.

52. O foremost of the gods, truly do I say to you that I derive greater pleasure in my present state of womanhood. I am quite content with this state of womanhood that I now have. Do you leave me now, O king of heaven.

53. Hearing these words of hers, the lord of the gods answered,—So be it,—and bidding her farewell, went to heaven. Thus, O king, it is known that woman derives much greater pleasure than men under the circumstances you have asked."

CHAPTER XIII.

(ANUSHASANA PARVA).—*Continued.*

Yudhishthira said :—

1. "What should a man do in order to pass happily through this and the other world. How, indeed, should one act? What practices should one follow with this view?"

Bhishma said :—

2. "One should avoid the three deeds which are done with the body, the four which are done with words, the three which are done with the mind, and the ten roads of action.

3. The three deeds which are done with the body and should be wholly avoided are the destruction of the lives of other creatures, theft or misappropriation of others' properties, and the enjoyment of of other people's wives.

4. The four acts which are done with words, O king, and which should never be done or even thought of, are evil conversation, harsh words, giving other people's faults, and falsehood.

5. Coveting the possessions of others, doing harm to others, and disbelief in the Vedas, are the three deeds done with the mind which should always be avoided.

6. Hence, one should never do any evil deed in speech, body, or mind. By doing good and evil deeds, one is sure to enjoy or reap the just consequences thereof. Nothing can be more certain than this."

CHAPTER XIV.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhisthira said :—

1. "O son of the River Ganga, you have heard all the names of the oLrd of the universe. Tell us, O grandfather, all the names that are applied, O powerful one, to Him who is called Isha and Shambhu.

2. Tell us all those names which are applied to Him who is called Vabhru or vast, Him who has the universe for his form, Him who is the illustrious Lord of all the gods and the Asuras, who is called Shankara, and who has an origin that is unmanifest. Tell us also of the power of Mahadeva."

Bhishma said:—

3. I am quite incompetent to recite the virtues of the highly intelligent Mahadeva, He prevades all things in the universe and yet is not seen anywhere.

4. He is the creator of Brahman, Vishnu, and Indra, and he is their lord. All the gods, from Brahman to the Pishachas, adore him.

5. He is above both Prakriti and Purusha. It is of Him that Rishis, conversant with Yoga and possessing a knowledge of all subjects think and reflect.

6. He is indestructible and Supreme Brahma. He is both existent and non-existent. Agitating both Nature and Soul by His energy, He created therefrom the universal lord of creatures, *viz.*, Brahman.

7. Who is there, who is competent to recount the virtues of that god of gods, who is gifted with supreme Intelligence? Man is subject to conception, birth, decrepitude, and death.

8. Being such, what man like me can understand Bhava? Only Narayana, O son, that holder of the conch, the discus, and the mace, can comprehend Mahadeva.

9. He gifted with knowledge. He is the foremost of all beings in qualities. He is Vishnu, because he prevades the universe. He is irresistible. Gifted with spiritual vision, He is possessed of supreme Energy. He sees all things with the eye of Yoga.

10. On account of his devotion to the illustrious Rudra whom he pleased, O Bharata, in the hermitage of Vadari, by penances, that the great Krishna has succeeded in overwhelming the entire universe.

11. O king of kings, it is through Maheshwara of celestial vision that Vasudeva has got the qualitiy of universal agreeableness,—an agreeableness which is much greater than riches.

12. For a full thousand years this Madhava practised the austerest penances and at last succeeded in pleasing the illustrious and boon-giving Shiva, that lord of all the mobile and the immobile universe.

13. In every new cycle has Krishna pleased Mahadeva. In every cycle has Mahadeva been pleased with the great devotion of the great Krishna.

14. Hari, who himself is above all decay, saw the power of the great Mahadeva,—that original cause of the univese,—on the occasion of his penances in the retreat of Vadari undergone for getting a son.

15. I do not, O Bharata, see any one who is superior to Mahadeva. Only Krishna is competent to explain the names of that god of gods fully and without creating the desire of hearing more.

16. This mighty-armed one of Yadu's race is alone competent to tell the qualities of the illustrious Shiva. Verily, O king, only he is able to describe fully the power of the Supreme god.

Vaishampayana said:—

17. Having said these words, the illustrious Bhishma, the grandfather of the Kurus, addressing Vasudeva, said the following words describing the greatness of Bhava, O king.

Bhishma said:—

18. You are the Lord of all the gods and the Asuras. You are illustrious. You are Vishnu, because you pervade the entire universe. You should describe those subjects connected with Shiva of universal form about which Yudhisthira has asked me.

19. In days of yore, the Rishi Tandin, originated from Brahman, recited in Brahman's region and before Brahman himself the thousand names of Mahadeva.

19. Do you recite those names before this assemblage of Rishis having asceticism for their wealth, observant of high vows, possessed of self-control, and numbering the Island-born Krishna among them, may hear you.

21. Do you discourse the high blessedness of Him who is immutable, who is always cheerful and happy, who is Hotri, who is the universal Protector, who is Creator of the universe, and who is called Mundin and Kaparddin.

Vasudeva said:—

22. The very gods with Indra, and the Grandfather Brahman numbering among them, and the great Rishis also, cannot understand the course of Mahadeva's deeds truly and full.

23. Even He is the end which all righteous people gain. The very Adityas, who are gifted with subtile sight, are unable to see his abode. How then can one who is merely a man succeed in comprehending Him?

24. I shall, therefore, truly recount to you some only of the qualities of that illustrious killer of Asuras, who is considered as the Lord of all sacrifices and vows.

Vaishampayana said:—

25. Having said these words, the illustrious Vasudeva began his discourse on the qualities of the great Mahadeva gifted with the highest intelligence, after having purified himself by touching water.

Vasudeva said:—

26. Hear, ye foremost of Brahmanas, and you Yudhisthira also, O sire, and hear you too, O River's son, the names which are applied to Kaparddin.

27. Hear, ye, how in days of yore. I gained a sight, so difficult to get, for the sake of Shamva. Verily, in those days was the illustrious god seen by me on account of Yoga-abstraction.

28. After twelve years had passed from the time when Pradyumna, the son of Rukmini, who is gifted with great intelligence, killed the Asura Shamvara in days of yore, my wife Jamvavati addressed me.

29—30. Indeed, seeing Pradyumna and Charudeshna and other sons born of Rukmini, Jamvavati, desirous of a son, said these words to me, O Yudhisthira,—

30. Grant me, O you of undecaying glory, a heroic son, the foremost of powerful men, possessed of the most lovely features, sinless, and like your self. And, O, let there be no delay on your part in granting this prayer of mine!

31. There is nothing in the three worlds which you cannot acquire! O perpetuator of Yadu's race, you can create other worlds if only you wish! Observing a vow for twelve years and purifying yourself, you hadst worshipped the Lord of all creatures (*viz.*, Mahadeva), and then begotten upon Rukmini the sons that she has got from you, *viz.*, Charudeshna and Sucharu and Charuvesha and Yashodhana and Charushravas and Charuyashas and Pradyumna and Shambhu.

34. O killer of Madhu, do you grant me a son like those of great prowess whom you have begotten upon Rukmini.

35. Thus addressed by the princess, I replied to her having slender waist,—Let me have your permission, O queen! I shall certainly obey your command.

37—40. She answered me, saying,—Go, and acquire success and prosperity! Let Brahmana and Shiva and Kashyapa, the Rivers, those gods who preside over the mind, the soil, all deciduous herbs, those Chcahandas who are considered as bearers of the libations poured in sacrifices, the Rishis, Earth, the Oceans, the sacrificial presents, those syllables which are uttered for completing the cadences of Samans, the Rikshas, the Pitris, the Planets, the wives of the gods, the celestial maidens, the celestial mothers, the great cycles, kine, Chandramas, Savitri, Agni, Savitri, the knowledge of the Vedas, the seasons, the year, the Kshanas, the Lavas, the Muhurtas, the Nimeshas, and the Yugas in succession, protect you, O Yadava, and keep you in happiness, wherever you may live. Let no danger overtake you on your way, and let no carelessness be thine, O sinless one.

41—42. Thus blessed by her, I took her leave, bidding farewell to the daughter of the prince of monkeys. Repairing them to the presence of that foremost of men, *viz.*, my father, of my mother, of the king, and of Ahuka, I informed them of what the daughter of the king of the Vidyadharas, in great misery, had said to me. Bidding them farewell with a sorrowful heart, I then went to Gada and to Rama of great power.

43. These two gladly addressed me, saying,—Let your penances multiply without any hinderance.

44. Having got the permission of all of them, I thought of Garuda. He forthwith came to me and took me to Himavat. Arrived at Himavat, I sent him away.

45. There, on that foremost of mountains, I saw many wonderful spectacles. I saw an excellent, wonderful, and agreeable hermitage for the practice of penances.

46. That charming retreat was the property of the great Upamanyu who was a descendant of Vyaghrapada. That retreat is spoken highly of and respected by the gods and the Gandharvas and seemed to be covered with Vedic beauty.

47—49. It was adorned with Dhavas and Kakubhas and Kadamvas and cocoas with Kuruvakas and Ketakas and Jamvus and Patalas, with banians and Varunakas and Vatsanabhas and Vilwas, with Saralas and Kapitthas and Piyalas and Shalas and Palmyras, with Vadaris and Ingudis and Punnagas and Ashokas and Amras and Kovidaras and Champakas and Panashas, and with various other trees having fruits and flowers. And that retreat was also decked with the straight stems of the *Musa Sapienta*.

50. Truly, that asylum was adorned with various other sorts of trees and with various kinds of fruits forming the food of various kinds of birds. Heaps of ashes were thrown in proper places all around, which enhanced the beauty of the scene.

51. It was full of Rurus and apes and tigers and lions and leopards, deer of various species and peacocks and cats and snakes.

52. Indeed, large numbers of other animals also were seen there, as also buffalos and bears. Delicious breezes blew, continually carrying the sweet notes of celestial nymphs.

53—54. The babblings of mountain rivers and springs, the sweet notes of winged chorristers, the gruntings of elephants, the delicious notes of Kinnaras, and the auspicious voice of ascetics singing the Samans, O hero, and various other kinds of music, made that retreat highly charming. The very imagination cannot conceive another hermitage as charming as the one I saw. There were also large houses in that asylum, intended for the preservation of the sacred fire, and covered all over with flowering creepers.

55. It was bedecked with the river Ganga of clear and sacred water. Indeed, the daughter of Jahnu always remained there. It was decked also with many ascetics who were the foremost of all pious persons, who had high souls, and who resembled fire itself in energy.

56. Some of those ascetics lived upon air and some upon water. Some were devoted to the silent recitation of sacred Mantras. And some were engaged in purifying their souls by practising the virtues of mercy and the rest. And some amongst them were Yogins devoted to the Yoga-meditation. Some amongst them lived upon smoke only, and some lived upon fire, and some upon milk. Thus was, that retreat adorned with many foremost of twice-born persons.

57. And some there were amongst them who had taken the vow of eating and drinking like kine,—that is, by giving up the use of the hands at once. And some used only two pieces of stone for husking their grain, and some who used their teeth only for that purpose. And some lived by drinking only the rays of the moon, and some by drinking only froth. And some were following the vow of living like deer.

58. And some there were who lived upon the fruits of the Ficus religiosa, and some who used to lie upon water and some dressed themselves in rags and some in animal skins and some in barks of trees.

69. Indeed, I saw various ascetics of the foremost order observing these and other painful vows. I wished then to enter that asylum.

60. Verily, that asylum was honored and adored by the gods and all great beings, by Shiva and others, O Bharata, and by all creatures of pious deeds. Thus addressed, it stood in all its beauty on the breast of Himavata, like the lunar disc in the sky.

61. The mungoose sported there with the snake, and the tiger with the deer, like friends, forgetting their natural enmity, on account of the energy of those ascetics of blazing penances and for their being near to those great ones.

62—64. In that foremost of hermitages, which was charming to all creatures, inhabited by many foremost of Brahmanas fully conversant with the Vedas and their branches, and by many great Rishis well-known for the difficult vows they practised, I saw, as soon as I entered, a powerful Rishi with matted locks on head and dressed in rags, who seemed to shine like fire with his penances and energy. Served by his disciples and possessed of tranquil soul, that foremost of Brahmanas was young to look at.

65. His name was Upamanyu. He said to me who bowed to him with my head down:—Welcome are you, O you of eyes like lotus petals! To-day, by this visit of yours, we see that our penances have fructifiede. You are worthy of our adoration, but you worship us still. You are worthy of being seen, but you wish to see me.

66. Joining my hands I made of him the usual enquiries regarding the well-being of the animals and birds who lived in his asylum, of the progress of his righteousness, and of his disciples.

67. The illustrious Upamanyu then addressed me in words which were highly sweet and delightful,—You shall, O Krishna, obtain, forsooth, a son like yourself.

68. Practising severe penances, do you please Ishana, the Lord of all creatures. That divine Master called also Adhokshaja, sports here with his wife by his side.

69. O Janarddana,, it was here that the gods with all the Rishis, in days of yore, pleased that foremost of gods by their penances and celibacy and Truth and self-control, and succeeded in realizing many high hopes. That illustrious god is verily the inexhaustible source of all energies and penances.

71. Coming nto existence and withdrawing once more to himself all things fraught with good and evil, that inconceivable God whom you seek, O destroyer of enemies, lives here with his consort.

72. He who was born as the Danava named Hiranyakashipu, whose strength was so great that he could shake the very mountains of Meru, succeeded in getting

from Mahadeva the power belonging to all the gods and enjoyed it for ten millions of years.

73. He who was the foremost of all his sons, and who was known by the name of Mandara, succeeded, through the boon he had got from Mahadeva, in fighting Shakra for a million of years.

74. The terrible discus of Vishnu and the thunderbolt of Indra were both unable to make the least impression, O Keshava, in days of yore, upon the body of that great source of universal misery.

75. The discus which you carry, O sinless one, was given to you by Mahadeva, after he had killed a Daitya who, proud of his strength, used to live within the waters.

76. That discus, effulgent as fire, was created by the great god having the bull for his emblem. Wonderful and irresistible in energy, it was given to you by that illustrious god.

77. On account of its blazing energy it was incapable of being looked at by any person except the holder of Pinaka. It was, therefore, that Bhava named it Sudarshanam.

78. From that time it passed by the name of Sudarshanam in all the worlds. Even that weapon, O Keshava, failed to make the least impression on the body of Hiranyakashipu's son Mandara, who appeared like an evil planet in the three worlds.

79. Hundreds of Chakras like you and thunderbolts like that of Shakra, could not inflict a scratch on the body of that evil planet gifted with great might, who had acquired a boon from Mahadeva.

80. Afflicted by the mighty Mandara, the gods fought hard against him and his companions, all of whom had got boons from Mahadeva.

81. Pleased with another Danava named Vidyutprabha, Mahadeva granted to him the sovereignty of the three worlds. That Danava remained the king of the three worlds for a hundred thousand years.

82. And Mahadeva said to him,—You will become one of my attendants.—Indeed, the powerful Lord further conferred upon him the boon of a hundred millions of children. The Unborn Lord of all creatures further gave the Danava the region known as Kushadwipa for his kingdom.

83. Another great Asura, named Shatamukha, was created by Brahman. For a hundred years he poured on the sacrificial fire the flesh of his own body.

84. Pleased with such penances, Shankara said to him,—What can I do for you,—Shatamukha replied, saying,—O you the most wonderful, let me have the power of creating new creatures and animals.

85. Give also to me, O foremost of all gods everlasting power.—Thus addressed by him, the powerful lord said to him,—So be it.

86. Concentrating his mind in Yoga, the Self-create Brahman, in days of yore, made a sacrifice for three hundred years, with the object of getting children.

87. Mahadeva granted him a thousand sons having qualifications proportionate to the merits of the sacrifice. Forsooth, you know, O Krishna, the Lord of Yoga, him who is, who is sung by the gods.

88. The Rishi known by the name of Yajnavalkya is exceedingly virtuous. By worshipping Mahadeva he has gained great fame.

89. The great ascetic who is Parashara's son, *viz.*, Vyasa bent on Yoga, has become famous by worshipping Shankara.

90. The Valikhilyas were on a former occasion dishonored by Maghavat. Filled with anger at this, they pleased the illustrious Rudra.

91. That lord of the universe, that foremost one of all the gods, thus pleased by the Valikhilyas, said to them,—Ye shall succeed by your penances in creating a bird which will rob Indra of the Ambrosia.

92. All the waters disappeared through the anger of Mahadeva on a former occasion. The gods pleased him by celebrating a sacrifice called Saptakapala, and caused, through his favour, other waters to flow into the worlds. Verily, when the three-eyed god, became pleased, water once more appeared in the world.

93. The wife of Atri, who was well-read in the Vedas, forsook her husband in anger and said,—I shall no longer live under that ascetic.

94. Having said these words, she sought the protection of Mahadeva. Through fear of her husband Atri, she passed three hundred years, abstaining from all food.

95. And all this time she slept on wooden clubs for pleasing Bhava, The great god then appeared before her and then smilingly addressed her, saying,—You will have a son.

96. And you will have that son without the help of a husband, simply through the favour of Rudra. Forsooth, that son, born in the family of his father, shall become

known for his merit, and assume a name after you.

97. The illustrious Vikarna also, O destroyer of Madhu, full of devotion to Mahadeva, pleased him with severe penances and got high and happy success.

98. Shakalya, too, of controlled soul worshipped Bhava in a mental sacrifice that he celebrated for nine hundred years, O Keshava.

99. Pleased with him, the illustrious god said to him,—You will become a great author. O son, your fame shall be eternal in the three worlds.

100. Your family also shall never come to an end and shall be adorned by many great Rishis born in it! Your son will become the foremost of Brahmanas and will make the Sutras of your work.

101. There was a celebrated Rishi named Savarni in the golden age. Here in this hermitage, he practised severe penances for six thousand years.

The illustrious Rudra said:—

102. I am pleased with you, O sinless one. Without being subject to decrepitude or death, you will become an author celebrated through all the worlds.

103. In days of yore, Shakra also, in Baranasi, filled with devotion, O Janardana, worshipped Mahadeva who has space, alone for his dress and who is smeared with ashes as an agreeable unguent.

104. Having worshipped Mahadeva thus, he acquired the sovereignty of the celestials. Narada also, in days of yore, worshipped the great Bhava with devotion of heart. Pleased with him, Mahadeva, that preceptor of the celestial preceptor, said:—

105. No one shall equal you in energy and penances. You will always serve me with your songs and instrumental music.

106. Hear also, O Madhava, how formerly I succeeded in seeing that god of gods, that Lord of all creatures, O lord.

107. Hear also in full for what object, O you of great power, I invoked with controlled senses and mind that illustrious god gifted with supreme energy.

108. I shall, O sinless one, tell you fully all that I succeeded in obtaining from that god of gods, *viz.*, Maheshwara.

109. Formerly in the golden age, O son, there was a Rishi of great fame, named Vyaghrapada. He was celebrated for his knowledge and mastery over the Vedas and their auxiliaries.

110—111. I was born in the son of that Rishi and Dhaumya was born as my younger brother. On a certain occasion, O Madhava, accompanied by Dhaumya, I arrived at the hermitage of certain Rishis of purified souls. There I saw a cow that was being milked. And I saw the milk and it appeared to me to resemble nectar itself in taste.

112. I then came home, and actuated by childishness, I addressed my mother and said,—Give me some food prepared with milk.

113. There was no milk in the house, and accordingly my mother was much sorry at my asking for it. My mother took a piece of cake and boiled it in water, O Madhava.

114. The water became whitened and my mother placed it before us, saying that it was milk and asked us to drink it. I had before that drunk milk on one occasion, for my father had, at the time of a sacrifice, taken me to the house of some of our great kinsmen.

115—116. A celestial cow, who delights the gods, was being milked on that occasion. Drinking her milk that resembled nectar in taste, I knew the virtues of milk. I, therefore, at once understood the substance that my mother offered me, for milk. Verily, the taste of that cake, O son, did not give me any pleasure whatever.

117. Moved by childishness I then addressed my mother, saying,—This, O mother, which you have given me is not any preparation of milk.

118. Filled with grief and sorrow at this, and embracing me from affection and smelling my head, O Madhava, she said to me:—

119. Whence, O child, can ascetics of purified souls get food prepared with milk? Such men always live in the forest and live upon bulbs and roots and fruits.

120 Whence shall we, who live by the banks of rivers which are the resort of the Valikhilyas, we, who have mountains and forests for our home,—whence, indeed, O child, shall we get milk?

121. We, O dear child, live on air and on water. We live in asylums in the midst of forests and woods. We habitually abstain from all sorts of food that are taken by persons living in villages and towns. We are accustomed to only such food as are supplied by the forest products.

122—124. There cannot be any milk, O child, in the forest where there are no offspring of Surabhi. Living on the banks of

rivers, or in caves or on mountain-breasts, or in shrines and other places of the kind, we pass our time in the practice of penances and the recitation of sacred Mantras, Shiva being our highest refuge. Without pleasing the boon-giving Sthanu of undecaying glory,—him, who is, who has three eyes,—whence, O child, can one get food prepared with milk and good dresses and other objects of enjoyment in the world? Do you devote yourself whole-mindedly, O dear son, to Shankara.

125—126. Through his favour, O child, you are sure to obtain all such objects of wishes.—Hearing those words of my mother, O destroyer of enemies, that day, I joined my hands in respect and bowing to her, said,—O mother, who is this Mahadeva? How can one please him?

127. Where does that god live? How may he be seen? With what does he become pleased? What also is the form of Sharva? How may one succeed in knowing him? If pleased, will he, O mother, appear before me?

128. After I had said these words, O Krishna, to my mother, she, filled with parental affection, smelt my head, O Govinda, her eyes bathed in tears.

129. Gently patting my body, O destroyer of Madhu, my mother, adopting a tone of great humility, addressed me in the following words, O best of the gods.

My mother said:—

130. It is difficult for persons of impure souls to know Mahadeva. These men are incapable of bearing him in their hearts or understanding him at all. They cannot retain him in their minds. They cannot seize him nor can they see him.

131. Wise men say that his forms are manifold. Many are the places in which he lives. Many are the forms of his Grace.

132. Who is there who can understand in full all the excellent deeds, of Isha, or of all the forms that he has assumed in days of yore?

133. Who can describe how Sharva sports and how he becomes pleased? Maneshwara of universal form lives in the hearts of all creatures.

134. While ascetics discoursed on the auspicious and excellent deeds of Ishana, I have heard from them how, moved by mercy towards his worshippers, he grants them a sight of his body.

135. For showing a favour to the Brahmanas, the dwellers of heaven have recited for their information the various forms which were assumed by Mahadeva in days of yore. You have asked me about these. I shall recite them to you, O son.

My mother said:—

136. Bhava assumes the forms of Brahman and Vishnu and the king of the gods: of the Rudras, the Adityas, and the Ashwins; and of those gods called Vishwedevas.

137. He assumes the forms also of men and women, of Pretas and Pishachas, of Kiratas and Shavaras, and of all aquatic animals. That illustrious god assumes the forms of also those Shavaras who live in the woods and forests.

138. He assumes the forms of tortoises and fishes and conchs. He assumes the forms of those corals which are used as ornaments by men.

139. He assumes the forms of also Yakshas and Rakshasas and Snakes, of Daityas and Danavas. The illustrious god assumes the forms of all creatures too which live in holes.

140. He assumes the forms of tigers and lions and deer, of wolves and bears and birds, of owls and of jackals as well.

141. He assumes the forms of swans and crows and peacocks, of chameleons and lizards and storks. He assumes the forms of cranes and vultures and Chakravakas.

142. He assumes the forms of Chasas and of mountains also. O son, Mahadeva assumes the forms of kine and elephants and horses and camels and asses.

143. He assumes the forms of also goats and pards and various other animals. Bhava assumes the forms of various kinds of birds of beautiful plumage.

144. It is Mahadeva who assumes the form of the Sanyasin bearing the Danda (emblem of mendicancy), and also of the king with the Chhatra and the Brahman with the calabash. He sometimes becomes six-faced and sometimes becomes multifaced. He sometimes assumes forms having three eyes and forms having many heads.

145. And he sometimes assumes forms having many millions of legs and forms having numberless stomachs and faces, and forms gifted with numberless arms and numberless sides. He sometimes appears surrounded by numberless spirits and ghosts.

146. He assumes the forms of Rishis and Gandharvas, and of Siddhas and Charanas. He assumes a form which is

rendered white with the ashes he smears on it and adorned with a half-moon on the forehead.

147. Adored with various hymns uttered with various kinds of voice and adored with various Mantras fraught with encomiums, he, who is sometimes called Sharva, is the Destroyer of all creatures in the universe, and it is upon him, again, that all creatures rest as on their common basis.

148. Mahadeva is the soul of all creatures. He pervades all things. He is the speaker of all subjects. He lives everywhere and should be known as living in the hearts of all creatures in the universe.

149. He knows the desire of every worshipper of his. He becomes acquainted with the object with which one pays him adorations. Do you, then, seek the protection of that king of the gods.

150. He sometimes rejoices, and sometimes becomes irate, and sometimes utters the syllable Hun with a very loud noise. He sometimes arms himself with the discus, sometimes with the trident, sometimes with the mace, sometimes with the heavy mullets, sometimes with the scimitar, and sometimes with the battle-axe.

151. He assumes the form of Shesha who keeps up the world on his head. He has snakes for his belt, and his ears are decked with ear-rings made of snakes. Snakes form also the sacred thread he wears. An elephant skin is his upper garment.

152. He sometimes laughs and sometimes sings and sometimes dances most beautifully. Surrounded by numberless spirits and ghosts, he sometimes plays on musical instruments. Various are the instruments upon which he plays, and sweet the sounds they yield.

153. He sometimes wanders, sometimes yawns, sometimes cries, and sometimes causes others to cry. He sometimes assumes the guise of a mad man, and sometimes of a drunkard, and he sometimes utters sweet words.

154. Endued with dreadful fierceness, he sometimes laughs loudly, frightening all creatures with his eyes. He sometimes sleeps and sometimes remains awake, and sometimes yawns as he pleases.

155. He sometimes recites sacred Mantras and sometimes becomes the god of those Mantras which are recited. He sometimes practises penances and sometimes becomes the god for whose adoration those penances are practised. He sometimes makes gifts and sometimes receives those gifts; sometimes disposes himself in Yoga and sometimes becomes the object of the Yoga of others.

156. He may be seen on the sacrificial platform or in the sacrificial stake; in the midst of the cowpen or in the fire. He may not again be seen there. He may be seen as a boy or as an old man.

157. He sports with the daughters and the wives of the Rishis. His hair is long and erect. He is perfectly nude for he has the horizon for his dress. He has terrible eyes.

158. He is fair, he is darkish, he is dark, he is pale, he is of the color of smoke, and he is red. He has eyes large and terrible. He has empty space for his covering and he covers all things.

159. Who is there that can truly understand the limits of Mahadeva who is formless, who is made up of illusion, who is of the form of all actions in the universe, who assumes the form of Hiranyagharbha, and who is without beginning and end, and birth.

160. He lives in the heart (of every creature). He is the vital air, he is the mind, and he is the individual soul. He is the soul of Yoga, and he is called Yoga. He is the Yoga meditation into which Yogins enter. He is the Supreme Soul. Indeed, Maheshwara is capable of being apprehended not by the senses but through only the Soul seizing his existence.

161. He plays on various musical instruments. He is a vocalist. He has a hundred thousand eyes. He has one mouth, he has two mouths, he has three mouths, and he has many mouths.

162. Devoting yourself to him, fixing your heart upon him, depending upon him, and accepting him as your one refuge, do you, O son, worship Mahadeva and then all your wishes will bear fruits!

163. Hearing those words of my mother, O destroyer of enemies, from that day my devotion was directed to Mahadeva, having nothing else for its object.

164. I, then, began the practice of the austerest penances for pleasing Shankara. For one thousand years I stood on my left toe.

165. After that I passed one thousand years, living only upon fruits. The next one thousand years I passed, living upon the fallen leaves of trees. The next thousand years I passed, living upon water only.

166. After that I passed seven hundred years, living on air only. In this way I

worshipped Mahadeva for a full thousand divine years.

167—168. After this, the powerful Mahadeva the Lord of all the universe became propitiated with me. Desirous of determining whether I was solely devoted to him only, he appeared before me in the form of Shakra surrounded by all the gods. As the celebrated Shakra, he had a thousand eyes on his body and was armed with the thunderbolt.

169. And he rode on an elephant which was entirely white, with eyes red, ears folded, the temporal juice trickling down his cheeks, with trunk contracted, dreadful to look at, and having four tusks. Indeed riding on such an elephant, the illustrious king of the gods seemed to shine with his energy. With a beautiful crown on his head and adorned with garlands round his neck and bracelets round his arms, he came where I was.

171. A white umbrella was held over his head. And he was served by many Apsáras, and many Gandharvas sang his praise.

172. Addressing me he said,—O foremost of twice-borns, I have been pleased with you. Beg of me whatever boon you wish.

173—174. Hearing these words of Shakra I was not gladdened. O Krishna, I answered the king of the gods in these words,—I do not wish any boon from you, or from any other god. O amiable deity, I tell you truly that it is Mahadeva only from whom I may ask for boons.

175. True it is, O Shakra, true are those words that I say to you. No other words are at all agreeable to me except those about Maheshwara.

176. Commanded by that Lord of all creatures, I am ready to become a worm or a tree with many branches. If not acquired through the favour of Mahadeva's boons I would not accept the very sovereignty of the three worlds.

177. I may be born among the very Shwapakas but I will still be devoted to the feet of Hara! Without, again, being devoted to that Lord of all creatures, I would not like to be born in the palace of Indra himself.

178. If a person has no devotion to that Lord of the universe,—that Master of the gods and the Asuras,—his misery will not terminate even if from want of food he has to live upon only air and water.

179. Those persons who do not like to live even a moment without thinking of Mahadeva's feet, have no necessity of other subjects fraught with other kinds of morality and righteousness.

180. When the unrighteous or sinful cycle comes, one should never pass a moment without devoting his heart upon Mahadeva. One who has drunk the ambrosia of the devotion to Hara, becomes freed from the fear of the world.

181. One, who has not acquired the favour of Mahadeva, can never succeed to devote himself to Mahadeva for a single day or for half a day or for a moment or for a Kshana or for a Lava.

182. Ordered by Mahadeva I shall cheerfully become a worm or an insect, but I do not desire for even the sovereignty of the three worlds if bestowed by you, O Sakra.

183. At the word of Hara I would become even a dog. In fact, that is my highest wish. If not given by Maheshwara, I would not have the sovereignty of the very gods.

184. I do not wish to have this celestial dominion. I do not desire to have the sovereignty of the gods. I do not wish to have the region of Brahman. Indeed, I do not wish to have that extinction of individual existence which is called Liberation and which is a complete oneness with Brahma. But I want to become the slave of Hara.

185. As long as that Lord of all creatures, the illustrious Mahesha with crown on his head and body white like the lunar disc, does not become pleased with me, so long shall I cheerfully bear all those miseries consequent upon a hundred repetitions of decrepitude, death and birth, which embodied beings come by.

186. What persons in the universe can acquire tranquillity without pleasing Rudra who is freed from decrepitude and death, who is effulgent like the Sun, the Moon, or the Fire, who is the root or original cause of everything real and unreal in the three worlds, and who exists as the one indivisible?

187. If on account of any faults, I come by re-births, I shall, in those new births, devote myself solely to Bhava.

Indra said:—

188. What are your grounds for the existence of a Supreme Being or for His being the cause of all causes?

Upamanyu said:—

189. I beg boons from Him whom Brahmavadins have described as existent and non-existent, manifest andu nmanifest, eternal or immutable, One and many.

190 I beg boons from Him who is without beginning and middle and end, who is Knowledge and Power, who is inconceivable and who is the Supreme Soul.

191. I pray for boons from Him whence is all Power who has not been produced by any one, who is immutable, and who, though himself not sprung from any seed, is the seed of all things in the universe.

192. I pray for boons from Him who is above the quality of Darkness, who is blazing Effulgence, who is the essence of all penances, who is above all our faculties and which we may devote for the purpose of comprehending him, and by knowing whom every one becomes liberated from grief or sorrow.

193. I adore him, O Purandara, who is conversant with the creation of all elements and the thoughts of all living creatures, and who is the original cause of the existence or creation of all creatures, who is omnipresent, and who has the power to give everything.

194—195. I pray for boons from Him who cannot be comprehended by argument, who is the object of the Sankhya and the Yoga systems of philosophy, and who is above all things, and whom all persons conversant with the topics of enquiry, adore, I pray for boons from Him, O Maghavat, who is the soul of Maghavat himself, who is said to be the God of the gods, and who is the Master of all creatures.

196. I pray for boons from Him who it was that first created Brahman, that creator of all the worlds, having filled Ether (with His energy) and called into being the primeval egg.

197. Who else than that Supreme Lord could have created Fire, Water, Wind, Earth, Space, Mind, and the principle of Greatness.

198. Tell me, O Shakra, who else than Shiva could create Mind, Understanding, Ego, the subtile elements and the senses? Who is there higher than Shiva?

199. The wise say that the Grandfather Brahman is the creator of this universe. Brahman, however, got his great power and prosperity by worshipping and gratifying Mahadeva, that God of gods.

200. That great power, which is in that illustrious Being who created Brahman, Vishnu, and Rudra, was derived from Mahadeva. Tell me who is there who is superior to the Supreme Lord?

201. Who else than that God of gods can bestow upon the sons of Diti lordship and power judging by the sovereignty and the power of oppressing given to the foremost of the Daityas and the Danavas?

202. The cardinal points, Time, the Sun, all luminous bodies, planets, wind, water, and the stars and constellations,—are all from Mahadeva. Tell us who is the higher than the Supreme Lord?

203. Who else is there, than Mahadeva, in the creation of Sacrifice and the destruction of Tripura? Who else than Mahadeva has grinded the enemies, coming into contact with the Daityas and the Danavas?

204. What necessity, O Purandara, is there of giving vent to tall talks full of sophistry when I see you of a thousand eyes, O best of the gods.

205. You who are adored by Siddhas and Gandharvas and the deities and the Rishis? O best of the Kushikas, all this is due to the favour of that God of gods, *viz.*, Mahadeva.

206. Know, O Keshava, that this all, consisting of animate and inanimate creation with heaven and other unseen creation, which are in these worlds, and which has the all-pervading Lord for its soul, has emanated from Maheshwara and has been created for enjoyment of the individual soul.

207. In the worlds that are known by the names of Bhu, Bhuva, Swah, and Maha, in the midst of the mountains of Lokaloka, in the islands, in the mountains of Meru, in all things which produce happiness, and in the hearts of all creatures, O illustrious Maghavat, lives Mahadeva, as held by persons conversant with all the topics of enquiry.

208. If, O Shakra, the gods and the Asuras could see any other powerful Being than Bhava, would not both of them, especially the former when opposed and oppressed by the latter, have sought the protection of that Being?

209. In all battles of the gods, the Yakshas, the Uragas, and the Rakshasas, which end in mutual destruction, it is Bhava who gives to those who meet with destruction power befitting their position and acts.

210. Tell me, who else than Maheshwara is there for conferring boons upon, and once more taking them away from, Andhaka and Shukra and Dundubhi and Mahisha and many foremost of Yakshas and Vala and Rakshasas and the Nivatakavachas?

211. Was not the seminal fluid of Mahadeva, that Master of both the gods and

the Asuras, poured as a libation upon the fire? From that seed originated a mountain of gold. Who else is there whose seed can be said to be possessed of such power.

212. Who else in this world is described as having the horizon only for his dress? Who else can be said to be a celibate with vital seed drawn up? Who else is there who has half his body occupied by his dear wife. Who else is there who has been able to subjugate Cupid?

213. Tell me, O Indra, what other Being possesses that high region of supreme happiness which is highly spoken of by all the deities? Who else has the crematorium as his play ground? Who else is there who is so lauded for his dancing?

214. Whose worship and power remains unchangeable? Who else is there who plays with spirits and ghosts. Tell me, O god, who else has companions who are possessed of strength like his own and who are, therefore, proud of that strength or power?

215. Who else is there whose place is described as unchangeable and adored with reverence by the three worlds? Who else is there who pours rain, gives heat, and blazes forth in Energy?

216. From whom else do we get our precious herbs? Who else upholds all kinds of riches. Who else sports as much as he likes in the three worlds of mobile and immobile things?

217. O Indra, know Maheshwara to be the original Cause. He is worshipped by Yogins, by Rishis, by the Gandharvas, and by the Siddhas, with the help of knowledge, of success, and of the rites laid down in the scriptures.

218. He is worshipped by both the gods and the Asuras with the help of sacrifices by acts and the ritual laid down in the scriptures. The fruits of action can never touch him for he is above them all. Being such, I call him the original cause of everything.

219. He is both gross and subtile. He is peerless. He cannot be comprehended by the senses. He is endued with qualities and he is shorn of them. He is the lord of qualities, for they are under his control. Even such is Maheshwara's place.

220. He is the cause of the continuance and the creation (of the universe). He is the cause of the universe and the cause also of its destruction. He is the Past, the Present, and the Future. He is the parent of all things. He is the cause of every thing.

221. He is mutable, he is the unmanifest, he is Knowledge; he is Ignorance; he is every deed; he is every omission; he is virtue; and he is sin. O Shakra, do I call Him the cause of everything.

222. See, O Indra, in the image of Mahadeva the marks of both the sexes. That god of gods, *viz.*, Rudra, that cause of both creation and destruction, shows in his form the marks of both the sexes as the one cause of the creation of the universe.

223. My mother formerly told me that he is the cause of the universe and the one cause of everything. There is no one who is higher than Isha, O Shakra. If it pleases you, do you throw yourself on his kindness and protection.

224. You have evidence, O king of the gods, of the fact that the universe has originated from the union of the sexes. The universe, you know, is the sum of what has qualities and what has not them and has for its immediate cause the seeds of Brahman and others. Brahman and Indra and Hutasha and Vishnu and all the other gods, along with the Daityas and the Asuras, having the fruition of a thousand desires, always say that there is none who is higher than Mahadeva.

225. Moved by desire, I solicit, with controlled mind, that god known to all the mobile and immobile universe,—him, who is, who has been described as the best and highest of all the celestials, and who is auspiciousness itself,—for getting forth with that highest of all acquisitions, *viz.*, Liberation.

226. What necessity is there, of other reasons? The great Mahadeva is the cause of all causes. We have never heard that the celestials have, at any time worshipped the emblem of any other god than Mahadeva.

227. If Maheswara be not accepted, tell me, if you have ever heard of it, who else is there whose emblem has been adored or is being adored by all the celestials?

228. That god is, indeed, the most worshipful of all celestials whose emblem Brahma, Vishnu, you, O Indra, with all the other gods, always adore.

229. Brahman has for his emblem the lotus. Vishnu has for his the discus. Indra has for his the thunder-bolt. But the creatures of the world do not bear any of the signs which mark these celestials. On the other hand, all creatures bear the signs which mark Mahadeva and his consort.

Hence, all creatures must be considered as belonging to Maheshwara.

230. All female creatures, have originated from Uma, and hence it is they have the mark of femeninity which characteristise Uma; while all masculine creatures, who have originated from Shiva bear the masculine mark that marks Shiva, out. That person who holds that there is, in the three worlds with their mobile and immobile creatures, any other cause than the Supreme Lord, and that which is not marked with the mark of either Mahadeva or his wife, should be considered as very wretched and should not be numbered with the creatures of the universe.

231. Every being having the mark of the masculine sex should be known to be of Ishana, while every being with the mark of the feminine sex should be known as belonging to Uma. This universe of mobile and immobile creatures is pervaded by two forms (*viz.*, male and female).

232. It is from Mahadeva that I wish to get boons. Not getting this, O Kaushika, I would rather prefer dissolution itself. Go or remain, O Shakra, as you like, O slayer of Vala.

233. I wish to have boons or curses from Mahadeva. No. I shall not acknowledge any other god. Nor would I have my desires fulfilled from any other deity.

234. Having said these words to the king of the celestials, I became stricken with grief thinking that Mahadeva had not been propitiated despite my severe austerities.

235—236. Within the twinkling of an eye, however, I saw the celestial elephant I had seen before me changed into a bull as white as a swan, or the Jasminum puboscons, or a stalk of the lotus, or silver, or the ocean of milk. Of huge body, the hair of its tail was black and the color of its eyes was twany like that of honey.

237. Its horns were hard as adamant and had the hue of gold. With their very sharp ends, whose hue was a mild red, the bull appeared to tear the Earth.

238. The animal was bedecked all over with ornaments made of the purest gold. Its face and hoofs and nose and ears were beautiful and its waist too well-formed.

239. Its flanks were beautiful, and its neck was very thick. Its whole form was beautiful to look at. Its hump was charming and seemed to occupy the whole of its shoulder-joint.

240. And it looked like the summit of a snow-clad mountain or like a cliff of white clouds in the sky. Upon the back of that animal I saw seated the illustrious Mahadeva with his wife Uma.

241—242. Mahadeva shone like the full-moon. The fire born of his energy shone in effulgence like lightning that flashes amid clouds. It seemed as if a thousand suns rose there, filling every quarter with a dazzling splendour. That energy of the Supreme Lord looked like the Samvartaka fire which destroys all creatures at the end of the Yuga.

243. Filled to the fill with that energy, the horizon became such that I could not see anything on any side. Filled with anxiety I once more thought that it could mean.

244. That energy, however, did not pervade every side for a long time, for soon, through the illusion of that god of gods, the horizon became clear.

245. I then saw the illustrious Sthanu or Maheshwara, seated on the back of his bull, of blessed and sweet appearance and looking like a smokeless fire.

246. And the great god was accompanied by Parvati of perfect features. Indeed, I saw the blue-throated and great Sthanu, unattached to everything, that receptacle of all sorts of energy or force, having eighteen arms, and bedecked with all sorts of ornaments.

247. Clad in white robes, he wore white garlands, and had white unguents smeared upon his person. His banner, irresistible in the universe,, was white. The thread round his body was also white.

248. He was encircled by companions all endued with prowess equal to his own, who were singing or dancing or playing on various musical instruments.

249. A crescent moon, of pale color, formed his crown, and put on his forehead it looked like the moon which rises in the autumnal sky. He seemed to dazzle with splendour on account of his three eyes which looked like three suns.

250. The garland, of the purest white, that was on his body, shone like a wreath of lotuses, of the purest white, adorned with jewels and gems.

251. I also saw, O Govinda, the weapons, in their embodied forms and fraught with every sort of energy, that belong to Bhava of peerless prowess.

252. The great god held a rainbow-colored bow. That bow known as Pinaka as is in reality a powerful snake.

253. Indeed, that snake of seven heads and huge body, of sharp fangs and virulent

venom, of large neck and the masculine sex, was twined round with the cord that served as its bowstring.

554—255. And there was an arrow which shone like that of the sun or of the fire that appears at the end of the cycle. Verily, that arrow was the excellent Pashupata, that mighty and dreadful weapon, which is without a second, indescribable for its power, and capable of terrorising every creature. Of huge proportions, it seemed to constantly emit sparks of fire.

256. Having one foot, large teeth, and a thousand heads and thousand stomachs, it had a thousand arms, a thousand tongues, and a thousand eyes. Indeed, it seemed to continually emit fire.

257. O you of great arms, that weapon is superior to the Brahma, the Narayana, the Aindra, the Agneya, and the Varuna weapons. Indeed, it is capable of neutralising every other weapon in the universe.

258. It was with that weapon that the great Mahadeva had, formerly burnt and consumed in a moment the triple city of the Asuras. With the greatest ease, O Govinda, Mahadeva, using that single arrow, performed that feat.

259. That weapon, discharged by Mahadeva's arms, can, forsooth, consume in half the time taken up by a twinkling of the eye the entire universe with all its mobile and immobile creatures.

260. In the universe there is no one including, even Brahman and Vishnu and the celestials, who cannot be killed by that weapon. O sire, I saw that excellent, wonderful and peerless weapon in the hand of Mahadeva.

261. There is another mysterious and very strong weapon which is equal or, perhaps, superior to the Pashupata. I saw that also. It is known in all the worlds as the Shula of the Shula-armed Mahadeva.

262. Hurled by the illustrious god, that weapon can rive the entire Earth or dry up the waters of the ocean or annihilate the entire universe.

263. Formerly Yuvanashwa's son, king Mandhatri, that conqueror of the three worlds, having imperial sway and gifted with profuse energy, was, with all his armies, killed by means of that weapon.

264. Gifted with great might and great energy and resembling Shakra himself in prowess, that king, O Govinda, was killed by the Rakshasa Lavana with the help of this Shula which he had got from Shiva.

265. That Shula is keen-pointed. Highly terrible, it is capable of causing everybody's hair stand erect. I beheld it in the hand of Mahadeva, as if roaring with anger, having contracted its forehead into three wrinkles.

266. It resembled, O Krishna, a smokeless fire or the sun that rises at the end of the cycle. The handle of that Shula was made of a great snake. It is really indescribable. It looked like the universal Destroyer armed with his noose.

267—268. I saw this weapon, O Govinda, in the hand of Mahadeva. I saw also another weapon, *viz.*, that sharp-edged battle-axe which, was given, formerly unto Rama by Mahadeva for enabling him to root out the Kshatriyas. It was with this weapon that Rama killed in dreadful battle the great Karttaviryya who was the king of the entire world.

269. It was with that weapon that Jamadagni's son, O Govinda, was able to root out the Kshatriyas for twenty-one times.

270. Of blazing edge and highly terrible, that axe was hanging on the shoulder, adorned with a snake, of Mahadeva. Indeed, it appeared on Mahadeva's body like the flame of a burning fire.

271. I saw with the highly intelligent Mahadeva numberles other celestial weapons. I have, however, named only a few principal ones, O sinless one.

272. On the left side of the great god stood the Grandfather Brahman seated on an excellent car to which were yoked swans fleet-coursing like the mind.

273. On the same side was Narayana also, seated on Garuda and bearing the conch, the discus, and the mace.

274. Near the goddes Uma was Skanda seated on his peacock, bearing his dreadful arrow and bells, and looking like another Fire-God.

275. Before Mahadeva I saw Nandi standing armed with his Shula and looking like a second Shankara.

276. The Munis headed by the Self-create Manu, and the Rishis having Bhrigu for their first, and the gods with Shakra at their head, all came there.

277. All the clans of spirits and ghosts, and the celestial Mothers, stood surrounding Mahadeva and saluting him with respect.

278. The gods were engaged in singing the praises of Mahadeva in various hymns. The Grandfather Brahman, uttering a Rathantara, landed Mahadeva.

279. Uttering the Jyeshtha Saman Narayana also sang the praises of Bhava, Shakra also did the same with the help of those foremost of Vedic Mantras, *viz.*, the Shata-Rudriyam.

280. Verily, Brahman and Narayana and Shakra,—those three great gods shone there like three sacrificial fires.

281. In their midst was the illustrious god like the sun in the midst of his corona, come from autumnal clouds.

282. I saw countless suns and moons also in the sky, O Keshava. I then lauded the illustrious Lord of everything, the Great Master of the universe.

Upamanyu said:—

283. I said,—Salutations to you, O illustrious one, O you who are the refuge of all things, O you who are called Mahadeva! Salutations to you who assume the form of Shakra, who are Shakra and who disguise yourself in the form of Shakra.

284. Salutations to you who are armed with the thunder, to you who are twany, and you who are red. Salutations to you who are always armed with the Pinaka, to you who always bear the conch and the Shula.

285. Salutations to you who are clad in black, to you who are of dark and curly hair, to you who have dark deer-skin for your upper garment, to you who preside over the eighth lunation of the dark fortnight.

286. Salutations to you who are of white hue, to you who are called white, to you who are clad in white dress, to you who have limbs smeared with white ashes, to you who are ever engaged in white deeds.

287. Salutations to you who are red in color, to you who are clad in red dress, to you who have a red banner with red flags, to you who wear red garlands and use red unguents.

288. Salutations to you who are brown colored, to you who are clad in brown dress, to you who have a brown banner with brown flags, to you who wear brown garlands and use brown unguents. Salutations to you who have the umbrella of royalty held over your head, to you who wear the foremost of crowns.

289. Salutations to you who are adorned with half a garland and half an armlet, to you who are decked with one ring for one ear, to you who are endued with the speed of the mind, to you who are highly effulgent.

290. Salutations to you who are the foremost of gods, to you who are the foremost of Munis, to you who are the foremost of celestials! Salutations to you who wear half a wreath of lotuses, to you who have many lotuses on your body.

291. Salutations to you who have half your body smeared with sandal paste, to you who have half your body decked with garlands of flowers and smeared with fragment unguents.

292. I bow to you who are bright-hued like the Sun, to you who are like the Sun, to you whose face is like the Sun, to you who have eyes each of which is like the Sun.

293. I bow to you who are Soma, to you who are as mild as Soma, to you who bear the lunar disc, to you who are of lunar aspect, to you who are the foremost of all creatures, to you who are adorned with most beautiful teeth.

294. I bow to you who are of a dark color, to you who are of a fair complexion, to you who have a form half of which is yellow and half white, to you who have a body half of which is male and half female, to you who are both male and female.

295—96. I bow to you who have bull for your vehicle, to you who proceed riding on the foremost of elephants, to you who are obtained with difficulty, to you who are capable of going to places unapproachable by others. I bow to you whose praises are sung by the Ganas, to you who are devoted to the various Ganas, to you who follow the track that is trod by the Ganas, to thee who are always devoted to the Ganas as to a vow.

297. I bow to you who are of the complexion of white clouds, to you who have the splendour of the evening clouds, to you who are incapable of being described by names, to you who are of your own form.

298. I bow to you having a garland of red color, to you who are clad in robes of red.

299. I bow to you whose crown is set with gems, to you who are adorned with a crescent, to you who wear many beautiful gems in your diadem, to you who have eight flowers on your head.

300. I bow to you who have a fiery mouth and fiery eyes, to you who have eyes effulgent like a thousand moons, to you who are of the form of fire, to you who are beautiful and agreeable, to you who are inconceivable and mysterious.

301. I bow to you who range in the sky, to you who delight in living in pasture-grounds, to you who walk on the Earth,

to you who are the Earth, to you who are infinite, to you who are highly auspicious.

302. I bow to you who are nude, to you who make a happy home of every place where you may happen to be for the time being. I bow to you who have the universe for your home, to you who have both Knowledge and Felicity for your Soul.

303. I bow to you who always wear a diadem, to you who wear a large armlet, to you who have a snake for the garland round your neck, to you who wear many beautiful ornaments on your body.

304. I bow to you who have the Sun, the Moon, and Agni for your three eyes, to you who have a thousand eyes, to you who are both male and female, to you who are divested of sex, to you who are a Sankhya, to you who are a Yogin.

305. I bow to you who are the grace of those gods who are adored in sacrifices, to you who are the Atharvans, to you who remove all sorts of disease and pain, to you who remove every sorrow.

306. I bow to you who roar as deep as the clouds, to you who display diverse kinds of illusions, to you who lord over the soil and over the seed that is sown in it, to you who are the Creator of everything.

307. I bow to you who are the Lord of all the deities, to you who are the Master of the universe, to you who are fleet like the wind, to you who are of the form of the wind.

308. I bow to you who wear a garland of gold, to you who play on hills and mountains, to you who are adored by all who are enemies of the gods, to you who are endued with fierce speed and energy.

309. I bow to you who cut off one of the heads of the Grandfather Brahman, to you who have killed the Asura named Mahisha, to you who have three forms, to you who have every form.

310. I bow to you who are the destroyer of the triple city of the Asuras, to you who are the destroyer of (Daksha's) sacrifice, to you who are the destroyer of the person of Kama (the god of love) to you who hold the rod of destruction.

311. I bow to you who are Skanda, to you who are Visakha, to you who are the rod of the Brahmana, to you who are Bhava, to you who are Sarva, to you who are of universal form.

312. I bow to you who are Ishana, to you who are the destroyer of Bhaga, to you who are the slayer of Andhaka, to you who are the universe, to you who are possessed of illusion, to you who are both conceivable and inconceivable.

313. You are the one end of all creatures, you are the foremost, you are the heart of everything. You are the Brahman of all the gods, you are the Red and Blue of the Rudras.

314. You are the Soul of all creatures, you are He called Purusha in the Sankhya philosophy, you are the Rishava among all sacred things, you are the auspicious of the Yogins which, according to them, is indivisible.

315. Amongst those who follow the different modes of life, you are the Householder, you are the great Lord amongst the patriarchs. You are Kuvera among all the Yakshas, and you are Vishnu amongst all the sacrifices.

316. You are Meru amongst mountains, you are the Moon among all luminaries of the sky, you are Vashishtha amongst Rishis, yor are the Sun among the planets.

317. You are the lion among all the beasts, and the bull adored of all among all domestic animals.

318. Among the Adityas, you are Vishnu (Upendra), among the Vasus, you are Pavaka, among birds you are Garuda, and among snakes you are Ananta.

319. Among the Vedas you are the Samans, among the Yajushes you are the Shata-Rudriyam, among Yogins you are Sanatkumara, and among Sankhyas you are Kapila.

320. Among the Maruts you are Shakra, among the Pitris you are Devarat, among all the regions you are the region of Brahman, and you are emancipation amongst all the ends of creatures.

321. Of all oceans you are the Ocean of Milk, among all mountains you are Himavat, among all the castes you are the Brahmanas, and among all learned Brahmanas you are he who has undergone the initiation.

321. You are the Sun among all things in the world, you are the destroyer called Kala. You are whatever else gifted with superior energy or eminence existing in the universe.

323. You are endued with supreme power. This is my certain conclusion. I bow to you, O powerful and illustrious one, O you who are kind to all your worshippers.

324. I bow to you, O lord of Yogins. I bow to you, O original Cause of the universe. Be you pleased with me that am

your worshipper, that am very miserable and helpless.

325. O Eternal Lord, do you become the refuge of this adorer of yours who is very weak and miserable! O Supreme Lord, you should pardon me for all the sins I have committed, taking mercy on me for my being your devoted worshipper.

326. I am stupefied by you, O Lord of all the gods, on account of the disguise in which you appeared before me. O Maheshwara, I did not give you the Arghya or water to wash your feet.

327. Having sung thus the praises of Ishana, I offered him, with great devotion, water to wash his feet and the articles of the Arghya, and then, with joined hands I resigned myself to him, ready to carry out his command.

328. Then, O sire, an auspicious shower of flowers dropped upon my head, carrying celestial fragrance and bedewed with cold water.

329. The divine musicians began to play on their kettle-drums. A delicious breeze, fragrant and sweet, began to blow and fill me with pleasure.

330—331. Then Mahadeva accompanied by his wife, and having the bull for his emblem, having been pleased with me, addressed the deities assembled there in these words, filling me with great joy,—Behold, ye gods, the devotion of the great Upamanyu. Indeed, steady and great is that devotion, and entirely fixed, for it remains unaltered.

332—333. Thus addressed by the great God armed with the Shula, the gods, O Krishna, having bowed down to him and joined their hands in respect, said these words,—O illustrious one, O God of the gods, O Lord of the universe, O Lord of all, let this best of twice-born persons obtain from you the fruition of all his desires!

334. Thus addressed by all the gods with the Grandfather Brahman among them, Sharva, otherwise called Isha and Shankara, said these words, as if smiling, to me.

The illustrious Shankara said:—

335. O dear Upamanyu, I am pleased with you. See me, O foremost of ascetics! O learned Rishi, you are firmly devoted to me and you have been well tested by me.

336. I have been very highly pleased with you on account of this your devotion to Shiva. I shall, therefore, give you to-day the fruition of your desires.

337. Thus addressed by the highly wise Mahadeva, tears of joy came into my eyes and my hair stood erect.

338. Kneeling down to him and bowing to him repeatedly, I then with a voice that was suppressed with joy, said to him.

339. O illustrious god, it appears to me that I was hitherto dead and that it is only to-day that I have taken my birth, and that my birth has to-day borne fruit, since I am standing now in the presence of Him who is the Master of both the gods and the Asuras!

340. Who else is more praiseworthy than I, since I am seeing with these eyes of mine Him of immeasurable prowess whom the very gods are unable to see without first paying hearty worship?

341—342. The learned and the wise consider that as the highest of all topics, which is Eternal, which is distinguished from all else, which is unborn, which is Knowledge, which is indestructible, at one with you, O powerful and illustrious one, you who are the beginning of all the topics, you who are indestructible and challengeless, you who know all the ordinances, you who are the foremost of Purushas, you who are the highest of the high.

343. You who had created from your right side the Grandfather Brahman, the Creator of all things, you are he who had created from your left-side Vishnu for protecting the Creation.

344—345. You are that powerful Lord who did create Rudra when the end of the cycle came and when the Creation was once more to be destroyed! That Rudra who originated from you destroyed the Creation with all its mobile and immobile beings, assuming the form of highly powerful Kala, of the cloud Samvartaka, and of the all destroying fire. Indeed, when the time for the dissolution of the universe sets in, that Rudra stands, ready to swallow up the universe.

346. You are that Mahadeva who is the original Creator of the universe with all its mobile and immobile creatures. You are he who, at the end of the æon, stands, withdrawing all things into yourself.

347. You are he who pervades all things, you are the Soul of all things, you are the Creator of the Creator of all principles. Incapable of being beheld by even any of the gods, you are he who exists, pervading all principles.

348. If, O Lord, you have been pleased with me and if you would grant me boons, let this be the boon, O Lord of all the gods,

that my devotion to you may remain unchanged.

349. O best of the gods, let me through your grace, have knowledge of the Present, the Past, and the Future.

350. I shall also, with all my kinsmen and friends, always eat food mixed with milk. And let your illustrious self be for ever present at our gifted hermitage.

351. Thus addressed by me, the illustrious Maheshwara gifted with supreme energy, that Master of all mobile and immobile creations, *viz.*, Shiva, adored of all the universe, then said to me these words.

The Illustrious God said :—

352. Be free from every misery and pain and be above decrepitude and death. Be gifted with fame, be endued with great energy, and spiritual knowledge.

353. You shall through my grace, be always sought by the Rishis. Be your behaviour good and righteous. May you possess all attributes and universal knowledge. Be you of agreeable appearance.

354—355. May you possess everlasting youth, and let your energy be like that of fire. Whenever, again, you may wish for the presence, which is so agreeable to you, of the ocean of milk, there shall that ocean appear before you. Do you, with your friends, always obtain food prepared with milk, with the celestial nectar being mixed with it.

356. After the expiration of an æon you will enjoy my company. Unending shall be your family and race and kinsmen.

357. O foremost of twice-born ones, your devotion to me shall be eternal. And, O best of Brahmanas, I shall always be present at your hermitage.

358. Live, O son, wherever you like shorn of anxiety. Thought of by you, I shall, O learned Brahmana, appear before you again.

359. Having said these words, and granted me these boons, the illustrious Ishana, effulgent like millions of Suns, disappeared there and then.

360. It was even, O Krishna, that I saw, with the help of austere penances, that God of gods. I also got all that was said by the great God endued with supreme intelligence.

361. See, O Krishna, before your eyes, these Siddhas living here and these Rishis and Vidyadharas and Yakshas and Gandharvas and Apsaras.

362. See these trees and creepers and plants yielding all sorts of flowers and fruits. See them bearing the flowers of every season, with beautiful leaves, and spreading a sweet smell all around.

363. O you of mighty arms, all these are gifted with a celestial nature through the favour of that god of gods, that supreme Lord, that great Deity.

Vasudeva continued :—

364—365. Hearing these words of his and seeing, as it were, with my own eyes all that he had described to me, I became filled with wonder. I then addressed the great ascetic Upamanyu and said to him, Highly praiseworthy as you are, O foremost of learned Brahmanas, for what righteous man is there except you whose retreat enjoys the distinction of being honored with the presence of that God of gods.

366. Will the powerful Shiva, will the great Shankara, O chief of ascetics, grant me also a sight of his body and show me favour ?

Upamanyu said :—

367. Forsooth, O you having eyes like lotus petals, you will very soon see Mahadeva as, O sinless one, I succeeded in seeing him.

368. O you of immeasurable prowess, I see with my spiritual eyes that you will in the sixth month from this, succeed in getting a sight of Mahadeva, O best of all persons.

369. You, O foremost of the Yadus, will obtain from Maheshwara and his wife twenty-four boons. I tell you what is true.

370. Through the favour of that Deity gifted with supreme wisdom, I know the Past, the Future, and the Present.

371—372. The great Hara has favoured these thousands of Rishis and others. Why will not the powerful Deity show favour to you, O Madhava ! I always like the meeting of the gods as does one like you, who is devoted to the Brahmanas, who is full of mercy and who is full of faith. I shall give you certain Mantras. Recite them continuously. By this you are sure to see Shankara !

The blessed Vishnu said :—

373. I then said to him,—O twice-born one, through your favour, O great ascetic, I shall see the lord of the deities, that grinder of Diti's numberless sons.

374. Eight days, O Bharata, passed there like an hour, all of us being thus occupied with talk on Mahadeva.

375. On the eighth day, I underwent the initiation according to due rites, at the hands of that Brahmana. I received the staff from his hands. I went through the prescribed shave. I took up a quantity of Kusha blades in my hand. I wore rags for my raiments. I rubbed my person with clarified butter. I put a cord of Munja grass round my loins.

376. For one month I lived on fruits. The second month I lived upon water. The third, the fourth, and the fifth months I passed, living upon air only.

377. I stood all the while, upon one foot, and with my arms also raised upwards, and giving up sleep for all the time. I then saw, O Bharata, in the sky a light that seemed to be as dazzling as that of a thousand Suns.

378. Towards the centre of that effulgence, O son of Pandu, I saw a cloud looking like a mass of blue hills, adorned with rows of cranes, decorated with many a grand rainbow, with flashes of lightning and the fire looking like eyes set on it.

379. Within that cloud was the powerful Mahadeva, himself of dazzling splendour, accompanied by his consort Uma. Indeed, the great God appeared to shine with his penances, energy, beauty, effulgence, and his beloved consort by his side.

380. The powerful Maheshwara, with his wife by his side, shone in the midst of that cloud. The appearance seemed to be like that of the Sun in the midst of clouds with the Moon by his side.

381. The hair on my body, O son of Kunti, stood erect, and my eyes expanded with wonder upon seeing Hara, the refuge of all the gods and the remover of all their griefs.

382. Mahadeva was adorned with a diadem on his head. He was armed with his Shula. He was clad in a tiger-skin, had matted locks on his head, and bore the staff in one of his hands. He was armed, besides, with his Pinaka and the thunder-bolt. His teeth were sharp pointed. He was adorned with an excellent bracelet for the upper arm. His sacred thread was formed by a snake.

383. He wore an excellent garland of various colors on his bosom, that hung down to his toes. Indeed, I saw him like the highly bright moon of an autumnal evening.

384. Surrounded by various clans of spirits and ghosts, he appeared like the autumnal Sun difficult of being looked at for its dazzling brightness.

385. A thousand and hundred Rudras stood around that God of controlled soul and white deeds, seated upon his bull. All of them were employed in singing his praises.

386. The Adityas, the Vasus, the Sadhyas, the Vishwedevas, and the twin Ashwins praised that Lord of the universe, by singing the hymns.

387. The powerful Indra and his brother Upendra, the two sons of Aditi, and the Grandfather Brahman, all sang in the presence of Bhava the Rathantara Saman.

388—390. Numberless masters of Yoga, all the twice-born Rishis with their children, all the celestial Rishis, the goddess Earth, the Sky, the Constellations, the Planets, the Months, the Fortnights, the Seasons, Night, the Years, the Kshanas, the Muhurtas, the Nimeshas, the Yugas one after another, all the celestial Sciences and branches of knowledge, and all beings conversant with Truth, were seen bowing down that Supreme Preceptor, that great Father, that giver of Yoga.

391—393. Sanatkumara, the Vedas, the Histories, Marichi, Angiras, Atri, Pulastya, Pulaha, Kratu, the seven Manus, Soma, the Atharvans, and Vrihaspati, Bhrigu, Daksha, Kashyapa, Vashishtha, Kashya, the Cchchandas, Diksha, the Sacrifices, Dakshina, the Sacrificial Fires, the Havis poured in sacrifices, and all the articles of the sacrifices, were seen by me, O Yudhishthira, standing there in their embodied forms.

394—397. All the presiding deities of the worlds, all the Rivers, all the snakes, the mountains, the celestial Mothers, all the wives and daughters of the celestials, thousands upon thousands and millions of ascetics, were seen to bow down to that powerful Lord who is the soul of tranquility. The Mountains, the Oceans, and the Points of the compass also did the same, the Gandharvas and the Apsaras highly proficient in music, in celestial songs, sang and hymned the praises of Bhava who is full of wonder. The Vidyadharas, the Danavas, the Guhyakas, the Rakshasas, and all created beings mobile and immobile were worshipping, in thought, word, and deed, that powerful Lord. That Lord of all the gods, *viz.*, Sarva, appeared before me, seated in all his glory.

398. Seeing that Ishana had showed himself to me by being seated in glory before my eyes, the whole universe, with the Grandfather and Shakra, looked at me.

399. I, however, had not the power to look at Mahadeva. The great god then addressed me, saying,—see, O Krishna, and speak to me!

400. You have worshipped me hundreds and thousands of times. There is no one in the three worlds who is dearer to me than you!

401. After I had bowed to him, his wife, *viz.*, the goddess Uma, became pleased with me. I then addressed in these words the great God whose praises are hymned by all the gods headed by the Grandfather Brahman.

The blessed Vishnu said:—

402. 'I saluted Mahadeva, saying,—I bow to you, O you who are the origin of all things. The Rishis declare that you are the master of the Vedas. The pious hold that you are Penance, you are Sattwa, you are Rajas, you are Tamas, and you are Truth.

403. You are Brahman, you are Rudra, you are Varuna, you are Agni, you are Manu, you are Bhava, you are Dhatri, you are Tashtri, you are Vidhatri, you are the powerful Lord of all things, you are everywhere.

404. All beings, mobile and immobile, have originated from you. You have created this world with all its mobile and immobile creations.

405. The Rishis say that you are superior to the senses, the mind, the vital air, the seven fires, everything else which rests upon the all-pervading Soul, and all the celestials who are worshipped.

406. You, O illustrious one, are the Vedas, the Sacrifices, Soma, Dakshina, Pavaka, Havi, and all other ingredients of sacrifice.

407. The merit of sacrifices, gifts, the study of the Vedas, vows, practices of restraint, Modesty, Fame, Prosperity, Glory, Contentment, and Success, are all for acquiring you.

408. Desire, Anger, Fear, Cupidity, Pride, Stupefaction, and Malice, Pains and Diseases, are, O illustrious one, all your offspring.

409. You are the acts of creatures, you are the joy and sorrow of those acts, you are the absence of joy and sorrow, you are that Nescience which is the eternal seeds of Desire, you are the great origin of Mind, you are Power, and you are Eternity.

410. You are the Unmanifest, you are Pavana, you are inconceivable, you are the thousand-rayed Sun, you are the shining intelligence, you are the first of all the subjects, and you are the support of life.

411—412. By the words Greatness, Soul, Understanding, Brahman, Universe, Shambhu, and Self-create, as well as other words seen (in the Vedas), your nature is comprehended as being at one with Greatness and Soul. Knowing you as all this, the learned Brahmana conquers that Ignorance which is the root of the world.

413. You are the heart of all creatures, and you are worshipped by the Rishis as Soul. Your arms and feet extend to every place, and your eyes, head, and face are everywhere. You hear everywhere in the universe, and you exist permeating everything.

414. You are the fruit of all acts which are performed in the Nimeshas and other divisions of time which originate from the Sun.

415. You are the original lustre. You are Male Being living in the hearts of all things. You are the successful fruits of Yoga.

416. Understanding and Intelligence and all the worlds depend upon you. Those who are given to meditation, who are always busy with Yoga, who are devoted to or firm in Truth and who have conquered their passions, seek you and depend on you.

417. They who know you as the one unchangeable, or one who lives in all hearts, or one who is endowed with supreme power, or one who is the ancient Male Being, or one who is pure Knowledge, or one that is the effulgent understanding, or one that is the highest refuge of all persons gifted with intelligence, are, indeed, highly intelligent men. Indeed, such persons reign supreme over intelligence.

418. By understanding the seven subtile principles, by comprehending your six attributes, and by mastering the true Yoga, the man of knowledge succeeds in entering into your great self.

419. After I had said these words, O Partha, to Bhava, that remover of grief and pain, the universe, both mobile and immobile, roared like a lion.

420. The numberless Brahmans present there, the gods and the Asuras, the Nagas, the Pishachas, the Pitris, the birds, various Rakshasas, various classes of ghosts and spirits, and all the great Rishis, then bowed down to that great Deity.

421. There then, dropped upon my head showers of highly fragrant celestial flowers and sweet winds blew on the spot.

422. The powerful Shankara then, given to the behoof of the universe, looked at the goddess Uma, and the king of the celestials and myself also, and thus spoke to me.

423. We know, O Krishna, that you, O slayer of foes, are greatly devoted to us! Do what is for your good. My love and affection for you is very great.

424. Do you ask for eight boons. I shall grant them, O Krishna, O best of all persons. Tell me what they are, O chief of the Yadavas. Say what you wish. You will have them, however difficult of attainment they may be.

CHAPTER XV.

(ANUSHASANIKA PARVA).—*Continued.*

Krishna said:—

1—2. Bending low my head with a controlled soul to that mass of energy and effulgence, I said to the great god, with a joyous heart, these words.—I ask for these boons from you, namely, firmness in virtue, the destruction of enemies in battle, the highest glory, the greatest power, devotion to Yoga, your nearness, and hundreds upon hundreds of children.

3—4. Whereto Shankara said, so be it, repeating the words I had said. After this, the mother of the universe, the upholdress of all things, she who purifies all things, *viz*, the wife of Sarva that huge receptacle of penances, said with controlled soul, these words to me:—The powerful Mahadeva has granted you, O sinless one, a son who shall be named Shamva.

5—6. Do you take from me also eight boons which you choose. I shall, indeed, grant them to you. Bowing her with my head bended, I said to her, O son of Pandu,—I pray from you uniform affection for the Brahmanas, the favour of my father, a hundred sons, the highest enjoyments, love for my family, the favour of my mother, the attainment of tranquility and peace, and cleverness in every deed.

Uma said:—

7. You will have them, O you who are endued with prowess equal to that of a celestial. I never say what is untrue. You will have sixteen thousand wives. Your love for them and theirs also for you shall be limitless.

8. From all your kinsmen also, you will get the highest affection. You will have a most beautiful person. Seven thousand guests will daily feed at your palace.

Vasudeva continued:—

9. Having thus granted me boons, both the god and the goddess, O Bharata, disappeared there and then with their associates, O elder brother of Bhima.

10. All those wonderful deeds I described fully, O best of kings, to that highly energetic Brahmana Upamanyu. Bowing down to the great God, Upamanyu said these words to me.

Upamanyu said:—

11. There is no god like Sarva. There is no end or refuge like Sarva. There is none who can grant so many or so high boons. There is none who is his equal in battle.

CHAPTER XVI.

(ANUSHASANIKA PARVA).—*Continued.*

Upamanyu said:—

1—2. There was in the golden cycle, O sire, a Rishi named Tandi. With devoted heart he worshipped with the help of Yoga-meditation, the great God for ten thousand years. Hear me as I tell you the fruit or reward he reaped of such wonderful devotion. He succeeded in seeing Mahadeva and lauded him by uttering some hymns.

3—6. Thinking, with the help of his penances, of Him who is the supreme Soul and who is eternal and undecaying, Tandi became stricken with wonder and said these words,—I seek His refuge whom the Sankhyas describe and the Yogins think of as the great, the foremost, the Male Being, the pervader of all things, and the Lord of all existent objects, who, is the cause of both the creation and the destruction of the universe; who is superior to all the gods, the Asuras, and the Munis, who has nothing higher, who is uncreate, who is the Lord of all things, who has neither beginning nor end, and who is gifted with supreme power, who is possessed of the highest happiness, and who is effulgent and sinless.

7—10. After he had said these words, Tandi, saw before him that ocean of penances, that great God who is eternal and undecaying, who is peerless, who is inconceivable, who is eternal, and who is without any change, who is indivisible, who is whole, who is Brahma, who is above all attributes, and who is gifted with attributes, who is the highest delight of Yogins, who is without decrease, who is called Liberation, who is the refuge of the mind, of Indra, of Agni, of the Wind-God, of the entire universe,

and of the Grandfather Brahman; who cannot be comprehended by the mind, who is without change of any kind, who is pure, who is capable of being apprehended by the understanding only, and who is immaterial as the mind; who cannot be comprehended, who cannot be measured, who is difficult of being attained, by persons of impure souls, who is the origin of the universe, and who is above both the universe and the quality of darkness; who is ancient, who is Purusha, who is gifted with effulgence, and who is higher than the highest.

11. Desirous of seeing Him who investing himself with vital airs, lives in the individual soul, in the form of that effulgence which is called the Mind, the Rishi Tandin, passed many years practising the severest austerities, and having succeeded in seeing Him as the reward of those penances, he lauded the great God in the following terms.

Tandi said:—

12. You are the purifier of all purifiers and the refuge of all, O foremost of all beings gifted with intelligence! You are the most dreadful energy of all kinds of energy. You are the austerest penance of all penances.

13. You, O powerful one, are the liberal giver of blessings. You are the supreme Truth. I bow to you.

14. I bow to you, O you of a thousand rays, and, O refuge of all happiness! You are the bestower of that emancipation for which, O powerful one, Yatis, standing in fear of birth and death, strive so hard.

15. The Grandfather Brahman, Indra of a hundred sacrifices, Vishnu, the Vishwedevas, the great Rishis, cannot comprehend your real nature. How then can persons like ourselves expect to comprehend you.

16. Everything originates from you. Upon you depends everything. You are called Kala, you are called Purusha, you are called Brahma. Celestial Rishis well-read in the Puranas, say that you are triune.

17. You are Adhi-Purusha, Adhyatma, Adhibhuta, Adhi-Daivata, Adhi-Loka, Adhi-Vijnanam, and Adhi-Yajna.

18. Wise men, when they succeed in knowing you that lives in themselves and that can be known by the very gods, become freed from all fetters and enter into a state of existence that is above all sorrow.

19. They who do not wish to know you, are constrained to pass through numberless births and deaths. You are the door of heaven and of Liberation. You are he who bring all beings into existence and withdraw them again into yourself. You are the great giver.

20. You are heaven, you are liberation, you are desire. You are the anger which inspires creatures. You are Sattwa, you are Rajas, you are Tamas, you are the nether regions, and you are the upper regions.

21. You are the Grandfather Brahman, you are Bhava, you are Vishnu, you are Skanda, you are Indra, you are Savitri, you are Yama, you are Varuna, you are Soma, you are Dhatri, you are Manu, you are Vidhatri, and you are Kuvera the Lord of riches.

22. You are Earth, you are Wind, you are Water, you are Agni, you are Ether, you are Speech, you are the Understanding, you are Steadiness, you are Intelligence, you are the Acts, you are Truth, you are Untruth, you are existent, you are non-existent.

23. You are the senses, you are what is above Nature, you are immutable. You are superior to existent objects, you are superior to non-existent objects, you are capable of being conceived, you are incapable of being conceived.

24. You are at one with what is Supreme Brahma, with what is the highest entity, with what is the end of both the Sankhyas and the Yogins.

25. Indeed, I have been greatly rewarded by you to-day on account of your granting me a sight of your form. I have attained the end of the righteous. I have been rewarded with that end which is prayed for by persons whose understandings have been purified by Knowledge.

26. Alas, so long I was steeped in Ignorance; for this long time I was an insensate fool, since I had no knowledge of you who are the Supreme Deity, you who are the only Eternal Entity as known by all persons.

27. In course of numberless lives have I at last succeeded in acquiring that Devotion towards you for which you have shown yourself to me, O you who are ever inclined to favour those who are devoted to you! He who knows you enjoys immortality.

28. You are always a mystery with the gods, the Asuras, and the ascetics. Brahma is concealed in a cave. The very ascetics cannot see or know him.

29. You are that powerful god who is the Creator of everything and whose face is turned towards all directions. You are

the Soul of all things, you see all things, you pervade all things, and you know all things.

30. You make a body for yourself. You bear that body. You are an embodied Being. You have a body, and you are the refuge of all embodied creatures. You are the creator of the vital airs, you possess the vital airs, you are endued with vital airs, you are the giver of the vital airs, and you are the refuge of all beings endued with vital airs.

31. You are that Adhyatma, which is the refuge of all pious persons who are given to Yoga-meditation and conversant with the Soul and who seek to avoid re-birth. Indeed, you are that Supreme Lord who is at one with that refuge.

32. You distribute all ends, happy or miserable, to all creatures. You ordain the birth and death for all created beings.

33 You are the powerful Lord who grants success to Rishis crowned with success regarding the fruition of their wishes. Having created all the worlds beginning with Bhu, together with all the dwellers of heaven, you uphold and cherish them all, dividing yourself into your well known eight forms.

34. Everything originates from you. All things depend upon you. All things, again, disappear in you. You are the sole Eternal object.

35. You are that region of Truth which is sought by the righteous and considered by them as the highest. You are that stoppage of individual existence sought by the Yogins. You are that Liberation which is sought by persons conversant with the Soul.

36. Beings crowned with success and having Brahman amongst them have concealed you in a cave for preventing the deities and Asuras and human beings from seeing you.

37. Although you live in the heart, yet are you concealed. Hence, stupefied by you the deities and Asuras and men cannot understand you, O Bhava, truly and in all your details.

38. O you living in all heart you appear before those persons who succeed in attaining to you after having purified themselves by devotion.

39. By knowing you one can avoid both death and re-birth. You are the highest object of knowledge. By knowing you no higher object remains for one to know.

40. You are the greatest object of acquirement. The person that is truly wise, who by acquiring you, thinks that there is no higher object of acquisition. By attaining to you who are greatly subtile and who are the highest object of acquisition, the wise man becomes immortal.

41. The followers of the Sankhya system, well read in their own system of philosophy and possessing a knowledge of the qualities and of all the topics of enquiry,—those learned men who reign over the destructible by attaining to a knowledge of the subtile or indestructible,—succeed by knowing you in freeing themselves from all fetters.

42. Persons well read in the Vedas consider you as the one object of knowledge which has been explained in the Vedanta. These men, given to the suppression of vital airs, always meditate on you and at last enter into you as their highest end.

43. Riding on the car of OM, those men enter inter into Maheshwara. You are the solar door of the celestial road.

44. You are the lunar door, of that which is called the road of the Pitris. You are Kashtha, You are the points of the horizon, you are the year, and you are the cycles.

45. You are the sovereignty of the heavens, you are the sovereignty of the Earth, you are the Northern and the Southern solistices. In days of yore the Grandfather Brahman sang your praises. O you who are called blue and red, by reciting various hymns and urged you to create living creatures.

46. Brahmanas conversant with Richs praise you by uttering Richs, considering you as unattached to all things and as shorn of all forms. In sacrifices, Adhyaryus, pour libations, uttering Yajushes in honor of you who are the sole object of knowledge, according to the three well-known ways.

47. Persons of purified understandings, who are conversant with Samans, sing you with the help of Samans. Those twice-born, again, who are conversant with the Atharvans, hymn you as Rita, as Truth, as the Highest, and as Brahma. You are the highest cause of the Sacrifice. You are the Lord, and you are Supreme.

48. The night and day are your organs of hearing and organ of sight. The fortnights and months for your head and arms. The seasons are your energy, penances are are your patience, and the year is your anus, and thighs, and feet.

49. You are Death, you are Yama, you are Hutasha, you are Kala, you are gifted with speed of destruction, you are the

prime cause of Time and you are eternal Time.

50. You are the Moon and the Sun, with all the stars and planets and the atmosphere that fills space. You are the pole-star, you are the constellation called the seven Rishis, you are the seven regions beginning with Bhu.

51. You are Pradhana and Mahat, you are Unmanifest, and you are this world. You are the universe beginning with Brahma and ending with the lowest vegetable creation. You are the beginning of all creatures. You are identical with the existent and the non-existent.

52. You are the eight Prakritis. You are, again, above the eight Prakritis. Every thing that exists, represents a portion of your divine Self.

53. You are the Supreme Eternal Happiness. You are the end of all things. You are the highest existence of the Righteous.

54. You are that state which is freed from every anxiety. You are Eternal Brahma. You are that highest state which forms the meditation of persons well-read in the auxiliary branches of the Vedas.

55. You are the highest Kashtha, you are the highest Kala. You are the highest Success, and you are the highest Refuge.

56. You are the highest Tranquility. You are the highest stoppage of Existence. By attaining to you, Yogins think that they have acquired the highest success.

57. You are Contentment, you are Success, you are Shruti, and you are the Smriti. You are that Refuge of the Soul which Yogins seek, and you are that indestructible Prapti which men of knowledge seek.

58. You are, forsooth, that End which is sought by persons given to sacrifices and those who pour sacrificial libations, moved by particular desires, and who make large presents on such occasions.

59. You are that high End which those persons seek who consume and scorch their bodies with austere penances with continued recitations, with those rigid vows and fasts which belong to their peaceful lives, and with other means of self-affliction.

60. O Eternal One, you are the End of those who are unattached to all things and who have given up all acts.

61. You, O Eternal One, are that End of those who seek Liberation from re-birth, who give up all enjoyments, and who desire the annihilation of the elements.

62. You are that high End, O illustrious one, which cannot be described, which is pure, which is the immutable one, and which is theirs who are given to knowledge and science.

63. These are the five Ends described in the Vedas and the Scriptures and the Puranas. It is through your favour that persons acquire those Ends, or, if they fail to attain to them, it is through your favour being denied to them.

64. It was thus that Tandi, who was a heap of penances, lauded Ishana. And he sang also that high Brahma which in days of yore was sung by the Creator himself.

Upamanyu said:—

65. Thus lauded by that utterer of Brahma, *viz.*, Tandi, Mahadeva, that illustrious and powerful god who was accompanied by his wife Uma, said these words.

Tandi said:—

66. Neither Brahman, nor Indra, nor Vishnu, nor the Vishwedevas, nor the great Rishis, know you. Pleased at this, Shiva said the following words.

The Holy One said:—

67. You shall be indestructible and eternal. You shall be freed from all sorrow. You will have great fame. You will be gifted with energy. You will get Spiritual Knowledge.

68. All the Rishis shall seek you, and your son, through my favour, shall become the author of Sutras, O foremost of twice-born ones.

69. What wishes of yours shall I grant to-day? Tell me, O son, what do you seek. —At this, Tandi joined his hands and said, —O Lord, let my devotion to you be steady.

Upamanyu said:—

70. Having given to Tandin these boons and received the adorations of both the gods and the Rishis, the great Deity disappeared there and then.

71. When the illustrious Deity, O lord of the Yadavas, thus disappeared with all his followers, the Rishi came to my hermitage and said to me all that had taken place.

72. Do you hear, O foremost of men, for your success, all those celebrated names that Tandi said to me.

73. The Grandfather had at one time recited ten thousand names of Mahadeva. In the scriptures, a thousand names of the god occur.

74. These names are not known to all. O you who is above destruction, in days of yore, The Grandfather Brahman uttered these names for worshipping the great Deity. Having acquired them through the favour of the Grandfather, Tandi communicated them to me.

CHAPTER XVII.

(ANUSHASANIKA PARVA).—*Continued.*

Vasudeva said:—

1. Concentrating his mind, O Yudhishthira, the twice-born Rishi Upamanyu, with hands joined together in respect, uttered this abstract of names beginning from the very commencement.

Upamanyu said:—

2. I shall worship that great Deity who is worthy of the adorations of all creatures, by uttering those names which are celebrated over all the worlds,—names some of which were uttered by the Grandfather Brahman, some by the Rishis, and some of which occur in the Vedas, and the auxiliary sciences.

3. Those names have been used by eminent persons. They are, again, true and fraught with success, and are capable of accomplishing all the objects of the utterer. They have been given to Mahadeva by Tandi whose soul was purified by Vedic learning and who invented those names with the help of his devotion.

4. With those names that have been uttered by many well-known pious persons and by ascetics conversant with all the subjects I shall worship him who is the greatest, who is the first, who takes to heaven, who is ready to give benefits upon all creatures, and who is auspicious.

5. Those names have been heard in the universe, having spread from the region of Brahman. All of them are fraught with Truth. With those names I shall worship him who is Supreme Brahma, who has been described by the Vedas, and who is Eternal.

6. I shall now tell you, O chief of Yadu's race, those names. Hear them with rapt attention. You are a devout worshipper of the Supreme Lord. Adore the illustrious Bhava, knowing him above all the deities.

7. And because you are devoted to him, I shall, therefore, recite those names before you. Mahadeva is Eternal Brahma. No one even one endued with Yoga is able to describe, in even a hundred years, the glory and power of that great Deity in full. The beginning, middle, or end of Mahadeva cannot be apprehended by the very gods.

9. Such being the fact, who is there, O Mahadeva, that can recite the qualities of Mahadeva in full? I shall, however,—through the favour of that illustrious supreme and perfectly wise Deity, extended to me for my devotion to him,—recite his attributes in an abstract of few words and letters.

10. The Supreme Lord is incapable of being worshipped by any one if he does not grant his permission to the worshipper. As for myself, it is only when I become fortunate enough to receive his permission that I succeed in worshipping him.

11. I shall mention only a few names of that great God who is without birth and without destruction, who is the original cause of the universe, who is gifted with the highest Soul, and whose origin is unmanifest.

12. Hear, O Krishna, a few names, that were uttered by Brahman himself, of that giver of boons, that worshipful god, that powerful one who has the universe for his form, and who is gifted with supreme wisdom.

13. These names that I shall recite are taken from the ten thousand names that the great Grandfather had uttered in days of yore, as clarified butter is extracted from curds.

14. As gold is the essence of rocky mountains, as honey is the essence of flowers, as Manda is the extract from clarified butter, so have these names been extracted from and represent the cream of those ten thousand names that were uttered by the Grandfather Brahman.

15. This abstract of names can remove every sin however heinous. It possesses the merit of the four Vedas. It should be understood with care, and be kept in the memory with concentrated soul.

16. It is fraught with auspiciousness. It brings on advancement. It destroys Rakshasas. It is a great purifier. It should be given only to him who is devoted to the great Lord, to him who has Faith, to him who believes. It should never be communicated to him who has no faith, him who is an unbeliever, him who has not conquered his soul.

17. That creature, O Krishna, who entertain malice towards the illustrious Mahadeva who is the original cause of

everything, who is the Supreme Soul, and who is the great Lord, has surely to go to hell with all his ancestors before and all his children after him.

18. This abstract of names that I shall recite to you is regarded as Yoga-meditation. This is regarded as Yoga. This is regarded as the highest object of meditation. This is what one should constantly recite. This is knowledge. This is the highest Mystery.

19. If one, even on the eve of death, recites it or hears it recited to him, he succeeds in attaining to the highest end. This is holy. This is auspicious, this is fraught with every sort of benefit. This is the best of all things.

20. Brahman, the Grandfather of all the universe, having in days of yore, composed it, gave to it the foremost place among all excellent hymns.

21. Since then, this hymn of the greatness and glory of the great Mahadeva, which is held in the highest reverence by all the gods, is known as the king of all hymns.

22. This king of all hymns was first taken from the region of Brahman to heaven, the region of the gods. Tandi then got it from heaven. Hence it is known as the hymn composed by Tandi.

23. From heaven Tandi brought it down on Earth. It is the most sacred of all sacred things, and is capable of removing all sins however heinous.

24. O you of powerful arms, I shall recite to you that best of all hymns. This hymn belongs to him who is the Veda of the Vedas, and the most ancient of all ancient objects.

25. To him who is the energy of all energies, and the penance of all penances; to him who is the most tranquil of all creatures gifted with tranquility, and who is the splendour of all splendours.

26. To him who is regarded as the most restrained of all creatures who are restrained, and him who is the intelligence of all creatures gifted with intelligence; to him who is regarded as the god of all gods, and the Rishi of all Rishis.

27. To him who is regarded as the sacrifice of all sacrifices and the most auspicious of all auspicious things; to him who is the Rudra of all the Rudras, and the effulgence of all effulgent things.

28. To him who is the Yogin of all Yogins, and the cause of all causes; to him from whom all the worlds come into being, and to whom all the worlds return when they cease to exist.

29. To him who is the Soul of all creatures, and who is called Hara of great energy. Hear me recite those thousand and eight names of the great Sharva.

30. Hearing those names, O foremost of all men, you will get the fruition of all your desires—OM! you are Immobile, you are Fixed, you are Powerful, you are Terrible, you are Foremost, you are Boon-giving, and you are Superior.

31. You are the Soul of all creatures, you are celebrated over all creatures, you are all things, you are the Creator of all, and you are Bhava. You carry matted locks on your head. You put on animal skins for your dress. You have a crest of matted hair on your head like the peacock. You are he who has the whole universe for your limbs. You are the Creator of all things. You are Hara because you destroy all things.

32. You are he who has eyes of the gazelle. You are the destroyer of all creatures. You are the supreme enjoyer of all things.

33. You are that Pravriti whence all actions originate. You are that Nivirtti or abstention from acts, you are observant of fasts and vows you are Eternal, you are Unchangeable. You live in crematoria, you possess the six well-known lordly powers and the rest, you live the heart of every creature, you enjoy all things with the senses, and you are the grinder of all sinful creatures.

34. You are he who is worthy of salutations of all, you are of great feats, you are he who has asceticism for his riches, you create all the elements at your will, you conceal your real nature by putting on the dress of a lunatic. You are the Lord of all the worlds and of all living creatures. You are of immeasurable form. you are of huge body, you are of the form of Righteousness, you are of great fame, you are of great Soul, you are the Soul of all creatures, you have the universe for your form, you are of vast jaws.

36. You are the protector of all the worlds, you allow your Soul to disappear behind the darkness of Ignorance. You are gladness. You are he whose car is borne by mules. You are he who protects individual soul from the thunder of re-birth. You are adorable. You are obtained by purity and self-control and vows. You are again the refuge of all kinds of vows and observances including purity and self-control.

37. You are the Divine Architect who is conversant with every art. You are self-create. You are the beginning of all creatures and things. You are Hiranyagarbha, the Creator of all things. You are endless power and happiness. You have a hundred eyes, you have expansive eyes. You are Soma. You are he who makes powerful all righteous creatures to assume glorious forms for shining in the sky.

38. You are the Moon, you are the Sun you are the planet Saturn, you are the descending node (of the Moon), you are the ascending node, you are Mangala (Mars), and you are Vrihaspati (Jupiter) and Shukra (Venus), you are Budha (Mercury), you are the worshipper of Atri's wife, you are he who shot his arrow at Sacrifice when Sacrifice fled from his anger in the form of a deer. You are sinless.

39. You possess penances by which you can create the universe. You possess penances by which you can destroy the universe. You are high-minded. You satisfy the wishes of all who dedicate themselves to you. You are the maker of the year. You are Mantra. You are the authority for all acts. You are the highest Penance.

40. You are given to Yoga. You are he who merges himself in Brahman. You are the great seed. You display what is unmanifest as this manifest form in which the universe exists. You have infinite might. You are he whose seed is gold. You are omniscient. You are the cause of all things. You are he who has the seed of action for the means of going from this world to the other and the other to this.

41. You have ten arms. You have winkless eyes. You have a blue throat. You are the husband of Uma. You are the origin of all the infinite forms that are in the universe. You are he whose superiority is due to yourself. You are a hero in power You are inert matter. You are all the topics of enquiry.

42. You are the ordainer and governor of the topics. You are the chief of those beings who serve you and are called Ganas. You cover infinite space. You are Kama the god of love. You are conversant with Mantras. You are the highest Mantra. You are the cause of the universe. You are the universal destroyer.

43. You carry in one of your hands the calabash. In another you hold the bow. In another you have arrows. In another you carry a skull. You carry the thunderbolt. You are armed with the Shataghni. You are armed with the sword. You hold the battle-axe. You are armed with the Shula (trident). You are worshipful.

44. You have the sacrificial ladle in one of your hands. You have beautiful form. You are gifted with abundant energy. You give most lavishly all that tends to adorn those who are devoted to you. You put on a turban on your head. You have a beautiful face. You are he who is full of splendour and power. You are he who is humble and modest.

45. You are exceedingly tall. You are he who has the senses for your rays. You are the greatest of preceptors. You are Supreme Brahma. You are he who took the shape of a jackal (for consoling a Brahmana who, insulted by a rich Vaishya, had determined to commit suicide. You are he whose objects all become fruitful of themselves. You are one who has a bald head. You are one who does good to all.

46. You are unborn. You have numberless forms. You have all sorts of fragrance on your body. The matted locks on your head had sucked up the River Ganga when it first dropped from heaven. You are the giver of sovereignty. You are a Brahmacharin without having ever neglected the rigid vow of celibacy. You are famous for you sexual continence. You always lie on your back. You live in power.

47. You have three matted locks on your head. You are he who is clad in rags. You are Rudra. You are the celestial commander-in-chief, and you are all-pervading. You are he who moves about during the day. You are he who moves about in the night. You are of dreadful anger. You are endued with effulgence.

48. You are the destroyer of the powerful Asura who had come in the form of an infuriate elephant for destroying the sacred city of Varanasi. You are the destroyer of Daityas oppressing the universe. You are Kala or Time which is the universal destroyer. You are the supreme ordainer of the universe. You are a mine of qualifications. You are of the form of the lion and the tiger. You are he who is clad in an elephant skin.

49. You are the Yogin who deceives Time by getting over its irresistible influence. You are the original sound. You are the fruition of all desires. You are he who is worshipped in four ways. You are a night-ranger. You are he who walks in the company of spirits. You are he who walks in the company of ghostly beings. You are the Supreme Lord of even Indra and the other deities.

50. You are he who has multiplied himself infinitely in the form of all existent and non-existent things. You are the upholder of Mahat and all other compounds of the five primal elements. You are the primeval Ignorance or that is known by the name of Rahu. You are infinite. You are the supreme End of the liberated. You are fond of dancing. You are he who makes others dance. You are the friend of the universe.

51. You are he whose aspect is calm and mild. You are endued with penances which can create and destroy the universe. You are he who fetters all creatures with your illusion. You are he who is above destruction. You are he who lived on a mountain. You are above all bonds and are unattached to all things, like Space. You have a thousand arms. You are victory. You are that perseverance which brings on success or victory. You are without idleness or procrastination which interferes with persevering activity.

52. You are brave. You are fear. You are he who put a stop to Vali's sacrifice. You gratify the desires of all your devotees. You are the destroyer of Daksha's sacrifice. You are amiable. You are slightly amiable.

53. You are exceedingly fierce and rob all creatures of their energy. You are the destroyer of the Asura Vala. You are always cheerful. You are of the form of riches which is coveted by all. You have never been defeated. There is none more worshipful than you. You are he who emits deep roars. You are that which is so deep that no one can measure it. You are he whose power and the might of whose companions and bull have never been gauged by anybody.

54. You are the tree of the world. You are the banian. You are he who sleeps on a banian leaf when the universe, after dissolution, becomes one infinite sheet of water. You are he who shows mercy to all worshippers, assuming as you like, the form of Hari or Hara or Ganesha or Arka or Agni or Wind, etc. You have exceedingly sharp teeth. You are of huge-proportions. You have a mouth vast enough to swallow the universe at once.

55. You are he whose followers are worshipped everywhere. You are he who removed all the fears of the gods when the prince of elephants had to be captured. You are the seed of the universe. You are he who has the same bull for your carriers that forms again the emblem on his banner in battle. You have Agni for your soul. You are the Sun who has green horses yoked to his car. You are the friend of the individual soul. You are he who is conversant with the proper time for the performance of all religious rites.

56. You are he to whom Vishnu had paid his adorations. You are Vishnu. You are the ocean. You are the Mare's head that ranges within the ocean, ceaselessly emitting fire and drinking the saline waters as if they were sacrificial butter. You are Wind, the friend of Agni. You are of tranquil soul like the ocean which remains at rest and unmoved by the mildest air. You are Agni that drinks the libations of clarified butter poured in sacrifices with the help of Mantras.

57. You are he whom it is difficult to approach. You are he whose effulgence spreads over the infinite universe. You are expert in battle. You are well conversant with the time when one should engage in battle so that victory may be won. You are that science which deals with the motions of heavenly bodies. You are of the form of success or victory. You have a body for all time.

58. You are a house-holder for you have a tuft of hair on your head; you are a Sannyasin for your head is bald; you have matted locks on your head; you are known for your fiery rays; you are he who appears in the sky of the heart encased in the body of every creature; you are he who enters into the brain of every creature; you bear the wrinkles of age; you carry the bamboo flute; you have also the tabour; you possess the musical instrument called Tali; you have the wooden mortar used for husking grain; you are he who covers that illusion which covers Yama.

59. You are an astrologer because your understanding is always directed towards the motion of the wheel of Time which is made up of the luminaries in the sky; you are the individual soul whose understanding is directed to things that are the outcome of the qualities of Sattwa, Rajas, and Tamas; you are that in which all things merge when dissolutions sets in; you are stable and fixed, there being nothing in you which is subject to change or mutation of any sort; you are the Lord of all creatures; your arms extend all over the great universe; you appear in numberless forms which are but portions of yourself; you pervade all things; you have no mouth.

60. You are he who frees creatures from the fetters of the world; you are easily attainable; you are he who appeared with a golden mail; you are he who appears in the phallic emblem; you are he who roams in the forests in search of fowls and

animals; you are he who roams over the entire Earth; you are omnipresent.

61. You are the blare of all the trumpets blown in the three worlds; you have all creatures for your relatives! you are of the form of a snake; you live in mountain caves; you are at one with the commander-in-chief of the celestials; you wear garlands of flowers; you are he who enjoys the happiness which originates from the possession of earthly objects.

61. You are he from whom all creatures have got their three states of birth, existence and destruction; you uphold all things which exist or occur in the three stages of Time, *viz.*, the Past, the Present, and the Future; you yourself free creatures from the effects of all pristine deeds as well as the present ones and from all the bonds of Ignorance and Desire; you are the binder of Asura chiefs; you are the slayer of foes in battle.

63. You are attainable by knowledge alone; you are Durvasas; you are he who is served and worshipped by all the righteous; you are he who brings about the fall of even Brahman and the others; you are he who gives to all creatures the one share of joy and sorrow that each deserves according to his own deeds; you are peerless; you are well conversant with the shares which are given and appropriated in sacrifices.

64. You live everywhere; you wander everywhere; you have wretched clothes; you are Vasava; you are immortal; you are at one with the Himavat mountains; you are the maker of pure gold; you are without acts; you uphold in yourself the fruits of all acts; you are the foremost of all upholder.

65. You have bloody eyes; you have eyes whose vision extends over the infinite universe; you have a car whose wheels are ever victorious; you are greatly learned; you are he who accepts your devotees for your servants; you are he who restrains and subjugates your senses; you are he who acts; you put on clothes whose warp and woof are made of snakes.

66. You are Supreme; you are he who is the lowest of the celestials; you are he who is well-grown; you have the musical instrument called Kahala; you are the giver of every wish; you are the grace personified in all the three stages of Time, *viz.*, the Past, the Present, and the Future; you are endued with power which is always well spent; you are he who had assumed the form of Valarama.

67. You are the foremost of all coveted things, being Liberation or the highest of all ends of creatures; you are the giver of all things; your face is turned towards all directions; you are he from whom various creatures have originated even as all forms have originated from space or are modifications of that primal element; you are he who falls into the pit called body; you are he who is helpless; you live in the sky of the heart.

68. You are of terrific form; you are the Deity called Anshu; you are the companion of Anshu and are called Aditya; you are endued with innumerable rays; you are possessed of dazzling effulgence; you are fleet like the Wind; you have speed greater than that of the Wind; you are fleet like the mind; you enjoy all things, being invested with Ignorance.

69. You live in every body; you live with Prosperity as your companion; you are he who imparts knowledge and instruction; you are he who delivers instruction silently; you are he who observes the vow of silence; you are he who passes out of the body for looking at the soul; you are he that is well worshipped; you are the giver of thousands.

70. You are the king of birds; you are the friend who gives aid; you are possessed of great effulgence; you are the Lord of all created beings; you are he who excites the appetities; you are the god of love; you are of the form of lovely women who are coveted by all; you are the tree of the world; you are the king of riches; you are the giver of fame.

71. You are god who distributes to all creatures the fruits of their deeds; you are yourself those fruits which you distribute; you are the most ancient; you are competent to cover with a single footstep of yours all the three worlds; you are the dwarf who deceived the Asura king Vali; you are the Yogin crowned with success; you are a great Rishi; you are one whose objects become always successful; you are a Sannyasin.

72. You are he who is adorned with the marks of the mendicant order; you are he who is without such marks; you are he who is above the usages of the mendicant order; you are he who assures all creatures from every sort of fear; you are without any passions; you are the commander-in-chief of the celestial army; you are that Vishakha who sprang from the person of the celestial commander-in-chief when Indra hurled his thunder-bolt at him; you are he who enjoys the sixty subjects or heads of objects in the universe; you are the Master

73. You are he who is armed with the thunder-bolt; you are infinite; you are the stupefier of Daitya armies on the battle field; you are he who moves his car in circles among his own soldiers and who makes similar circles among the foes and devastating them returns safe and sound; you are he who knows the lowest depth of the world's ocean; you are Madhu; you have eyes whose color resembles that of honey.

74. You are he who has taken birth after Vrihaspati; you are he who does the acts which priests have to do in sacrifices; you are he who is always worshipped by persons of various modes of life; you are devoted to Brahma; you roam in the habitations of men in the world; you pervade all beings; you are he who knows truth.

75. You know and guide every heart; you are he who overspreads the entire universe; you are he who collects or stores the good and bad deeds of all creatures in order to distribute the fruits thereof; you are he who lives during even the night that follows the universal dissolution; you are the holder of the bow called Pinaka; you live in even the Daityas whence are the marks of your arrows; you are the author of prosperity; you are the powerful monkey who helped Vishnu in the incarnation of Rama in his expedition against Ravana.

76. You are the master of those Ganas who are your associates; you are each member of those various Ganas; you are he who gladdens all creatures; you are the enhancer of the joys of all; you take away the sovereignty and prosperity of even such high beings as Indra and others; you are the universal destroyer in the form of Death; you are he who lives in the sixty-four *Kalas*; you are very great; you are the grandfather.

77. You are the supreme phallic emblem which is worshipped by both gods and Asuras; you are of agreeable and beautiful features; you are he who makes all beings comprehend the various sorts of proofs which exist as evidence of all ideas and notions; you are the Lord of vision and the other proofs of all ideas derived from the senses; you are the Lord of Yoga.

78. You are the Lord of seeds; you are the original cause of such seeds; you act in the ways that have been pointed out in the scriptures beginning with those which deal with the Soul; you are he in whom live power and the other qualities; you are the Mahabharata and other historical works; you are the treatises called Mimansa; you are Gautama; you are the author of the great work on Grammar named after the Moon.

79. You are he who punishes his enemies; you are he whom none can punish; you are he who is sincere in all his religious acts and observances; you are he who becomes obedient to those who are devoted to you; you are he who can subdue others; you are he who foments quarrels among the gods and the Asuras; you are he who has created the fourteen worlds; you are the protector and cherisher of all Beings begining from Brahman and ending with the lowest forms of vegetable life; you are the Creator of even the five principal elements; you are he who never enjoys anything.

80. You are free from decay; you are the highest form of happiness; you are a deity proud of his power; you are Shakra; you are the punishment described in treatises on Politics and inflicted on offenders; you are the tyranny which prevails over the world; you are of pure Soul; you are stainless; you are worthy of adoration; you are the world that appears and disappear ceaselessly.

81. You are he whose favour is of the largest measure; you are he who has good dreams; you are a mirror in which the universe is reflected; you are he who has subjugated of all internal and external enemy; you are the maker of the Veda; you are the maker of the sayings contained in the Tantras and the Puranas and which are embodied in human language; you are highly learned; you are the grinder of enemies in battle.

82. You are he who lives in the dreadful clouds that appear at the time of the universal dissolution; you are most terrible; you are he who succeeds in subjugating all persons and all things; you are the great Destroyer; you are he who has fire for his energy; you are he whose energy is more powerful than fire; you are the Yuga-fire that consumes all things; you are he who is capable of being pleased by means of sacrificial libations; you are water and othes liquids that are poured in sacrifices with the help of Mantras.

83. You are in the form of the god of Righteousness, the scatterer of the fruits of acts good and bad; you are the giver of happiness; you are always gifted with effulgence; you are of the form of fire; you are emerald-hued; you are always present in the phallic emblem; you are the source of blessedness; you can

never be defeated in the pursuit of your objects.

84. You are the giver of blessings; you are of the form of blessedness; you are he to whom is given a share of sacrificial offerings; you are the distributer of sacrificial offerings; you are gifted with great speed; you are he who is dissociated from all things; you are he who is possessed of the most powerful limb; you are he who is employed in the act of generation.

85. You are of a dark hue; you are of a white complexion; you are the senses of all embodied creatures; you have huge feet; you have huge hands; you are of huge body; you have wide extending fame.

86. You have a huge head; you are of huge proportion; you are of vast vision; you are the home of the darkness of ignorance; you are the Destroyer; you are possessed of huge ears; you have huge lips; you are he who has vast cheeks.

87. You have a huge nose; you are of a vast throat; you have a vast neck; you are he who tears the bond of society; you have a vast chest; you have a vast bosom; you are the inner soul which lives in all creatures; you have a deer on your lap.

88. You are he from whom numberless worlds hang down like fruits hanging down from a tree; you are he who stretches his his lips at the time of the universal dissolution for devouring the universe; you are the ocean of milk; you have huge teeth; you have huge jaws; you have a huge tongue; you have a huge mouth.

89. You have big nails; you have large hairs; you have very long hairs; you have a big stomach; you have matted locks of great length; you are ever cheerful; you are of the form of grace; you are of the form of belief; you are he who has mountains for his bow.

90. You are he who is full of affection to all creatures like a parent towards his children; you are he who has no affection; you are unvanquished; you are highly devoted to (Yoga) meditation; you are of the form of the tree of the world; you are he who is marked out by the tree of the world; you are never satiated with eating; you are he who has the Wind for your vehicle for going from place to place.

91. You are he who ranges over hills and hillocks; you are he who lives on the mountains of Meru; you are the king of the celestials; you have the Atharvans for your head; you have the Samans for your mouth; you have the thousand Richs for your immeasurable eyes.

92. You have the Yajushes for your feet and hands; you are the Upanishats; you are the rituals; you are the mobile; you are he whose solicitatios are never unfulfilled; you are he who is always bent on favouring; you are he who is of beautiful form.

93. You are of the form of the good that one does to another; you are that which is dear; you are he who always advances towards your devotees; you are gold and other precious metals held dear by all; your effulgence is like that of burnished gold; you are the navel; you are he who makes the fruits of sacrifices grow; you are of the form of that faith and devotion which the pious have for sacrifices; you are the maker the universe; you arethe immobile.

94. You are the twelve states through which a person passes; you are he who causes fear; you are the beginning of all things; you are he who unites Individual Soul with Supreme Brahma through Yoga; you are at one with that Yoga which brings about such a union between the Individual Soul and Supreme Brahma; you are unmaifest; you are the presiding god of the fourth age.

95. You are eternal Time; you are of the form of the Tortoise; you are adored by the Destroyer himself.

96. You live in the midst company; you admit your devotees as members of your Gana; you have Brahman himself for the driver of your car; you sleep on ashes; you protect the universe with ashes; you are he whose body is made of ashes; you are the tree that grants the fruition of all wishes; you are of the form of those who make up your Gana.

97. You are the protector of the fourteen regions; you are above all the regions; you are full; you are worshipped by all creatures; you are white; you are he who has perfectly pure body, speech and mind; you are he who has attained to that purity of existence which is called Liberation; you are he who is incapable of being sullied by impurity of any sort; you are he who has been attained to by the great preceptors of old.

98. You live in the form of Righteousness or duty in the four modes of life; you are that Righteousness which is of the form of rites and sacrifices; you are of the form of that skill which the Divine Architect possesses; you are he who is worshipped as the primeval form of the universe;

you have nuge arms ; your lips are of a coppery color ; you are of the form of the vast waters that are contained in the Ocean ; you are highly stable and fixed.

99. You are Kapila ; you are brown ; you are all the hues whose mixture produces white ; you are the period of life ; you are ancient ; you are recent ; you are a Gandharva ; you are the mother of the celestials in the form of Aditi ; you are Garuda, the king of birds, born of Vinata by Kashyapa otherwise called Tarkshya ; you are capable of being comprehended easily ; you are of excellent and agreeable speech.

100 You are he who is armed with the battle axe ; you are he that is desirous of victory ; you are he who assists others in the accomplishment of their objects ; you are an excellent friend ; you are he who carries a lute made of two hollow gourds ; you are of terrible anger ; you have for your children beings higher than men and gods ; you are of the form of that Vishnu who floats on the waters after the universal dissolution ; you devour all things with great ferocity ; you are he who procreates offspring ; you are family and race, continuing from generation to generation ; you are the blare that a bamboo flute emits ; you are faultless ; you are he whose limbs are all very beautiful ; you are full of illusion ; you do good to others without expecting any return ; you are Wind ; you are Fire.

101. You are the fetters of the world which bind Individual Soul ; you are the creator of those fetters ; you are the tearer of such fetters ; you are he who lives with even the Daityas ; you live with those who are the enemies of all acts ; you have huge teeth and powerful weapons.

102. You are he who has been greatly censured ; you are he who stupefied the Rishis living in the Daruka forest ; you are he who did good to even your detractors, *viz.*, those Rishis living in the Daruka forest ; you are he who removes all fears and who removing all the fears of those Rishis gave them Liberation ; you are he who has no wealth ; you are the king of the celestials ; you are the greatest of the gods ; you are an object of adoration with even Vishnu ; you are the destroyer of those who are the enemies of the gods.

103. You are he who lives in the nethermost region ; you are invisible but can be comprehended, even as the wind which though invisible is perceived by every body ; you are he whose knowledge extends to the bottom of everything and who know the inner nature of all things ; you are the object which is enjoyed by him who enjoys it ; you are the Ajaikapat among the eleven Rudras ; you are the king of the entire universe ; you are of the form of all souls in the universe ; you are he who is not subject to those three qualities ; you are he who is above all attributes and is a state of pure existence which is incapable of being described with the help of any adjective of a language.

104. You are the king of physicians called Dhanwantari ; you are a commet ; you are the celestial commander-in-chief called Skanda ; you are the king of the Yakshas, called Kuvera, who is your inseparable companion and who is the king of all riches in the world ; you are Dhatri ; you are Shakra ; you are Vishnu ; you are Mitra ; you are Tashtri ; you are the Pole Star ; you are the upholder all things. You are the Prabhava amongst the Vasus.

105. You are the wind which can go everywhere ; you are Aryyaman ; you are Savitri ; you are Ravi ; you are that ancient king of great celebrity known by the name of Ushangu ; you are he who protects all creatures in various ways ; you are Mandhatri ; you are he from whom all creatures originate.

106. You are he who exists in various forms ; you are he who makes the various colours exist in the universe ; you are he who upholds all desires and all attributes ; you are he who has the lotus on your navel ; you are he within whose womb are numberless mighty creatures ; you have a face beautiful as the moon ; you are wind ; you are fire.

107. You are possessed of great power ; you are gifted with tranquillity of soul ; you are old ; you are he who is known with the help of Righteousness ; you are Lakshmi ; you are the maker of the field of action ; you are he who resides in the field of action ; you are the soul of the field of action ; you are the medicine of the attributes of sovereignty and the others.

108. All things lie in you ; you are the master of all creatures having life-breaths ; you are the god of the gods ; you are he who is attached to happiness ; you are existent ; you are non-existent ; you are he who possesses the best of all things.

109. You are he who lives on the summit of Kailasa ; you are he who goes to the mountains of Himavat ; you carry away all things by you like a powerful current washing away trees and other objects standing on its banks ; you are the maker of Pushkara and other large lakes and receptacles of natural water ;

you are possessed of infinite knowledge; you are the giver of infinite blessings.

110. You are a merchant; you are a carpenter; you are the tree; you are the tree called Vakula (*Mimusops Elengi, Linn*); you are the sandal-wood tree (*Santalum album, Linn*); you are the tree called Chechada (*Alstonia Scholaris*, syn. *Echitis Scholaris, Roxb*); you are he whose neck is very strong; you are he whose shoulder-joint is huge; you are not restless; you are the principal herbs and plants with their produce.

111. You are he who grants success upon others regarding the objects upon which they bestow their heart; you are the correct conclusions of both the Vedas and Grammar; you are he who sends out leonine roars; you are endued with leonine fangs; you ride on the back of a lion for performing your journeys; you have a car drawn by a lion.

112 You are the truth of truth; you are he whose dish or plate is formed by the Destroyer of the universe; you are always engaged in seeking the well-being of the worlds; you are he who saves all creatures from distress; you are the bird called Saranga; you are a new swan; you are he who is shown in beauty on account of the crest on your head; you are he who protects the place where assemblies of the wise sit for dispensing justice.

113. You are the abode of all creatures; you are the cherisher of all creatures; you are Day and Night; you are he who is without fault and, therefore, never censured; you are the upholder of all creatures; you are the refuge of all creatures; you are without birth; you are existent.

114. You are ever fruitful; you are endued with concentration and meditation; you are the horse Uchchaishravas; you are the giver of food; you are he who upholds the vital airs of living creatures; you are gifted with patience; you are possessed of intelligence; you are endued with exertion and cleverness; you are respected by all; you are the giver of the fruits of virtue and sin; you are the cherisher of the senses; you are the lord of all the luminaries; you are all collections of objects; you are he whose dresses are made of cow-hides; you are he who removes the sorrow of his devotees.

115. You have a golden arm; you are he who protects the bodies of Yogins who seek to enter their own selves; you are he who has reduced all his foes to nothingness; you are he the measute of whose gladness is very great; you are he who won victory over the god of love who is irresistible; you are he who has controlled his senses.

116. You are the note called Gandhara in the musical octave; you are he who has an excellent and beautiful home; you are he who is ever given to penances; you are of the form of cheerfulness and contentment; you are he called vast or infinite; you are he in whose honor the foremost of hymns has been composed; you are he whose dancing is characterised by big strides and large leaps; you are he who is worshipped reverentially by the various clans of Apsaras.

117. You are he who owns a vast standard; you are the mountain of Meru; you are he who roves among all the summits of that great mountain; you are so mobile that it is very difficult to catch you; you are capable of being explained by preceptors to disciples although you are incapable of being described in words; you are of the form of that instruction which preceptors give to disciples; you are he who can perceive all agreeable scents simultaneously.

118. You are of the form of the porched gates of cities and palaces; you are of the form of the moats and ditches that surround fortified towns and give the victory to the besieged garrison; you are the Wind; you are of the form of fortified cities and towns begirt by walls and moats; you are the prince of all winged creatures; you are of the form of Garuda; you are he who causes the creation by union of the opposite sexes; you are the foremost of all in virtues and knowledge; you are superior to even him who is the foremost of all in virtues and knowledge; you are above all the virtues and knowledge.

119. You are eternal and immutable as also dependent on yourself; you are the lord and protector of the gods and Asuras; you are the master and protector of all creatures; you are he who puts on a coat of mail; you are he whose arms are competent to grind all enemies; you are an object of worship with even him who is called Suparvan in heaven.

120. You are he who gives the power of bearing or upholding all things; you are yourself competent to bear all things; you are fixed and steady; you are white or pure; you carry the trident that can destroy (all things); you give bodies to those that constantly revolve in the universe of birth and death; you are more valuable than riches; you are the conduct of the righteous.

121. You are he who had torn the head of Brahman after due thought; you are

he who is endued with all those auspicious marks which are described in the sciences of palmistry, padology, phrenology and other branches of kn owledge treating of physiognomy, etc., as the indicator of the mental tendency; you are that wooden bar which is called the axle of a car and, therefore, you are he who is attached to the car represented by the body; you are attached to all things; you are gifted with very great power, being as you are a hero of heroes.

122. You are the Veda; you are the Smritis, the Itihasas, the Puranas, and other scriptures; you are the illustrious god of every sacred shrine; you are he who has the Earth for his car; you are the inert elements that form every creature; you are he who gives life into every combination of those inert elements; you are the Pranava and other sacred Mantras that put life into dead matter; you are he who casts peaceful looks; you are severely harsh.

123. You are he in whom exist numberless precious attributes and possessions; you have a body that is red; you are he who has all the vast oceans for so many ponds filled for your drinking; you are the root of the tree of the world; you are equisitely beautiful and shines with superior grandeur; you are of the form of ambrosia or nectar; you are both cause and effect; you are an ocean of penances.

124. You are he who is desirous of getting to the highest state of existence; you are he who has already acquired that state; you are he who is known for the purity of his conduct and acts and observances; you are he who is possessed of great fame; you are the ornament of armies; you are he who is bedecked with celestial ornaments; you are Yoga; you are he from whom originates eternal time measured by Yugas and Kalpas; you are he who conveys all creatures from place to place.

125. You are of the form of Righteousness and sin and their compounds; you are great and without form; you are he who killed the powerful Asura that had approached against the sacred city of Varanasi in the form of an infuriate elephant of huge proportions; you are of the form of death; you grant all creatures fruition of their wishes proportionate to their merits; you are approachable; you know all things beyond the ken of the senses; you know the essences.

126. You are he who continually shines in beauty; you put on garlands from neck to the feet; you are Hara having the Moon for his beautiful eye; you are the salt ocean of unmeasurable extent; you are the first three Yugas; you are he whose appearance is always full of advantage to others.

127. You are he who has three eyes; you are he whose forms are greatly subtile; you are he whose ears are bored for putting on jewelled ear-rings; you are the bearer of matted locks; you are the point which indicates the nasal sound; you are the two dots (in the alphabet) which indicate the sound of the aspirated *H*; you have an excellent face; you are the arrow that is shot by the warrior for bringing about the destruction of his enemy; you are all the weapons that are used by warriors; you are gifted with patience capable of bearing all things.

128. You are he whose knowledge has originated from the stoppage of all physical and mental functions; you are he who appears as Truth on account of the cessation of all other faculties; you are that note which, originating from the region called Gandhara, is greatly sweet to the ear; you are he who is armed with the powerful bow (called Pinaka); you are he who is the understanding and the desires which exist in all creatures, besides being the supreme upholder of all beings; you are he from whom all acts originate.

129. You are that wind which originates at the time of the universal dissolution and which is capable of churning the entire universe as the staff in the hands of the dairy-maid churns the milk in the milk-pot; you are he who is full; you are he who sees all things; you are the sound which arisee from slapping palm against palm; your palm serves as the dish or plate whence to take his food; you have an adamantine body; you are exceedingly great.

130. You are of the shape an umbrella; you are he who has an excllent umbrella; you are well known to be at one with all creatures; you are he who having put forth three feet covered all the universe with two and wanted space for the third; you have a bald head; you are he whose form is greatly ugly and dreadful; you are he who has undergone many modifications and become all things in the universe; you are he who has the well-known badge of Renunciation, *viz.*, the stick; you are he who has a Kunda; you are he who is incapable of being attained to by means of acts.

131. You are he who is at one with the green-eyed king of beasts; you are of the form of all the points of the compass; you are he who is armed with the thunder; you are he who has a hundred tongues; you are he who has a thousand feet and

housand heads; you are the lord and king of the celestials; you are he who is made up of all the gods; you are the great Lord or preceptor.

132. You are he who has a thousand arms; you are he who is competent to get the fruition of every wish; you are he whose protection is sought by every one; you are he who is the creator of all the worlds; you are he who is the great purifier of all from every sin, in the form of shrines and sacred waters; you are he who has three high Mantras; you are the youngest (son of Aditi and Kashyapa); you are both black and twany.

133. You are the maker of the Brahmana's rod; you are armed with the Sataghni, the noose, and the dart; you are he who was born within the primeval lotus; you are he who has a huge womb; you are he who has the Vedas in his womb; you are he who takes his rise from that infinite span of waters which appears after the dissolution of the universe.

134. You are he who has the effulgent rays; you are the creator of the Vedas; you are he who studies the Vedas; you are he who knows the meaning of the Vedas; you are devoted to Brahma; you are the refuge of all persons devoted to Brahma; you are of numberless form; you have innumerable bodies; you have irresistible prowess.

135. Your nature transcends the three universal tendencies (of Sattwa, Rajas, and Tamas); you are the lord of all sentencies you are fleet like the wind; you are fleet like the mind; you are always smeared with sandal-paste; you are the end of the stock of the primeval lotus; you are he who brought the celestial cow Surabhi down from a superior station to an inferior one by imprecating a curse upon her; you are that Brahman who was unable to see your end.

136. You are adorned with a large garland of Karnikara flowers; you are adorned with a diadem of blue gems; you are the wielder of the bow called Pinaka; you are the master of the science of Brahma; you are he who has controlled his senses by the help of your knowledge of Brahma; you are he who bearest Ganga on your head; you are the husband of Uma the daughter of Himavat.

137. You are powerful; you are he who protects the universe by assuming various incarnations; you are worthy of adoration; you are that primeval Being with the equine head who recited the Vedas with a thundering voice; you are he whose favour is very great; you are the great subjugator; you are he who has killed all his enemies; you are both white and twany.

138. You have a gold-hued body; you are he who is of the form of pure joy; you are of a controlled soul; you are the basis of Ignorance which is called Pradhana and which, consisting of the three qualities of Sattwa, Rajas and Tamas, is the cause whence the universe has originated; you are he whose faces are turned to every direction; you are he who has three eyes; you are he who is superior to all creatures.

139. You are the soul of all mobile and immobile beings; you are of the form of the subtile soul; you are the giver of immortality in the form of Liberation as the fruit of all acts of virtue achieved by creatures without the desire of fruits; you are the preceptor of even those who are the gods of the gods; you are Vasu the son of Aditi; you are he who has innumerable rays of light, who brings forth the universe, and who is of the form of that Soma which is drunk in sacrifices.

140. You are Vyasa, the author of the Puranas and other sacred histories; you are the creations of Vyasa's brain both abridged and unabridged; you are the sum-total of sentiencies; you are the Season; you are the Year; you are the Month; you are the Fortnight; you are those sacred Days that end or conclude these periods.

141. You are the Kalas; you are the Kashthas; you are the Lavas; you are the Matras; you are the Muhurta and Aha and Kshapa; you are the Kshanas; you are the soil upon which the tree of the universe stands; you are the seed of all creatures; you are the principle of greatness; you are the sprout of sentiency.

142. You are existent; you are non-existent; you are Manifest; you are Unmanifest; you are the Father; you are the Mother; you are the Grandfather; you are the door of Heaven; you are the door of the generation of all creatures; you are the door of Liberation; you are those acts of virtue which lead to the felicity of heaven.

143. You are extinction; you are the gladdener; you are the region of Truth; you are superior to even that region of Truth which is attainable by the pious; you are he who is the creator of both the gods and the Asuras; you are the refuge of both the gods and the Asuras.

144. You are the preceptor of both the gods and the Asuras; you are ever victorious; you are ever worshipped by the gods and the Asuras; you guide the deities and the Asuras even as the Mahamatra guides the elephant; you are the refuge of all the gods and the Asuras,

145. You are the king of both the deities and the Asuras; you are the leader in battle of both the gods and the Asuras; you are he who transcends the senses and shines by himself; you are of the form of the celestial Rishis; you grant boons to the deities and the Asuras.

146. You are he who rules the hearts of the gods and the Asuras; you are he into whom the universe enters; you are the refuge of even him who is the ruler of the hearts of both the gods and the Asuras; you are he whose body is made up of all the gods; you are he who has no Being superior to you of whom to think; you are he who is the inner soul of the gods; you are he who has originated from his own self.

147. You are of the form of immobile things; you are he who covers the three worlds with three steps of his; you are possessed of great learning; you are stainless; you are he who is freed from the quality of Rajas; you are above destruction; you are he in whose honor hymns should be sung; you are the lord of the irresistible elephant of Time; you are of the form of that lord of Tigers who is adored in the country of the Kalingas; you are he who is called the lion among the gods; you are he who is the foremost of men.

148. You are profoundly wise; you are he who first takes a share of the offerings in sacrifices; you are imperceptible; you are the collection of all the celestials; you are he in whom penances prevail; you are always in excellent Yoga; you are auspicious; you are armed with the thunderbolt; you are the source whence the weapons called maces have taken their origin. You are he whom your devotees acquire in various ways.

149. You are Guha (the celestial commander-in-chief); you are the supreme limit of happiness; you are at one with your creation; you are he who rescues your creatures from death; you are the purifier of all including Brahman himself; you are of the form of bulls and other horned animals; you are he who is fond of mountain summits; you are the planet Saturn; you are Kuvera the king of the Yakshas; you are consummate faultlessness.

150. You are he who gives gladness; you are all the celestials in a body; you are the cessation of all things; you are all the duties that belong to all the modes of life; you are he who has an eye on his forehead; you are he who sports with the universe as his marble ball; you are of the form of deer; you are gifted with the energy that is of the form of knowledge and penance.

151. You are the master of all immobile things; you are he who has restrained his senses by various regulations and vows; you are he whose objects have all been fulfilled; you are at one with Liberation; you are different from him whom we adore; you have truth for your penances; you are of a pure heart.

152. You are he who lords over over all vows and fasts; you are the highest; you are Brahma; you are the highest refuge of your devotees; you are above all fetters; you are freed from the corporeal body; you are endued with every kind of prosperity; you multiply the prosperity of your devotees; you are what is continually undergoing changes.

153. I have thus, O Krishna, sang the praises of the illustrious god by reciting his names in the order of their importance. Who is there who can sing the praises of the lord of the universe, that great Lord of all who is worthy of our adoratoins, worship, and reverence, whom the very gods headed by Brahman are unable to praise and whom the Rishis also fail to sing.

154. Helped, however, by my devotion to him, and having received his permission, I have lauded that Lord of sacrifices, that Deity of supreme power, that foremost of all creatures gifted with intelligence.

155. By praising with these names which increase one's auspiciousness the great lord of blessedness, a worshipper of devoted soul and pure heart gains his own self.

156. These names form a hymn which supplies the best means of attaining to Brahma. With the help of this hymn one is sure to acquire Liberation. The Rishis and the gods all praise the highest deity by uttering this hymn.

157. Hymned by persons of controlled soul, Mahadeva becomes pleased with those who sing his praises thus. The illustrious god is always full of mercy towards his devotees. Gifted with omnipotence, he it is who gives Liberation to those who adore him.

158. Those foremost of men who are endued with faith and devotion, hear and

recite for others and utter with respect the praises of that highest and eternal Lord, *viz.*, Ishana, in all their successive lives and worship him in thought, word, and deed, and worshipping him thus at all times, *viz.*, when they are lying or seated or walking or awake or opening the eyelids or shutting them, and thinking of him again and again, become objects of respect with all their fellow men and derive great pleasure and exceeding joy.

162. When a creature becomes purged of all his sins in course of millions of births in various orders of Being, it is then that devotion originates in his heart for Mahadeva.

163. It is by good luck only that undivided devotion to Bhava who is the original cause (of the universe) fully originates in the heart of one who is conversant with every mode of adoring that great Deity.

164. Such stainless and pure devotion to Rudra, which has singleness of purpose and which is simply irresistible in its course, is seldom to be found among even the gods, but never among men.

165. It is through the favour of Rudra that such devotion originates in the hearts of human beings. On account of such devotion, men, identifying themselves wholly with Mahadeva, succeeds in acquiring the highest success.

166. The illustrious Deity, who is always bent upon showing favour to them who seek him with humility rescues them from the world who throw themselves whole mindedly upon him.

167. Save the great god who frees creatures from re-birth, all other gods continually nullify the Penances of men, for men have no other source of power that it is as great as these.

168. It was thus that Tandi of tranquil soul, resembling Indra himself in glory, lauded the illustrious Master of all existent and non-existent things, that great Deity clad in animal skins.

169. This hymn was borne by Brahmana himself. Indeed, Brahman had sung it before Shankara. You are a Brahmana. You will, therefore, comprehend it well.

170. This is cleansing, and washes away all sins. This confers Yoga, Liberation, heaven and contentment.

171. He who recites this hymn with rapt devotion to Shankara, succeeds in acquiring that high end which is theirs who are devoted to the doctrines of the Sankhya philosophy.

172. That worshipper who recites this hymn daily for one year with singleness of devotion succeeds in acquiring the end that he desires.

173. This hymn is a great mystery. It formerly lived in the breast of Brahman the Creator. Brahman gave it to Shakra. Shakra gave it to Death.

174. Death gave it to the Rudras. From the Rudras Tandi got it. Indeed, Tandi got it in the region of Brahman as the reward of his austere penances.

175. Tandi communicated it to Shukra and Shukra of Bhrigu's race communicated it to Gautama. Gautama, again, O descendant of Madhu, communicated it to Vaivaswata-Manu.

176. Manu communicated it to the highly intelligent Narayana, numbere among the Sadhyas and held highly dear by him. The illustrious Narayana, numbered among the Sadhyas and endued with undecaying glory, communicated it to Yama.

177. Vaivaswat-Yama communicated it to Nachiketa. Nachiketa, O you of Vrishni's race, communicated it to Markandeya.

178. From Markandeya, O Janarddana I got it as the reward of my vows and fasts. To you, O slayer of enemies, I communicate that hymn unheard by others.

178. This hymn leads to heaven. It removes disease and bestows long life. This is worthy of the highest praise, and is consistent with the Vedas.

Krishna said:—

179—80. That person, O Partha, who recites this hymn with a pure heart observing the vow of celibacy, and with his senses under restraint, regularly for one whole year, succeeds in acquiring the fruits of a horse-sacrifice, Danavas and Yakshas and Rakshasas and Pishachas and Yatudhanas and Guhyakas and snakes can do no harm to him.

CHAPTER XVIII.

(ANUSHASANIKA PARVA).—*Continued.*

Vaishampayana said:—

1. After Vasudeva had stopped, the great Yogin, *viz.*, Krishna-Dwaipayana, addressed Yudhishthira, saying,—O son,

recite this hymn consisting of the thousand and eight names of Mahadeva, and let Maheshwara be pleased with you.

2. Formerly, O son, I was engaged in the practice of penances on the breast of the mountains of Meru for getting a son. It is this very hymn that was recited by me.

3. As the reward of this, I acquired the fruition of all my wishes, O son of Pandu. You will also, by reciting this same hymn, get from Sharva the fruition of all your wishes.

4. After this, Kapila, the Rishi who preached the doctrines of Sankhya, and who is honoured by the gods themselves, said,—I adored Bhava with great devotion for many lives. The illustrious god at last became pleased with me and gave me knowledge which can help one in avoiding re-birth.

5—7. After this, the Rishi named Charushirsha, that dear friend of Shakra and known also as Alamvana's son and who is filled with mercy, said,—I, in former days went to the mountains of Gokarna and sat myself to practise hard austerities for a hundred years. As the reward of those penances, I got from Sharva, O son of king Pandu, a hundred sons, all of whom were born without the agency of woman, of well-controlled soul, conversant with righteousness, gifted with great splendour, free from disease and sorrow, and endued with lives extending for a hundred thousand years.

8. Then the illustrious Valmiki, addressing Yudhishthira, said,—Once upon a time, in course of a disputation, certain ascetics who possessed the Homa-fire condemned me as one guilty of Brahmanicide.

9. As soon as they had condemned me as such, the sin of Brahmanicide, O Bharata, possessed me. I then, for purifying myself, sought the protection of the sinless Ishana who is irresistible in energy.

10. I became purged of all my sins. That remover of all sorrows, *viz.*, the destroyer of the triple city of the Asuras, said to me,—You will acquire great fame in the world.

11. Then Jamadagni's son, that foremost of all pious persons, effulgent like the Sun in the midst of that assembly of Rishis said to the son of Kunti.

12. I was possessed by the sin, O eldest son of Pandu, of Brahmanicide for having killed my brothers who were all learned Brahmanas. Purifying myself, I sought the protection, O king, of Mahadeva.

13. I sang the praises of the great God by reciting his names. At this, Bhava became pleased with me, and gave me battle-axe and many other celestial weapons.

14. And he said to me,—you will be freed from sin and you will be invincible in battle. Death himself shall not succeed in overcoming you, for you, will be freed from disease.

15. Thus did the illustrious and crested god of auspicious form said this to me. Through the favour of that god of great intelligence I got all that He had said.

16. Then Vishwamitra said,—I was formerly a Kshatriya. I paid my worship to Bhava with the desire of becoming a Brahmana. Through the favour of that great god I succeeded in getting the high status, that is so difficult to acquire, of a Brahmana.

17—18. Then addressing the royal son of Pandu, the Rishi Asita-Devala said,—Formerly O son of Kunti, through the curse of Shakra, all the merit of my pious deeds was destroyed. The power, Mahadeva kindly gave me back that merit together with great fame and a long life.

19. The illustrious Rishi Gritsamada, the dear friend of Shakra, who resembled the celestial preceptor Vrihaspati himself, addressing Yudhishthira of Ajamidha's race said,—

20—21. The inconceivable Shakra had formerly celebrated a sacrifice extending for a thousand years. While that sacrifice was going on, I was engaged by Shakra in reciting the Samans. Varishtha, the son of that Manu who originated from the eyes of Brahman, came to that sacrifice and addressing me, said,—O foremost of twice-born ones, the Rathantara is not being recited properly by you.

22. O best of Brahmanas, cease to acquire demerit by reading so faultily, and with the help of your understanding do you read the Samans correctly. O you of wicked understanding, why do you perpetrate such sin destructive of Sacrifice.

23—24. Having said these words, the Rishi Varishtha, who was very wrathful, yielded to that passion and addressing me once more, said,—Be thou an animal shorn of intelligence, subject to grief, ever filled with fear, and an inhabitant of trackless forests destitute of both wind and water and abandoned by other animals. Do you thus pass ten thousand years with ten and eight hundred years in addition.

25. That forest in which you will have to pass this time will be shorn of all holy trees and will, besides, be the haunt of Ruru-deer and lions. Verily, you shall have to become a cruel deer plunged in excess of grief.

26—27. As soon as he had said these words, O son of Pritha, I immediately became changed into a deer. I then shought the protection of Maheshwara. The great god said to me,—You will be freed from disease of every sort, and besides immortality shall be yours. You will never suffer from grief. Your friendship with Indra shall remain unchanged, and let the sacrifices of both Indra and yourself multiply.

28. The illustrious and puissant Mahadeva favors all creatures in this way. He is always the great dispenser and ordainer of the happiness and sorrow of all living creatures.

29. That illustrious god is incapable of being comprehended in thought, word, or deed. O son, O you who are the best of warriors, there is none who is equal to me in learning.

30. After this, Vasudeva, that foremost of all intelligent men, once more said,—Mahadeva of golden eyes was pleased by me with my penances.

31. Pleased with me, O Yudhishthira, the illustrious god said to me,—You will, O Krishna, through my favour, become dearer to all persons than riches which is coveted by all.

32. You will be invincible in battle. Your energy shall be equal to that of Fire. Mahadeva gave me thousands of other boons at that time.

33. In a former incarnation I worshipped Mahadeva on the Manimantha mountain for millions of years.

34. Pleased with me, the illustrious god said to me those words:—Blessed be you, do you solicit boons you wish for.

35—36. Bowing him I said these words,—If the powerful Mahadeva has been pleased with me, then let devotion to him be unchanged, O Ishana! This is the boon that I solicit.—The great God said me,—Be it so!—and disappeared there and then.

Jaigishavya said:—

37. O Yudhishthira, formerly in the city of Varanasi, the powerful Mahadeva, finding me out, conferred upon me the eight attributes of sovereignty!

Garga said:—

38. O son of Pandu, pleased with me, on account of a mental sacrifice which I had performed, the great God bestowed upon me, on the banks of the sacred river Saraswati, that wonderful science, *viz.*, the knowledge of Time, with its sixty-four branches.

39. He also conferred upon me a thousand sons, all possessed of equal merit and fully conversant with the Vedas. Through his favour their periods of life as also mine have become extended to ten millions of years.

Parashara said:—

41—42. Formerly I pleased Sarva, O king. I then cherished the desire of getting a son who would be endued with great ascetic merit, and superior energy, and addressed to high Yoga, that would acquire world-wide fame, arrange the Vedas and become the home of prosperity, that would be devoted to the Vedas and the Brahmanas, and be famous for mercy. Such a son was desired by me from Maheshwara.

42. Knowing that this was the wish of my heart, that foremost of gods said to me,—Through the fruition of that object of yours which you wish to get from me, you will have a son named Krishna.

43. In that creation which shall be known after the name of Savarni-Manu, that son of yours shall be reckoned among the seven Rishis. He shall arrange the Vedas, and be the propagator of Kuru's race.

44. He shall, besides, be the author of the ancient histories and do behoof to the world. Gifted with severe penances he shall, again, be the dear friend of Shakra.

45. Freed from all sorts diseases, that son of yours, O Parashara, shall, besides, be immortal!—Having said these words, the great god disappeared there and then. Such is the good, O Yudhishthira, that I have got from that indestructible and immutable God, gifted with the highest penances and supreme energy.

Mandavya said:—

46—47. Formerly, suspected wrongly of theft, I was impaled. I then worshipped the illustrious Mahadeva who said to me,—You shall soon be freed and live for millions of yours. The pangs due to imprisonment shall not be yours.

48—49. You will also be freed from all sorts of affliction and disease. And since, O ascetic, this body of yours has originated from the fourth foot of Dharma, (*viz.*, Truth), you will be peerless on Earth. Do you make your life fruitful. You will,

without any obstruction, be able to bathe in all the sacred waters of the Earth.

50—51. And after the dissolution of your body, I shall, O learned Brahmana, ordain that you will enjoy the pure felicity of heaven eternally. Having said these words to me, the worshipful god having the bull for his carriage, *viz.*, Maheshwara of peerless splendour and clad in animal-skin, O king, disappeared there and then with all his companions.

Galava said:—

52—53. Formerly I studied from my preceptor Vishwamitra. Getting his permission I started for home with the object of seeing my father. My widowed mother stricken with sorrow and, weeping bitterly, said to me,—Alas, your father will never see his son who, endued with Vedic knowledge, has been allowed by his preceptor to come home and who, having all the graces of youth, is endued with self-control.

54—55. Hearing these words of my mother, I became stricken with despair about seeing again my father. I then paid my adorations with a rapt soul to Maheshwara who, pleased with me, appeared before me and said,—Your father, your mother and yourself, O son, shall all be freed from death, Go quickly and enter your abode; you shall see your father there.

56. Having got the permission of the illustrious god, I then went home, O Yudhishthira, and saw my father, O son, coming out after having finished his daily sacrifice.

57. And he came out, having his hands a quantity of sacrificial-fuel and Kusha grass ann some fallen fruits. And he appeared to have already taken his daily food for he had washed himself properly.

58. Throwing down those things from his hand, my father, with eyes bathed in tears, raised me, for I had prostrated myself at his feet, and embracing me smelt my head, O son of Pandu, and said.—By good luck, O son, are you seen by me. You have returned having acquired knowledge from your preceptor.

Vaishampayana said:—

59. Hearing these marvellous and most wonderful deeds of the great Mahadeva sung by the ascetics, the son of Pandu became amazed.

60. Then Krishna, that foremost of all intelligent persons, then spoke once more to Yudhishthira, that sea of virtue, like Vishnu speaking to Purahuta.

Vasudeva said:—

61—62. Upamanyu, who appeared to shine like the Sun, said to me,—Those sinful men who are sullied with impious deeds, do not suceeed in attaining to Ishana. Having their nature sullied by the qualities of Darkness and Ignorance they can never approach the Supreme Deity. It is only those twice-born persons who are of purified souls that succeed in attaining to the Supreme Deity.

63. Even if a person enjoys every pleasure and luxury, yet if he be devoted to the Supreme Deity he is considered equal to hermits of purified souls.

64. If Rudra be pleased with a person he can confer upon him the dignity of either Brahma or of Keshava or of Shakra with all the gods under him, or the sovereignty of the three worlds.

65. Those men, O sire, who adore Bhava even mentally, succeed in freeing themselves from all sins and live in the celestial region with all the gods.

66. A person who raises houses to their foundations and destroys tanks and lakes, indeed, who lays waste the entire universe, does not become stained with sin if he adores and worships the illustrious three-eyed god.

67. A person who is shorn of every auspicious mark and who is stained by every sin, destroys all his sins by meditating upon Shiva.

68 Even worms, insects and birds, O Keshava, that devote themselves to Mahadeva, are enabled to move about fearlessly.

69. This is my belief that those men who devote themselves to Mahadeva become, forsooth, freed from re-birth.

70. After this, Krishna again addressed Yudhisthira the son of Dharma in the following words.

Vishnu said:—

71—78. The Sun, the Moon, Wind, Fire, Heaven, Earth, the Vasus, the Vishwedevas, Dhatri, Aryyaman, Shukra, Vrihaspati, the Rudras, the Saddhyas, Varuna, Gopa, Brahman, Shakra, Maruts, the Upanishats that teach a knowledge of Brahma, Truth, the Vedas, the Sacrifices, Sacrificial Presents, Brahmanas reciting the Vedas, Soma, Sacrificer, the shares of the gods in sacrificial offerings, clarified butter poured in sacrifices, Raksha, Diksha, all kinds of restraints in the form of vows and fasts and rigid observances, Swaha, Vashat, the Brahmanas, the celestial cow, the foremost acts of piety, the wheel of Time, Strength,

Fame, Self-control, the Steadiness of all intelligent persons, all acts of goodness and otherwise, the seven Rishis, Understanding of the foremost order, all kinds of excellent touch, the success of all deeds, the various tribes of the celestials, those beings that drink heat, those that are drinkers of Soma, Likhas, Suyamas, Tushita, all creatures having Mantras for their bodies, Abhasuras, those beings that live upon scents only, those that live upon vision only, those that control their speech, those that restrain their minds, the pure, they who are capable of assuming diverse forms through Yoga-power, those celestials who live on touch, those celestials who live on vision and those who live upon the butter poured in sacrifices, those beings who can create by their will the objects they require, they who are regarded as the foremost ones among the celestials, and all the other celestials, O Ajamida, the Suparnas, the Gandharvas, the Pishachas, the Danavas, the Yakshas, the Charanas, the snakes, all that is gross and all that is subtile, all that is soft and all that is not subtile, all sorrows and all joys, all sorrow that comes after joy and all joy that comes after sorrow, the Sankhya philosophy, Yoga, and that which is above all objects regarded as foremost and very superior,—all adorable things, all the celestials, and all the protectors of the universe who entering into the physical forces sustain and uphold this ancient creation of that illustrious Deity,—have originated from that Creator of all creatures.

79. All that I have mentioned is grosser than what the wise think of with the help of Penances. Indeed, that subtile Brahma is the cause of life. I bow respectfully to it. Let that immutable and indestructible Lord, always worshipped by us, grant us desirable boons.

80. That person who, governing his senses and purifying himself, recites this hymn, continually for his vow, for one month, succeeds in acquiring the merit of a Horse-sacrifice.

81. By reciting this hymn the Brahmana succeeds in acquiring all the Vedas; the Kshatriya becomes crowned with victory, O son of Pritha; the Vaishya, in acquiring riches and cleverness; and the Shudra, in acquiring happiness here and a good end hereafter.

82. By reciting the best of hymns that can cleanse every sin and that is highly sacred and purifying, highly illustrious persons set their hearts on Rudra.

83. A man by reciting this best of hymns succeeds in living in the celestial region for as many years as there are pores in his body.

CHAPTER XIX.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. I ask, O foremost of Bharata's race, what is the origin of the declaration, about satisfying all duties jointly, which is made on the occasion of a person's marriage.

2. Is that declaration about satisfying all duties together, due only to what is laid down by the great Rishis in days of yore, or does it refer to the duty of procreating children from religious motives, or has it reference to only the carnal pleasure that is expected from such an intercourse of the sexes?

3. Great is the doubt that fills my mind about. Indeed, I think that the declaration to which I refer is contray to the natural impulses which lead to a union of the sexes. The union in this world for performing duties together ceases with death and is not to be seen to exist hereafter.

4. This union for doing all duties together leads to heaven. But heaven, O grandfather, is attained to by persons that are dead. It is seen of a married couple that only one dies at a time. Where does the other then remain. Do tell me this.

5. Men obtain various kinds of fruits by performing various kinds of duties. The occupations, again, to which menfollow are of various kinds. Various, again, are the hells to which they go on account of such diversity of duties and acts.

6. The Rishis have said that women, in particular are false in behaviour. When human beings are such, and when women in particular are described in the Shastras to be false, how, O sire, can there be a union between the sexes for purposes of performing all duties together.

7. In the very Vedas one may read that women are false, The word 'Duty,' as used in the Vedas, appears to have been coined first for general application. Therefore the application of that word to the rites of marriage is, instead of being correct, only a form of speech forcibly applied where it has no application.

8—9. The subject appears to me to be inexplicable although I think of it always. O grandfather, O you of great wisdom,

you should explain this to me fully, clearly and according to the Shruti. In fact, do you explain to me what it is, what its characteristics are, and the way in which it has come to pass.

Bhishma said :—

10. Regarding it is cited the old discourse between Ashtavakra and the lady known by the name of Disha.

11. Formerly Ashtavakra of austere penances, desirous of marriage, begged the great Rishi Vadanya of his daughter.

12. The name by which the lady was known was Suprabha. In beauty she was peerless on Earth. In virtues, dignity, conduct, and manners, she was superior to all girls.

13. By a look only that girl of beautiful eyes had robbed him of his heart even as a delightful grove in spring, decked with flowers, robs the spectator of his heart.

14. The Rishi addressed Ashtavakra and said,—Yes, I shall give my daughter to you. Listen, however, to me. Make a journey to the sacred North. You will see many things there.

Ashtavakra said :—

15. You should tell me what I shall see in that region. Indeed, I am ready to carry out whatever command may be laid laid upon me by you.

Vadanya said :—

16. Passing over the dominions of the Lord of Treasures you will cross the Himavat mountains. You will then see the plateau on which Rudra lives. It is inhabited by Siddhas and Charanas.

17—18. It is full of the companions of Mahadeva, frolicsome and fond of dance and possessed of various faces. It is peopled with also many Pishachas, O lord, of various forms and all daubed with fragrant powders of various colors and dancing with joyous hearts in accompaniment with brazen instruments of different kinds. Encircled by these who dance with electric rapidity or refrain at times altogether from forward or backward or transverse motion of every sort, Mahadeva lives there.

19. That charming spot on the mountains, we have heard, is the favourite abode of the great god. It is said that that great god as also his companions are always present there.

20. It was there that the goddess Uma had practised the severest austerities for the sake of the three-eyed god. Hence, it is said, that spot is much liked by both Mahadeva and Uma.

21—22. Formerly there, on the summit of the Mahaparshwa mountains, which are situate to the north of the mountains sacred to Mahadeva, the Seasons, and the last Night, and many gods, and many human beings also, in their embodied forms, had worshipped Mahadeva. You will cross that region also in thy northward journey.

23. You will then see a beautiful and charming forest blue of color and resembling a mass of clouds. There, in that forest, you will see a beautiful female ascetic looking like the goddess of prosperity herself.

24. Venerable for age and highly blessed, she is going through the initiatory rite. Seeing her there you should duly adore her with reverence.

25. Returning to this place after having seen her, you will take the hand of my daughter in marriage. If you can make this agreement, proceed then on your journey and do what I order you.

Ashtavakra said :—

26. So be it! I shall do your bidding. Verily, I shall proceed to that region of which you mention, O you of righteous soul! On your side, you should make your words truthful.

Bhishma said :—

27. The illustrious Ashtavakra started on his journey. He proceeded more and more towards the north and at last reached the Himavat mountains inhabited by Siddhas and Charanas.

28. Arrived at the Himavat mountains that foremost of Brahmanas then reached the sacred river Vahuda whose waters produce great merit.

29. He bathed in one of the charming Tirthas of that river, which was free from mud, and pleased the gods with oblations of water. His ablutions being over, he spread a quantity of Kusha grass and laid himself down upon it for taking rest for some time.

30. Passing the night in this way the Brahmana rose with the day. He once more performed his ablutions in the sacred waters of the Vahuda and then lighted his homa fire and adored it with the help of many foremost of Vedic mantras.

31. He then adored with the due rites both Rudra and his wife Uma, and rested for some more time by the side of that lake in the course of the Vahuda whose shores

he had reached. Refreshed by such rest, he started from that region and then proceeded towards Kailasa.

32. He then saw a golden gate that seemed to blaze with beauty. He saw also the Mandakini and the Nalini of the great Kuvera the Lord of Riches.

33. Seeing the Rishi arrived there, all the Rakshasas headed by Manibhadra who were engaged in protecting that lake full of beautiful lotuses, came out in a body for welcoming and honouring the illustrious traveller.

34. The Rishi adored in return those Rakshasas of terrible prowess and asked them to report, forthwith, his arrival to the Lord of Riches.

35. Requsted by him to do this, those Rakshasas, O king, said to him,—king Vaishravana, without waiting for the news, is coming of his own accord to your presence.

36. The illustrious Lord of Riches is well acquainted with the object of this your journey. See him,—that blessed Master, who blazes with his own energy.

37. Then king, Vaishravana, approaching the innocent Ashtavakra, duly enquired about his welfare. The usual polite enquiries being over, the Lord of Riches then addressed the twice-born Rishi, saying,—You are welcome. Do tell me what do you want from me. Inform me of it, I shall, O twice-born one, do whatever you may order me to accomplish.

39. Do you enter my house as pleases you. O foremost of Brahmanas. Duly entertained by me, and after your business is done, you may go without any obstacles being placed in your way.

40. Having said these words, Kuvera took the hand of that foremost of Brahmanas and conducted him into his palace. He offered him his own seat as also water to wash his feet and the present of the usual ingredients.

41. After the two had been seated the Yakshas of Kuvera headed by Manibhadra, and many Gandharvas and Kinnaras, also sat down before them.

42. After all of them had taken their seats, the Lord of Riches said,—Understanding what your pleasure is, the various tribes of Apsaras will begin their dance.

43. It is proper that I should entertain you with hospitality and that you should be served with propriety.—Thus addressed the ascetic Ashtavakra said, in a sweet voice,—Let the dance go on.

44. Then Urvara, Mishrakeshi, Rambha, Urvashi, Alumvusha, Ghritachi, Chitra, Chitrangada, Ruchi, Manohara, Sukeshi, Sumukhi, Hasini, Prabha, Vidyuta, Prashami, Danta, Vidyota and Rati,—these and many other beautiful Apsaras began to dance. The Gandharvas played on various kinds of musical instruments.

47. After such excellent music and dance had begun, the Rishi Ashtavakra of austere penances unconsciously passed a full celestial year there in the house of king Vaishravana.

48. Then king Vaishravana said to the Rishi,—O learned Brahmana, see a little more than a year has passed away since your arrival here.

49. This music and dance, especially known by the name of Gandharva, is a stealer of the heart (and of time). Act as you like, or let this go on if that be your pleasure.

50. You are my guest and, therefore, worthy of worship. This is your house. Do you set your commands. We are all bound to you.

51. Thus addressed by king Vaishravana, the illustrious Ashtavakra, replied to him, with a pleased heart, saying,—I have been duly honored by you. I desire now, O Lord of Riches, to go hence.

52—53. Indeed, I am highly pleased. All this befits you, O Lord of Riches. Through your grace, O illustrious one, and according to the command of the great Rishi Vadanya, I shall now proceed to my journey's end. May you enjoy prosperity.—Having said these words, the illustrious Rishi left Kuvera's palace and proceeded northwards.

54. He crossed the Kailasa and the Mandara as also the golden mountains. Beyond those high and great mountains is situate that excellent region where Mahadeva dressed as an humble ascetic was living.

55. He went round the spot, with a composed mind, bending his head in respect the while. Descending then on the Earth, he regarded himself purified for having seen that holy spot which is the residence of Mahadeva.

56. Having gone round that mountain thrice, the Rishi with face turned towards the north, went on with a joyous heart.

57. Then he saw another forest that was very delightful. It was adorned with the fruits and roots of every season, and it was filled with the music of bards.

58. There were many charming groves in the forest. The illustrious Rishi then saw a beautiful asylum.

59. The Rishi saw also many golden hills decked with gems and possessed of various forms. There he saw many lakes and tanks also.

60. And he saw various other highly beautiful objects. Seeing these things, the mind of that Rishi of purified soul became filled with joy.

61. He then saw a beautiful palace made of gold and adorned with all sorts of gems. Of wonderful structure, that palace surpassed the palace of Kuvera himself in every respect.

62. Around it there were many hills and mounts of jewels and gems. Many beautiful cars and heaps of jewels also were seen there.

63. The Rishi saw there the river Mandakini whose waters were covered with numberless Mandara flowers. There also were seen many self-luminous gems, and the soil all around was decked with diamonds of various species.

64. The palace which the Rishi saw contained many chambers whose arches were set with various kinds of stones. Those chambers were adorned also with nets of pearls interspersed with jewels and gems of various species.

65. Various sorts of beautiful objects, capable of stealing the heart and the eye surrounded that palace. That charming retreat was inhabited by numberless Rishis.

66. Seeing these beautiful sights all around, the Rishi began to think of where he would take shelter. Proceeding then to the gate of the palace, he uttered these words:—

67. Let those that live here know that a guest has come.—Hearing the voice of the Rishi, a number of maidens came out in a body from that palace.

68. They were seven in number, O king, Of different sorts of beauty, all of them were highly charming. Every one of those maidens the Rishi saw stole his heart.

69. The sage could not, with even his utmost struggles, control his mind. Indeed, seeing those maidens of very great beauty, his heart lost its balance. Seeing himself to give way to such influences, the Rishi made a vigorous effort, and greatly wise as he was, he at last succeeded in controlling himself.

70. Those ladies then addressed the Rishi, saying,—Let the illustrious one enter.—Stricken with curiosity about those highly beautiful ladies, as also of that palace, the twice-born Rishi entered as he was commanded. Entering the palace he saw an old lady, with marks of decrepitude, dressed in white robes and adorned with every kind of ornament. The Rishi blessed her, saying,—Good be to you.—The old lady returned his good wishes in due form. Rising up, she offered a seat to the Rishi.

73. Having taken his seat, Ashtavakra said,—Let all the ladies go to their respective quarters. Only let one stay here. Let that one remain here who is endued with wisdom and who has tranquillity of heart. Indeed, let all the others go away as they like.

74. Thus addressed, all those damsels went round the Rishi and then left the chamber, only that aged lady remaining there.

75. The day quickly passed and night came. The Rishi, seated on a splendid bed addressed the old lady, saying,—O blessed lady, the night is growing deeper. Do you go to sleep.

76. Their conversation being thus put a stop to by the Rishi, the old lady laid herself down on an excellent bed of great beauty.

77. Soon after, she rose from her bed and pretending to tremble with cold, left it for the bed of the Rishi.

77. The great Ashtavakra welcomed her courteously. The lady, however, stretching her arms, tenderly embraced the Rishi, O foremost of men.

79. Seeing the Rishi quite unmoved and as inanimate as a piece of wood, she became very sorry and began to convese with him.

80. There is no pleasure, except that from desire, which women can derive from a person of the other sex! I am now under the influence of lust I seek you—for that reason. Do you seek me in return.

81. Be cheerful, O learned Rishi, and unite yourself with me! Do you embrace me, O learned one, for I desire you greatly.

82. O you of righteous soul, this union with me is the best and desirable reward of those severe penances which you had practised. At the first sight I have become disposed to seek you. Do you also seek me.

83. All this riches and every other precious article that you see here, are mine. Do you, indeed, become the master of all this with my person and heart.

84. I shall satisfy every wish of yours! Do you sport with me, therefore, in these

delightful forests, O Brahmana, which can grant every wish.

85. I shall obey you implicity in every thing, and you will sport with me according to your pleasure! All objects of desire that are human or that belong to heaven shall be enjoyed by us.

86. There is no other pleasure more agreeable to women. Indeed, union with a person of the opposite sex is the most desirable object of joy that we can get.

87. When moved by the god of love women become very whimsical. Then they do not feel any pain even if they walk over a desert of burning sand.

Ashtavakra said:—

88. O blessed lady, I never approach another's wife. One's union with another man's wife is condemned by persons conversant with the scriptures on morality.

89. I am an utter stranger to enjoyments of every kind. O blessed lady, know that I have become desirous of marriage for getting children. I swear by truth itself.

90. Through the help of offspring righteously got, I shall proceed to those regions of happiness which cannot be attained without such help. O good lady, know what is consistent with morality, and knowing it, desist from your efforts.

The lady said:—

91. The very gods of wind and fire and water, or the other celestials, O twice-born one, are not so agreeable to women as the god of love. Indeed, women are greatly fond of sexual union.

92. Among a thousand women, or perhaps, among hundreds of thousands, sometimes only one may be found who is devoted to her husband.

93. Under the influence of desire, they care not for family or father or mother or brother or husband or sons or husband's brother.

94. Seeking what they consider happiness, they destroy the family even as many rivers wash away the banks that contain them. The Creator himself had said this, marking the faults of women.

Bhishma said:—

95. The Rishi, bent upon finding out the faults of women, addressed that lady, saying,—Cease to speak to me thus! Yearning originates from liking. Tell me what I am to do.

96. That lady then said in return.—O illustrious one, you will all see according to time and place. Do you only live here (for sometime), O highly blessed one. and I shall consider myself sufficiently rewarded!

97—98. Thus addressed by her, the twice-born Rishi, O Yudhishthira, expressed his resolution to satisfy her request, saying—I shall live with you in this place as long as I can venture to do so.—The Rishi then seeing that lady possessed by decrepitude, began to think seriously on the matter. He appeared to be even pained by his thoughts.

99. The eyes of that foremost of Brahmanas could not get any delight from those parts of that lady's person whereupon they were fixed. On the other hand, his looks appeared to be dispelled by the ugliness of those particular limbs.

100. This lady is, forsooth, the mistress of this palace. Has she been made ugly through some curse? It is not proper that I should quickly determine the cause of this.

101. Thinking thus in his heart, and curious to know the reason, the Rishi passed the rest of that day in anxiety.

102. The lady then addressed him, saying,—O illustrious one, look at the Sun reddened by the evening clouds! What service shall I do to you.

103. The Rishi addressed her, saying,—'Fetch water for my ablution! Having bathed, I shall recite my evening prayers, controlling my tongue and the senses.'

CHAPTER XX.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said:—

1. Thus ordered, the lady said,—Be it so!—She then brought oil and a piece of cloth for his wear during the ablutions.

2. With the ascetic's permission she rubbed every part of his body with the fragrant oil she had brought for him.

3. The Rishi was rubbed, and when the process of rubbing was over, he went to the room set apart for the performance of ablutions. There he sat upon a new and excellent seat.

4. After the Rishi had taken his seat upon it, the old lady began to wash his

body with her own soft hands whose touch was highly agreeable.

5—6. One after another in due course, the lady helped the Rishi in his ablutions. Between the lukewarm water with which he was washed, and the soft hands which were engaged in washing him, the Rishi of rigid vows could not understand that the whole night had passed away in the work. Rising from the bath, the Rishi became highly surprised.

7. He saw the Sun risen above the horizon on the East. He was surprised at this and asked himself,—Was it really so or was it a mistake of the understanding.

8. The Rishi then duly adored the god of a thousand rays. This done, he asked the lady as to what he should do. The old lady prepared some food for the Rishi sweet to the taste like ambrosia itself.

9. On account of the sweetness of that food the Rishi could not take much. In taking that little, however, the day passed away and evening set in.

10. The old lady then asked the Rishi to go to bed and sleep. An excellent bed was given to the Rishi and another was taken by herself.

11. The Rishi and the old lady occupied different beds at first, but when it was midnight, the lady left her own bed for that of the Rishi.

Ashtavakra said :—

12. O blessed lady, I am not inclined for sexual union with one who is the wife of another. Leave my bed, O good lady. Blessed be you do, you desist from this of your own accord.

Bhishma said :—

13. Thus dissuaded by the Brahmana with the help of his self-control, the lady answered him, saying,—I am my own mistress! In accepting me you will commit no sin.

Ashtavakra said :—

14. Women can never be their own mistresses. This is the opinion of the Creator himself, *viz.*, that a woman should never be indepent.

The lady said :—

15. O learned Brahmana, I am pained by desire. Mark my devotion to you. You commit sin by refusing to accept me lovingly.

Ashtavakra said :—

16. Various shortcomings drag away the man who acts as he likes. As for myself, I am able to govern my inclinations by self-control. O good lady, return to your own bed.

The lady said :—

17. I bow to you. You should show me your favour. O sinless one, I prostrate myself before you, do you become my refuge.

18. If you see sin in knowing one who is not your wife, I yield myself to you. Do you, O twice-born one, accept my hand in marriage.

19. You will incur no sin. I tell you truly. Know that I am my own mistress. If there be any sin in this, let it visit me only. My heart is devoted to you. I am my own mistress. Do you accept me.

Ashtavakra said :—

20. How is it, O good lady, that you are your own mistress? Tell me the reason of this. There is not a single woman in the three worlds who can be considered as the mistress of her own self.

21. The father protects her while she is a maiden. The husband protects her while she is young. Sons protect her when she is aged. Woman can never be independent as long as they live.

The lady said :—

22. I have, since my maidenhood adopted the vow of celibacy. Do not doubt it. I am still a maid. Do you make me your wife. O Brahmana, do not kill this devotion of mine to you.

Ashtavakra said :—

23. As you are inclined to me so am I inclined to you. There is this question, however, that should be settled. It is true that by giving way to my inclinations I shall not be considered as acting contrary to what the Rishi (Vadanya) wishes.

24. This is very wonderful. Will this lead to what is good? Here is a maiden adorned with good ornaments and robes!

25. She is highly beautiful. Why did decrepitude hide her beauty so long? At present she looks like a beautiful maiden. I do not know what form she may assume hereafter.

26. I shall never swerve from that control which I have over desire and the other passions or from contentment with what I have already got. Such swerving is not good. I shall keep myself united with truth.

CHAPTER XXI.

(ANUSHASANIKA PARVA).—
Continued.

Yudhishthira said:—

1. Tell me why had that lady no fear of Ashtavakra's curse although Ashtavakra was gifted with great energy? How also did Ashtavakra succeed in returning from that palace?"

Bhishma said:—

2. Ashtavakra asked her, saying,—How do you change your form so? You should not say anything false. I wish to know this. Do you speak truly before a Brahmana.

The lady said:—

3. O best of Brahmanas, wherever you may live, in the celestial region or on Earth, this desire of union between the sexes is to be observed. O you of infallible prowess, hear with rapt attention, what it all is.

4. This trial was converted by me, O sinless one, for examining you aright, O you of infallible prowess, you have conquered all the worlds by the strength of mind.

5. Know me as the embodiment of the Northern point of the compass. You have seen the lightness of the female character. Even old women are tortured by the desirs of sexual union.

6. The grandfather himself and all the gods with Indra have been pleased with you. I know the object for which your illustrious self has come here.

7. O foremost of twice-born persons, you have been sent here by the Rishi Vadanya —the father of your bride—in order that I may instruct you. According to the wishes of that Rishi I have already instructed you.

8. You will return home safely. Your journey back will not be toilsome. You will get for wife the girl you have chosen. She will bear you a son.

9. Through desire I had solicited you. You gave me the very best answer. People of the three worlds cannot get over the desire for sexual union.

10. Return to your quarters, having achieved such merit. What else is there which you wish to hear (from me)? I shall truly describe it to you, O Ashtavakra.

11. I was gratified by the Rishi Vadanya in the first instance for your sake, O twice-born ascetic! For the sake of honoring him, I have said all this to you.

Bhishma said:—

12. Hearing these words of hers, the twice-born Ashtavakra joined his hands respectfully. He then begged the lady for her permission to return. Getting the permission he sought, he returned to his own hermitage.

13. Resting himself for sometime at home and getting the permission of his kinsmen and friends, he then, in a proper way, went, O delighter of the Kurus, to the Brahmana Vadanya.

14. Welcomed with the usual enquiries by Vadanya the Rishi Ashtavakra, with a well-pleased heart, described all that he had seen.

15. He said,—ordered by you I proceeded to the mountains of Gandhamadana. In the quarter lying to the north of those mountains I saw a very superior goddess.

16. I was received by her with courtesy. She named you before me, and also instructed me in various matters. Having listened to her I have returned, O lord.

17. The learned Vadanya said to him,—take my daughter's hand according to due rites and under the proper constellations. You are the fittest bride-groom I can select for the girl.

Bhishma said:—

18. Ashtavakra said,—So be it!—and espoused the girl. Indeed, having married the girl, the highly pious Rishi, became filled with joy.

19. Having taken as his wife that beautiful lady, the Rishi continued to live in his own hermitage freed from every sort of mental trouble.

CHAPTER XXII.

(ANUSHASANIKA PARVA).—
Continued.

Yudhishthira said:—

1. Whom have the eternal Brahmanas selected a proper object of gifts? Is a Brahmana who bears the marks of the order of life he follows to be considered as such, or is one divested of such marks to be so regarded.

Bhishma said:—

2. O king it has been said that gifts should be made a Brahmana who follows the duties of his own order, whether he

bears the marks of Brahmacharyya or not, for both are faultless, *viz.*, he who bears such marks and he who is divested of them.

Yudhishthira said:—

3. What sin does an impure person commit if he makes gifts of sacrificial butter or food or with great devotion, to persons of the twice-born order?

Bhishma said:—

4. He who has no self-control becomes, forsooth, cleansed by devotion. Such a man, becomes purified in respect of every act.

Yudhishthira said:—

5. It has been said that a Brahmana who is sought for the performance of a religious rite should never be examined. The learned, however, hold that while performorming rites for the Pitris, the Brahmana who is sought to be engaged, should be examined.

Bhishma said:—

6. As regards the religious rite for the deities, these do not yield fruits on account of the Brahmana who is engaged in doing them but through the grace of the deities themselves. Forsooth, those persons who perform sacrifices acquire the merit of those acts, through the favour of the deities.

7. The Brahmanas, O chief of the Bharatas, are always utterers of Brahma. The intelligent Rishi Markandeya, gave vent to these words in days of yore.

Yudhishthira said:—

8. Why, O grandfather, are these five *viz.*, he who is a stranger, he who is gifted with learning, he who is connected by marriage, he that is endued with penances, and he who is devoted to the performance of sacrifices, considered as proper persons?

Bhishma said:—

9. The first three, *viz.*, strangers, relatives, and ascetics, when endued with these attributes, *viz.*, purity of birth, devotion to religious acts, learning, mercy, modesty, sincerity, and truthfulness, are considered as proper persons. The other two, *viz.*, men of learning and those given to sacrifices when gifted with five of these attributes, *viz.*, purity of birth, *mercy*, modesty, sincerity, and truthfulness, are also considered as proper persons.

10. Listen now to me, O son of Pritha, as I recite to you the opinions of these four persons of great energy, *viz.*, the goddes, Earth, the Rishi Kashyapa, the god of fire, and the ascetic Markandeya.

The Earth said:—

11. As a clod of earth, when thrown into the great ocean, quickly dissolves away, so every sort of sin disappears by the three high qualifications of officiation at sacrifices, teaching, and receiving of gifts.

Kashyapa said:—

12. The Vedas with their six auxiliaries, the Sankhya phisosophy, the Puranas, and high birth, these cannot rescue a twice-born person if he falls away from good conduct.

Agni said:—

13. The Brahmana who, engaged in study and considering himself learned, seeks with the help of his learning to destroy the reputation of others, falls away from virtue and comes to be regarded as divorced from truth. Such persons of refractory spirit never acquire regions of happiness hereafter.

Markandeya said:—

14. If a thousand Hores-sacrifices and Truth were weighed in the balance, I do not know whether the former would equal even half of the latter in weight.

Bhishma said:—

15. Having spoken these words, those four persons, each of whom is gifted with immeasurable energy, *viz.*, the goddess Earth, Kashyapa, Agni, and Bhrigu's son armed with weapons, quickly went away.

Yudhishthira said:—

16. If Brahmanas observing the vow of celibacy in this world eat, begging the same, the offerings one makes during funeral rites, I ask, can the Shraddha be considered well-performed if the performer actually makes over those offerings to such Brahmanas.

Bhishma said:—

17. If, having practised the vow of Brahmacharyya for the prescribed period (of twelve years) and acquired proficiency in the Vedas and their branches, a Brahmana himself asks for the offerings made in Shraddhas and eats the same, he is considered to fall away from his vow. The Shraddha, however, is not considered as sullied in any way.

Yudhishthira said:—

18. The wise hold that duty or virtue

has many ends and numerous doors. Tell me, O grandfather, what, however, are the decisions in this matter.

Bhishma said:—

19. Abstention from injury to others, truthfulness, the absence of anger, mercy, self-control, and sincerity or candour, O king, are the marks of virtue.

20. There are persons who wander over the Earth, lauding virtue but without practising what they preach and engaged all the while in sin, O king.

21—22. He who gives such persons gold or gems or kine or horses has to sink in hell and there live for ten years, on the fæces of such persons as live upon the flesh of dead kine and buffalos, of men called Pukkasas, of others who live in the outskirts of cities and villages, and of men who give out under the influence of anger and folly, the acts and omissions of others.

23. Those foolish men who do not give a Brahmana observant of the vow of Brahmacharyya the offerings made in Shraddhas (unto one's deceased ancestors), have to proceed, O king, into regions of great misery.

Yudhishthira said:—

24. Tell me, O grand-father, what is superior to Brahmacharyya? What is the highest mark of virtue? What is the highest kind of purity?

Bhishma said:—

25. I tell you, O son, that abstention from honey and meat is even superior to Brahmacharyya. Virtue lies within boundaries. The best mark of virtue is Renunciation.

Yudhishthira said:—

26. In what time should one practise virtue? In what time should wealth be sought? In what time should pleasure be enjoyed? O grandfather, do tell me this.

Bhishma said:—

27. One should acquire riches the first part of his life. Then should one acquire virtue, and then enjoy pleasure. One should not, however, be addicted to any of these.

28. One should respect the Brahmanas, worship his preceptor and seniors, show mercy to all creatures, be of mild disposition and sweet speech.

29. To utter untruth in a court of justice, to behave deceitfully towards the king, to act falsely towards preceptors and elders, are considered as equivalent to Brahmanicide.

30. One should never do an act of violence to the king's body. Nor should one ever strike a cow. Both these offences are equal to the sin of fœticide.

31. One should never quit his (*homa*) fire. One should also renounce the study of the Vedas. One should never attack a Brahmana by words or deeds. All these offences are equal to Brahmanicide.

Yudhishthira said:—

32. What kind of Brahmanas should be considered as good? Who are those Brahmanas by making presents to whom one may win great merit? What kind of Brahmanas are they whom one should feed? Tell me all this, O grandfather.

Bhishma said:—

33. Those Brahmanas who are freed from anger, who are devoted to acts of virtue, who are firm in Truth, and who practise self-control, are considered as good. By making gifts to them one acquires great merit.

34. One acquires great merit by making presents to such Brahmanas as are free from pride, capable of bearing everything, firm in the pursuit of their objects, gifted with mastery over their senses, devoted to the behoof of all creatures, and disposed to be friendly towards all.

35. One acquires great merit by making gifts to such Brahmanas as are free from avarice, as are pure of heart and conduct, gifted with learning and modesty, truthful in speech, and observant of their own duties as sanctioned in the scriptures.

36. The Rishis have declared that Brahmana to be a deserving object of gifts who studies the four Vedas with all their auxiliaries and is devoted to the six well-known duties. One acquires great merit by making gifts to Brahmanas endued with such qualifications.

37. The man who makes gifts to a worthy Brahmana multiplies his merit a thousand fold. A single pious Brahmana gifted with wisdom and Vedic lore, observant of the duties laid down in the scriptures, and marked out by purity of conduct is capable to rescue a whole family.

38. One should make gifts of kine and horses and riches and food and other kinds of articles to a Brahmana who is gifted with such qualifications. By making such gifts

to such psrsons one acquires great happiness in the next world.

39. As I have already told you, even one such Brahmana can save the entire family to which the giver belongs. What need I say, therefore, O dear son, of the merit of making gifts to many Brahmanas of such qualifications? In making gifts, therefore, one should always select the object to whom the gift is to be made.

40. Hearing of a Brahmana gifted with proper qualifications and respected by all good people, one should invite him even if he lives at a distance and welcoming him when he arrives, one should adore him by all means in his power.

CHAPTER XXIII.

(ANUSHASANIKA PARVA).

Continued.

Yudhishthira said:—

1. I wish you, O grandfather, to tell me what the ordinances about the rites for the deities and the departed manes on occasions of Shraddhas.

Bhishma said:—

2. Having purified oneself and then performed the well-known auspicious rites, one should carefully perform all acts relating to the Pitris in the afternoon.

3. What is given to men should be given in the midday with love and regard. That gift which is made untimely is taken by Rakshasas.

4. Gifts of articles that have been leapt over by any one, or been licked or sucked, or are not given peacefully, or have been seen by women who are impure for being in their season do not produce any merit. Such gifts are considered as the portions of Rakshasas.

5. Gifts of articles that have been announced before many people or from which a part has been eaten by a Shudra, or that have been seen or licked by a dog, form portions of Rakshasas.

6. Food which is mixed with hair or in which there are worms, or which has been spoiled with spittle or saliva or which has been looked at by a dog or into which tear-drops have fallen or which has been trodden upon, should be known as forming the part of Rakshasas.

7. Food that has been eaten by a person incompetent to utter the syllable OM, or that has been eaten by a person bearing arms, O Bharata, or that has been eaten by a wicked person, should be known as due to Rakshasas.

8. The food that is eaten by a person from which a part has already been eaten by another, or which is eaten without a part thereof having been offered to gods and guests and children, is appropriated by Rakshasas. Such impure food, if offered to the deities and Pitris is never accepted by them but is appropriated by Rakshasas.

9. The food that is offered by the three twice-born classes in Shraddhas in which Mantras are either not uttered or uttered incorrectly and in which the ordinances laid down in the scriptures are not duly performed, if given to guests and other people, is appropriated by Rakshasas.

10. The food that is given to guests without having been previously dedicated to the deities or the Pitris with the help of libations on the sacred fire, or which has been sullied on account of a part thereof having been eaten by a person who is wicked or of irreligious conduct, should be known as being due to Rakshasas.

11. I have described to you the dues of the Rakshasas. Listen now to me as I put down the rules for determining the Brahmana who is worthy of gifts.

12. All Brahmanas that have been outcasted, as also Brahmanas who are idiots and insane, do not deserve to be invited to Shraddhas in which offerings are made to either the deities or the departed manes.

13. That Brahmanas who is afflicted with leucoderma, or he who is shorn of generative power, or he who has got leprosy, or he who has got phthisis, or he who suffers from epilepsy, or he who is blind, should not, O king, be invited.

14. Those Brahmanas who practise as physicians, those who get regular pay for adoring the images of gods established by the rich, or live upon the service of the gods, those who observe vows from pride or other false motives, and those who sell Soma wine, do not deserve to be invited.

15. Those Brahmanas who are, by profession, vocalists, or dancers or players or instrumental musicians, or reciters of sacred books, or warriors, and athletes, should not, O king, be invited.

16. Those Brahmanas who pour libations on the sacred fire for Shudras, or who are preceptors of Shudras, or who are servant of Shudra masters, should not be invited.

17. That Brahmana who is paid for his services as a preceptor, or who attends as a pupil upon the lectures of some preceptor for an allowance paid to him, does not deserve to be invited, for both of them are considered as sellers of Vedic learning.

18. That Brahmana who has been once induced to accept the gift of food in a Shraddha at the very beginning, as also he who has married a Shudra wife, even if gifted with every sort of knowledge, should not be invited.

19. Those Brahmanas who have no domestic fire, and they who attend upon corpses, they who are thieves, and they who have otherwise degraded themselves, do not O king, deserve to be invited.

20. Those Brahmanas whose antecedents are not known or are vile, and they who are Putrika-putras, should not, O king, be invited on occasions of Shraddhas.

21. That Brahmana who gives loans of money, or he who lives upon the interest of the loans given by him, or he who lives by the sale of living creatures, should not, O king, be invited.

22. Persons who are henpecked or they who live by becoming the paramours of unchaste women, or they who do not perform their morning and evening prayers, should not, O king, be invited to Shraddhas.

23. Listen now to me as I say who the Brahmana is who has been ordained for acts done in honor of the gods and the departed manes. Indeed, I shall tell you what those merits are on account of which one may become a giver or a recipient of gifts in Shraddhas.

24. Those Brahmanas who perform the rites and ceremonies laid down in the scriptures, or they who are possessed of merit, or they who know well the Gayatri, or they who perform the ordinary duties of Brahmanas, even if they happen to take to agriculture for a living, are capable, O king, of being invited to Shraddhas.

25. If a Brahmana happens to be well-born, he should be invited to Shraddhas notwithstanding his taking up arms for fighting the battles of others. That Brahmana, however, O son, who happens to drive a trade for a living should be discarded.

26. That Brahmana who pours libations every day on the sacred fire, or who lives in a fixed habitation, who is not a thief and who performs the duties of hospitality to guests arrived at his house, should, O king, be invited to Shraddhas.

27. That Brahmana, O chief of Bharata's race, who recites the Savitri morning, noon, and night, or who lives upon charity begging as much as is necessary, who is observant of the rites and ceremonies laid down in the scriptures for persons of his order, should, O king, be invited to Shraddhas.

28. That Brahmana who having acquired riches in the morning becomes poor in the afternoon, or who poor in the morning becomes rich in the evening, or who is shorn of malice, or is stained by a minor fault, should, O king, be invited to Shraddhas.

29. That Brahmana who is shorn of pride or sin, who is not given to dry disputation, or who lives upon alms got in his rounds of mendicancy from house to house; should, O king, be invited to sacrifices.

30. One who does not observe vows, or who is given to untruth, who is a thief, or who lives by the sale of living creatures or by trade in general, should be invited to Shraddhas, O king, if he happen to subsequently drink Soma in a sacrifice.

31. That man who having acquired riches by foul or cruel means subsequently spends it in worshipping the gods and performing the duties of hospitality, becomes worthy, O king, of being invited to Shraddhas.

32. The riches that one has acquired by the sale of Vedic learning, or which has been acquired by a woman, or which has been gained by meanness, should never be given to Brahmanas or spent in making offerings to the departed manes.

33. That Brahmana, O chief of Bharata's race, who upon the completion of a Shraddha that is performed with his help, refuses to utter the words yukta, commits the sin of swearing falsely in a suit for land.

34. The time for celebrating the Shraddha, O Yudhisthira, is that when one gets a good Brahmana and curds and clarified butter and the sacred day of the new moon and the meat of wild animals such as deer and others.

35. Upon the termination of a Shraddha performed by a Brahmana the word Swadha should be uttered. If performed by a Kshatriya the words that should be uttered are—Let your departed manes be pleased.

36—38. Upon the completion of a Shraddha performed by a *Vaishya*, O Bharata, the words that should be uttered are,—Let everything become endless!—

Likewise upon the completion of a Shraddha performed by a Shudra, the word that should be uttered is *Swasti*.—As regards a Brahmana, the *Punyahant* declaration should be accompanied with the utterance of the syllable OM. In the case of a Kshatriya, such declaration should be without the utterance of the syllable OM. In the acts performed by a Vaishya the words, instead of the syllable OM, should be—Let the gods be pleased. Listen now to me as I tell you the rites that should be performed, one after another, as given in the ordinances.

39. All the rites consequent upon birth, O Bharata, are necessary in the case of all the three castes. All these rites, O Yudhishthira, in the case of both Brahmanas and Kshatriyas as also in that of Vaishyas, are to be performed with the help of Mantras.

40. The girdle of Brahmana should be made of Munja grass. That of a Kshatriya should be a bowstring. The Vaishya's girdle should be made of the Valwaji grass. This has been laid down in the scriptures.

41. Listen now to me as I explain to you what forms the merits and demerits of both givers and recipients of gifts.

42. A Brahmana violates his duty by uttering an untruth. Such an act on his part is sinful. A Kshatriya perpetrates four-fold and a Vaishya eight-fold the sin that a Brahmana incurs by uttering an untruth.

43. A Brahmana should not eat elsewhere, having been previously invited by a Brahmana. By eating at the house of the person by whom he has been invited afterwards, he becomes inferior and even incurs the sin of the slaughter of an animal on occasions other than those of sacrifices.

44. So also, if he eats elsewhere after having been invited by a Kshatriya or a Vaishya, he falls away from his position and incurs half the sin of the slaughter of an animal on occasions other than those of sacrifices.

45. That Brahmana, O king, who eats on occasions of such acts as are performed in honor of the gods or the departed manes by Brahmanas and Kshatriyas and Vaishyas, without having performed his ablutions, commits the sin of uttering an untruth for a cow.

46. That Brahmana, O king, who eats on occasions of similar acts performed by persons belonging to three higher castes, at a time when he is impure on account of either a birth or a death among his cognates, and knowing that he is impure of through temptation, commits the same sin.

47. He who lives upon riches acquired under false pretences like that of sojourns to sacred places or who begs the giver for riches pretending that he would spend it in religious acts, commits, O king, the sin of uttering an untruth.

48. That person, belonging to any of the three higher castes, O Yudhishthira, who at Shraddhas and on other occasions distributes food with the help of Mantras, to such Brahmanas as do not study the Vedas or who do not observe vows or who have not purified their conduct, forsooth, commits sin.

Yudhishthira said:—

49. I wish, O grandfather, to know who those persons are by giving to whom the things dedicated to the gods and the departed manes, one may acquire sufficient rewards.

Bhishma said:—

50. Do you, O Yudhishthira, feed those Brahmanas whose wives respectfully wait for the residue of the dishes of their husbands like tillers of the soil waiting respectfully for timely showers of rain.

51. By making gifts to those Brahmanas who are always of pure conduct, O king, who are liberated by abstaining from all luxuries and even full meals, who are given to the observance of such vows as lead to the emaciation of the body, and who approach givers with the object of getting gifts, one acquires great merit.

52. By making gifts to Brahmanas who considers conduct in the light of food, who considers conduct in the light of wives and children, who considers conduct in the light of strength, who considers conduct in the light of their refuge for crossing this world and acquiring happines in the next, and who beg for riches only when wealth is absolutely needed, one acquires great merit.

53. By making gifts to those persons, O Yudhishthira, who having lost everything through theives or oppressors, approach the giver, one gains great merit.

54. By making gifts to such Brahmanas as beg food from the hands of even a poor person of their caste who has just got something from others, one acquires great merit.

55. By making gifts to such Brahmanas as have lost everything in times of universal distress and as have been deprived of their wives on such occasions, and as come to

givers with solicitations for alms, one acquires great merit.

56. By making gifts to such Brahmanas as observe vows, and as place themselves voluntarily under painful rules and regulations, according to the Vedic injunctions, and as come to s licit riches for spending it upon the rites necessary to complete their vows and other observances, one acquires great merit.

57. By making gifts to such Brahmanas as live at a great distance from the practices followed by the sinful and the wicked, as are shorn of strength for want of adequate support, and as are very poor in earthly possessions, one acquires great merit.

58. By making gifts to such Brahmanas as have been deprived of all their possessions by powerful men but as are perfectly innocent, and as desire to fill their stomachs with any and every sort of food, one acquires great merit.

59. By making gifts to such Brahmanas as beg on behalf of others performing penances and devoted to them, and as are satisfied with even small gifts, one acquires great merit.

60. You have now, O foremost of Bharata's race, heard what the scriptural declarations are about the acquisition of great merit by the making of gifts. Hear from me now of those acts that lead to hell or heaven.

61. They, O Yudhishthira, that speak an untruth on occasions other than those when such untruth is necessary for serving the purpose of the preceptor or for giving the assurance of safety to a person in fear of his life, sink in hell.

62. They who ravish other people's wives, or have sexual intercourse with them, or assist at such sinful acts, sink in hell.

63. They who rob others of their riches or destroy the riches and properties of other people, or trumpet the shortcomings of other people, sink in hell.

64. They who spoil tanks used by cattle for satisfying thirst, who injure buildings used for public meetings, who break down bridges and causeways, and who pull down dwelling-houses, have to sink in hell.

65. They who lead astray and cheat helpless women, or girls, or aged dames, or such women as have been frightened, have to sink in hell.

66. They who destroy the means of other people's subsistence, they who root out the habitations of other people, they who rob others of their wives, they who sow dissensions among friends, and they who destroy the hopes of other people, sink in hell.

67. They who trumpet forth the faults of others, they who break down bridges or causeways, they who live by following other people's calling and they who are ungrateful to friends for services received, have to sink in hell.

68. They who have no faith in the Vedas and show no respect for them, they who break the vows made by themselves or make others to break them, and they who fall away from their status through sin, sink in hell.

69 They who follow improper conduct they who take exorbitant rates of interest, and they who make unduly large profits on sales, have to sink in hell.

70. They who are given to gambling, they who unhesitatingly perform wicked acts, and they who are given to killing living creatures, have to sink in hell.

71. They who make the masters dismiss the servants that are hoping for rewards or are in the enjoyment of wages or salaries or waiting for returns in respect of valuable services already done, have to sink in hell.

72. They who themselves eat without offering portions thereof to their wives or their sacred fires or their servants or their guests, and they who do not perform the rites laid down in the scriptures for honouring the departed manes and deities, have to sink in hell.

73. They who sell the Vedas, they who find fault with the Vedas, and they who reduce the Vedas into writing, have all to sink in hell.

74. They who are out of the limit of the four well-known modes of life, they who follow to practices interdicted by the Shrutis and the scriptures, and they who perform wicked or sinful deeds or who do not belong to their order of birth, have to sink in hell.

75. They who live by selling hair, they who live by selling poisons, and they who live by selling milk, have to sink in hell.

76. They who put impediments in the path of Brahmanas and kine and maidens, O Yudhishthira, have to sink in hell.

77. They who sell weapons, they who forge weapons, they who make arrows, and they who make bows, have to sink in hell.

78. They who obstruct paths and roads with stones and thorns and holes, have to sink in hell.

79. They who renounce preceptors and servants and loyal followers without any offence, O foremost of Bharata's race, have to sink in hell.

80. They who set bullocks to work when the animals have not come of age, they who bore the noses of bullocks and other animals for controlling them the better while engaged in work, and they who keep animals always tethered, have to sink in hell.

81. Those kings who do not protect their subjects while forcibly collect from them a sixth share of the produce of their fields, and they who, though able and possessed of resources, abstain from making gifts, have to sink in hell.

82. They who renounce persons gifted with forgiveness, self-control and wisdom, or those with whom they have associated for many years, when these are no longer of service to them, have to sink in hell.

83. Those men who themselves eat without giving parts of the food to children, aged men and servants, have to sink in hell.

84. All these men numbered above have to go to hell. Listen now to me, O foremost of Bharata's race, as I tell you who those men are who ascend to heaven.

85. The man who transgresses against a Brahmana by obstructing the adoration of gods, suffer from the loss of all his children and animals.

86. Those men, O Yudhishthira, who perform the duties laid down in the scriptures for them, practising the virtues of charity, self control and truthfulness, go to the celestial region.

87. Those men who having acquired knowledge by making obedient services to their preceptors and performing austere penances, are unwilling to accept gifts, succeed in ascending to heaven.

88. Those men who save people from fear and sin and who remove the obstacles lying in the way of what they wish to accomplish and poverty and the sufferings of disease, succeed in ascending to heaven.

89. Those men who are gifted with a forgiving disposition, who are endued with patience, who are ready to perform all righteous rites, and who are of pure conduct, succeed in ascending to heaven.

90 Those men who astain from honey and meat, who abstain from sexual intercourse with the wives of other people, and who abstain from wines and spiritous liquors, succeed in ascending to heaven.

91. Those men who help in the establishment of asylumns for ascetics, who become founders of families, O Bharata, who open up new countries for purposes of dwelling and implant towns and cities, succeed in ascending to heaven.

92. Those men who distribute cloths and ornaments, as also food and drink, and who help in marrying others, succeed in ascending to heaven.

93. Those men who have abstained from all sorts of injury or harm to all creatures, who can endure everything, and who have made themselves the refuge of all creatures succeed in ascending to heaven.

94. Those men who wait humbly upon their parents, who have controlled their senses, and who are affectionate towards their brothers, succeed in ascending to heaven.

95. Those men who master their senses though they are rich in worldly possessions, endued with robust constitution and gifted with youthful vigour, succeed in ascending to heaven.

96. Those men who are kind even towards the offenders who are of mild disposition, who have an affection for all who are of mild behaviour, and who contribute to the happiness of others by rendering them every kind of service in humility, succeed in ascending to heaven.

97. Those men who protect thousands of people, who make gifts to thousands of people, and who rescue thousands of people from distress, succeed in ascending to heaven.

98. Those men who make gifts of gold and of kine, O foremost of Bharata's race, as also of conveyances and animals, succeed in ascending to heaven.

99. Those men who give away such articles as are necessary in marriages, as also servants and maids, and cloths and robes succeed in ascending to heaven.

100. Those men who make public pleasure-houses, gardens, wells, resting-houses, and buildings for public meetings, and tanks for enabling cattle and men to satisfy their thirst, and fields for cultivation, O Bharata, succeed in ascending to heaven.

101. Those men who give houses and fields and populated villages to persons that want them, succeed in ascending to heaven.

102. Those men who having themselves manufactured drinks of sweet taste and seeds and paddy or rice, give them to others, succeed in ascending to heaven.

103. Those men who having been born in families high or low beget hundreds of

children and live long lives, practising mercy and keeping anger under complete control, succeed in ascending to heaven.

104. I have thus explained to you, O Bharata, what the rites are in honor of the deities and the departed manes which are performed by people for the sake of the other world, what the ordinances are about making gifts, and what the views are of the Rishis of former times about both the articles of gift and the manner of giving them.

CHAPTER XXIV.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. O descendant of Bharata's race, you should answer this question of mine truly and in detail. What are those circumstances under which a person may become guilty of Brahmanicide without actually killing a Brahmana.

Bhishma said:—

2. Formerly, O king, I had one day requested Vyasa to explain to me this very subject. I shall now describe to you what Vyasa told me on that occasion. Do you listen to it with rapt attention.

3. Going to Vyasa, I addressed him saying,—You, O great ascetic, are the fourth in descent from Vaishishtha! Do you explain to me this. What are those circumstances under which one becomes guilty of Brahmanicide without actually killing a Brahmana?

4. Thus addressed by me, the own-begotten son of Parashara, O king, an adept in the science of morality, gave me the following answer at once excellent and fraught with certainty.

5. You should know that man as guilty of Brahmanicide who having of his own accord invited a Brahmana of pious conduct to his house for giving him alms then refuses to give anything on the pretence of there being nothing in the house.

6. You should, O Bharata, know that man as guilty of Brahmanicide who destroys the means of living of a Brahmana well-read in the Vedas, and all their branches, and who is shorn of attachments to worldly creatures and goods.

7. You should, O king, know that man to be guilty of Brahmanicide who puts impediments in the way of thirsty kine while engaged in satisfying that thirst.

8. You should take that man as guilty of Brahmanicide who, without studying them, finds fault with the Shrutis that have come down from preceptor to pupil for ages and ages together, or with those scriptures that have been composed by the Rishis.

9. You should know that man as guilty of Brahmanicide who does not confer upon a suitable bridegroom his daughter endued with beauty and other excellent qualities.

10. You should know that foolish and sinful wightought to be guilty of Brahmanicide who pains the Brahmanas to the very core of their hearts.

11. You should know that man to be guilty of Brahmanicide who robs the blind, the lame, and idiots.

12. You should know that man to be guilty of Brahmanicide who sets fire to the hermitages of ascetics or to forests or to a village or a town.

CHAPTER XXV.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. It has been said that sojourns to sacred waters is full of merit; that ablutions in such waters is meritorious; and that listening to the excellence of such waters is also meritorious. I wish to hear you expatiate on this subject, O grandfather.

2. You should, O chief of Bharata's race, mention to me the sacred waters existing on this Earth. I wish, O you of great power, to hear you describe to me this subject.

Bhishma said:—

2. O you of great splendour, Angiras thus enumerated the sacred waters on the Earth. Blessed be you, you should listen to it, for you will then acquire great merit.

4—5. Once on a time approaching the great and learned Rishi Angiras gifted with tranquillity of soul, while he was living in a forest, Gautama of rigid vows questioned him, saying,—O illustrious one, I have some doubts regarding the merits of sacred waters and shrines. I wish to hear you describe that subject. Do you, therefore, O ascetic, describe it to me.

6. What merits are acquired by a person regarding the next world, by bathing in the sacred waters on the Earth, O you of great wisdom? Do you explain to me this truly and according to the ordinance.

Angiras said :—

7. A person by bathing for seven days successively in the Chandrabhaga or the Vitasta whose waters are always seen to dance in waves, fasting all the while, is sure to become purged of all his sins and endued with the merit of an ascetic.

8. There are many rivers in the country called Kashmira. All these fall into the great river called Sindhu (Indus). By bathing in these rivers one is sure to become gifted with good character and to ascend to heaven after leaving this world.

9. By bathing in Pushkara, Prabhasa, and Naimisha, and the ocean, and Devika, and Indramarga, and Swarnavindu, one is sure to ascend where, seated on a celestial car, one is sure be filled with joy on being worshipped by the Apsaras.

10. By bathing in the waters of Hiranyavindu with a concentrated mind and respecting that sacred river, and bathing next at Kusheshaya and Devanta, one becomes purged of all one's sins.

11. Going to Indratoya near the Mountains of Gandhamadana and next to Karatoya in the country called Kuranga, one should fast for three days and then bathe in those sacred waters with a concentrated heart and pure body. By doing this, one is sure to acquire the merit of a Horse-sacrifice.

12. Bathing in Gangadwara and Kushavarta and Vilwaka in the Blue mountains, as also in Kanakhala, one is sure to become purged of all one's sins and then ascend to heaven.

13. If one becomes a Brahmacharin and control his anger, devotes one-self to truth and practises mercy towards all creatures, and then bathes in the Lake of Waters, one is sure to acquire the merit of a Horse-sacrifice.

14. That part where Bhagirathi-Ganga flows northwards is known as the union of heaven, Earth, and the nether regions. Fasting for one month and bathing in that sacred Tirtha which is acceptable to Maheshwara, one can see the deities.

15. One who gives oblations of water to his departed manes at Saptaganga and Triganga and Indramarga, obtains ambrosia for food if one has go still to through re-birth.

16. The man who in a pure state of body and mind performs his daily Agnihotra and fasts for one month and then bathes in Mahashrama, is sure to acquire success in one month.

17. By bathing, after a fast of three days and purifying the mind of all evil propensities, in the large lake situate in Bhrigutunga, one becomes purged of even the sin of Brahminicide.

18. By bathing in Kanyakupa and performing one's ablutions in Valaka, one wins great fame among even the celestials and shines in glory.

19. Bathing in Devika and the lake known by the name of Sundarika as also in the Tirtha called Ashwini, one acquires, in next life, great personal beauty.

20. By fasting for a fortnight and bathing in Mahaganga and Krittikangaraka, one becomes purged of all his sins and ascends to heaven.

21. Bathing in Vaimanika and Kinkinika, one acquires the power of going everywhere at will and becomes an object of great respect in the celestial region of the Apsaras.

22. If a person, controlling his anger, and observing the vow of Brahmacharyya for three days, bathes in the river Vipasa at the hermitage called Kalika, he is sure to get over re-birth.

23. Bathing in the asylum that is sacred to the Krittikas and offering oblations of water to the departed manes, and then pleasing Mahadeva, one becomes pure in body and mind and ascends to heaven.

24. If one, fasting for three days with a purified body and mind, bathes in Mahapura, one becomes freed from the fear of all mobile and immobile animals as also of all two-feeted animals.

25. By bathing in the Devadaru forest and offering oblations of water to the departed manes and living there for seven nights with a pure body and mind, one acquires the region of the celestials on departing from this world.

26. Bathing in the waterfalls at Sharastamva and Kushastamva and Dronasharmapada, one is sure to acquire the region of the Apsaras where one is dutifully served by those super-human beings.

27. If one, fasting bathes at Chitrakuta and Janasthana and the waters of Mandakini, one is sure to be gifted with regal prosperity.

28. By going to the retreat of Shyama and living there for a fortnight and bathing in the sacred water that lies there, one acquires the power of disappearing at will.

29. Going to the tirtha Kaushiki and living there with a pure heart and abstaining from all food and drink for three days, one acquires the power of living in the happy region of the Gandharvas.

30. Bathing in the charming tirtha Gandhataraka and living there for one month, abstaining all the while from food and drink, one acquires the power of disappearing at pleasure and, then in twenty-one days of ascending to heaven,

31—32. He who bathes in the lake Matanga is sure to acquire success in one night. He who bathes in Analamva or the eternal, Andhaka, or in Naimisha, or the tirtha called Swarga, and offers oblations of water to the departed manes, controlling his senses all the while, acquires the merit of a human sacrifice.

33. Bathing in Gangahrada and the tirtha Utplavana and daily offering oblations of water there for a full month to the departed manes, one acquires the merit of a Horse-sacrifice.

34. Bathing in the confluence of the Ganga and the Yamuna as also at the tirtha in the Kalanjara mountains and offering every day oblations of water to the departed manes for a full month, one acquires the merit of ten Horse-sacrifices.

35—36. Bathing in the Shashthi lake one acquires merit much greater than what appertains to the gift of food. Ten thousand tirthas and thirty millions of other tirthas come to Prayaga, O chief of Bharata's race, in the month of Magha. He who bathes in Prayaga, with a controlled mind and observing rigid vows all the while, the month of Magha, becomes purged of all his sins, O chief of Bharata's race, and attains to heaven.

37. Bathing in the tirtha that is sacred to the Maruts, as also in that which is situate in the retreat of the departed manes, in and also in that which is known by the name of Vaivaswata, one becomes purged of all one's sins and as pure and sanctified as a tirtha.

38. Going to Brahmasaras as to the Bhagirathi and bathing there and offering oblations to the departed manes every day for a full month, abstaining from food all the while, one is sure to go to the region of Soma.

39. Bathing in Utpataka and then in Ashtavakra and offering oblations of water to the departed manes every day for twelve days successively, abstaining all the while from food, one acquires the merits of a Horse-sacrifice.

40. Bathing in Ashmaprishtha and Niravinda mountains and Kraunchapadi, —all three in Gaya—one becomes purged of the sin of Brahmanicide. A bath in the first place purifies one of a single Brahmanicide; a bath in the second cleanses one of two similar offences; and a bath in the third cleanses one of three such offences.

41. Bathing in Kalavinga, one gets a large quantity of water. A man, by bathing in the city of Agni, acquires such merit as entitles him to live at his next birth in the city of Agni's daughter.

42. Bathing in Vishala in Karavirapura and offering oblations of waters to his departed manes, and performing his ablutions in Devahrada too, one becomes at one with Brahma and shines in glory as such.

43. Bathing in Punaravarta-Nanda as also Mahananda, a man of controlled senses and universal mercy goes to the celestial garden of Nandana and served there by the various tribes of Apsaras.

44. Bathing with concentrated soul in the tirtha of Urvashi which is situate in the river Lohitya, on the day of full moon of the month of Kartika, one acquires the merits of Pundarika sacrifice.

45. Bathing in Ramahrada and offering oblations of water to the departed manes in the river Vipasha (Beas), and fasting for twelve days, one becomes purged of all sins.

46. Bathing in the tirtha called Mahahrada with a purified heart and after fasting for one month, one is sure to acquire the status of the sage Jamadagni.

47. By exposing oneself to heat in the tirtha called Vindhya, a person given to truth and endued with compassion for all creatures should then practise austere penances, actuated by humility. By so doing, he is sure to acquire ascetic success in course of a single month.

48. Bathing in the Narmada as also the tirtha named Surparaka, fasting for a full fortnight, one is sure to become in one's next birth a prince of royal blood.

49. If one proceeds with controlled senses and a concentrated soul to the tirtha known as Jamvumarga, one is sure to acquire success in the course of a single day and night.

50. By going to Chandalikashrama and bathing in the tirtha called Kokamukha, having lived for sometime on potherbs alone and worn rags for raiments one is

sure to get ten beautiful maidens as his wives.

51. One who lives by the side of the tirtha known by the name of Kanyahrada has never to visit the regions of Yama. Such a person is sure to ascend to the regions of happiness belonging to the celestials.

52. One who bathes with controlled senses on the day of the new moon in the tirtha known by the name of Prabhasa, is sure, O you of mighty arms, of acquiring success and immortality simultaneously.

53. Bathing in the tirtha known by the name of Ujjanaka which is situate in the retreat of Arshtisena's son, and next in the tirtha which is situate in the retreat of Pinga, one is sure to be purged of all his sins.

54. Fasting for three days and bathing in the tirtha known as Kulya and reciting the sacred Mantras of Aghamarshana, one acquires the merit of a Horse-sacrifice.

55. Fasting for one night and bathing in Pindaraka, one becomes purified on the next day and acquires the merit of an Agnishtoma sacrifice.

56. One who goes to Brahmasara which is adorned by the woods called Dharmaranya one becomes purged of all one's sins and acquires the merit of the Pundarika sacrifice.

57. Bathing in the waters of the Mainaka mountain and reciting morning and evening prayers there and living at the spot for a month controlling desire, one acquires the merit of all the sacrifices.

58. Starting for Kalodaka and Nandikunda and Uttara-manasa, and reaching a spot that is a hundred Yojanas remote from any of them, one becomes purged of the sin of foeticide.

59. One who succeeds in seeing the image of Nandishwara, becomes purged of all sins. Bathing in the tirtha called Swargamarga one is sure to proceed to the regions of Brahman.

60. The celebrated Himavat is sacred. That king of mountains is the father-in-law of Shankara. He is a mine of all jewels and gems and is the resort of the Siddhas and Charanas.

61—62. That twice-born person who is as master of the Vedas and who, considering this life to be exceedingly unstable, renounces his body on those mountains, abstaining from all food and drink according to the rites laid down in the scriptures, after having worshipped the gods and bent his head in worship of the ascetics, is sure to acquire success and proceed to the eternal regions of Brahman.

63. There is nothing which one cannot get who lives in a tirtha, restraining lust and controlling anger on account of such residence.

64. For the purpose of going to *all* the tirthas in the world, one should mentally think of those amongst them which are almost inaccessible or sojourns to which are attended with great difficulties.

65. Sojourns to tirthas yields the merits of sacrifices. They are competent to purify everybody of sin. Fraught with great good, they are capable of leading to heaven. The subject is truly a great mystery. The very gods should bathe in tirthas. To them also they are sin-purifying.

66. This discourse on tirthas should be delivered to Brahmanas, and to such honest or pious persons as are bent upon gaining what is for their own behoof. It should also be recited in the hearing of one's well-wishers and friends and of one's obedient and devoted disciples.

67. Angiras endued with great ascetic merit, had delivered this discourse to Gautama. Angiras himself had got it from the the highly intelligent Kashyapa.

68. The great Rishis consider this discourse as deserving of constant repetition. It is the foremost of all purifying things. If one recites it regularly every day, he is sure to become purged of every sin and after this life to proceed to heaven.

69. One who listens to this discourse recited in his hearing,—this discourse, *viz.*, of Angiras, which is regarded as a mystery,—is sure to attain in one's next life to birth in a good family and, what is more, one would have the memory of the pristine existence.

CHAPTER XXVI.

(ANUSHASANIKA PARVA).

Continued.

Vaishampayana said:—

1—2. Equal to Vrihaspati in intelligence and Brahman himself in forgiveness, resembling Shakra in prowess and the Sun in energy, Bhishma the son of Ganga, of infinite might, had been defeated in battle by Arjuna. Accompanied by his brothers and many other people, king Yudhishthira asked him these questions.

3. The old hero was lying on a bed covered by heroes, in expectation of that sacred moment when he could take leave of his body. Many great Rishis had come there for seeing that foremost one of Bharata's race.

4.—6. Amongst them were Atri, Vashishtha, Bhrigu, Pulastya, Pulaha, and Kratu. There were also Angiras, Gotama, Agastya, Sumati of well-restrained soul, Vishwamitra, Sthulashiras, Samvarta, Pramati and Dama. There were also Vrihaspati, Ushanas, Vyasa, Chyavana, Kashyapa, Dhruva, Durvasas, Jamadagni, Markandeya, Galava, Bharadwaja, Raibhya Yavakrita and Trita.

7. There were Sthulaksha, Shavalaksha, Kanwa, Medhatithi, Krisha, Narada, Parvata, Sudhanwan, Ekata and Dwita.

8. There were also Nitambhu, Bhuvana, Dhaumya, Shatananda, Akritavrana, Rama the son of Jamadagni and Kacha.

9.—10. All these great Rishis came there for seeing Bhishma lying on his bed of arrows. Yudhishthira with his brothers duly adored those great Rishis who had come there, one after another in proper order. Receiving that adoration, those foremost of Rishis sat themselves down and began to converse with one another.

11. Their conversation related to Bhishma, and was highly sweet and agreeable. Hearing that talk of theirs about himself, Bhishma became filled with joy and considered himself to be already in heaven.

12. Having obtained the leave of Bhishma and of the Pandava princes, those Rishis then disappeared before the very sight of all the beholders.

13. The Pandavas bowed again and again and offered their adorations to those highly-blessed Rishis even after they had made themselves invisible.

14. They then cheerfully waited upon the son of Ganga even as Brahmanas versed in Mantras wait with respect upon the rising Sun.

15. The Pandavas saw that the points of the compass shining on account of the energy of their penances, and became filled with wonder at the spectacle.

16. Thinking of the high blessedness and power of those Rishis, the Pandava princes began to discourse on the subject with their grandfather Bhishma.

Vaishampayana said :—

17. After that conversation was over, the pious Yudhishthira, the son of Pandu, touched Bhishma's feet with his head and then resumed his questions about morality and virtue.

Yudhishthira said :—

18. Which countries, which provinces, which hermitages, which mountains, and which rivers, O grandfather, are the foremost in sanctity.

Bhishma said :—

19. Regarding it is cited the old conversation between a Brahmana in the observance of the Shila and the Uncha vows, O Yudhishthira, and a Rishi crowned with ascetic merits.

20—21. Once on a time, a foremost person, having travelled over this entire Earth adorned with mountains, arrived at last in the house of a foremost person living like a householder in accordance with the Shila vow. The latter welcomed his guest with due rites. Received with such hospitality, the happy Rishi passed the night happily in the house of his host.

22. The next morning the Brahmana in the observance of the Shila vow, having finished all his morning acts and rites and purified himself duly, gladly approached his guest crowned with ascetic success.

23. Meeting with each other and seated at their ease, the two began to take on agreeable subjects of the Vedas and the Upanishads.

24. Towards the conclusion of the discourse, the Brahmana in the observance of the Shila vow respectfully addressed the Rishi crowned with success. Gifted with intelligence, he put this very question which you, O Yudhishthira have put to me.

The poor Brahmana said :—

25. What are those countries, what are those provinces, what those hermitages, what those mountains, and what those rivers, that should be considered as the foremost in sanctity? Do you describe this to me.

The Rishi said :—

26. Those countries, those provinces, those retreats, and those mountains, should be considered as the foremost in sanctity through which or by the side of which that foremost of all rivers, *viz.*, Bhagirathi, flows.

27. The end which a creature can attain by penances, by Brahmacharyya, by sacrifices, or by practising Renunciation, one is sure to attain by only living by the

side of the Bhagirathi and bathing in its sacred waters.

28. Those creatures whose bodies have been sprinkled with the sacred waters of Bhagirathi or whose bones have been laid in that sacred stream, have not to fall away from heaven at any time.

29. Those men, O learned Brahmana, who use the waters of Bhagirathi in all their acts, surely go to heaven after death.

30. Even those men who, having committed various sinful deeds in the first part of their lives, live in after years by the side of Ganga, succeed in attaining to a very superior end.

31. Hundreds of sacrifices cannot yield that merit which men of controlled souls are capable of acquiring by bathing in the sacred waters of Ganga.

32. A person is respected and adored in the celestial region for as long a period as his bones lie in the channel of Ganga.

33. Even as the Sun, when he rises at the dawn of day, shines, having removed the darkness of night, likewise the person who has bathed in the waters of Ganga is seen to shine, purged of all his sins.

34. The countries and the points of the compass which are destitute of the sacred waters of Ganga are like nights without the moon or trees without flowers.

35. Indeed, a world without Ganga is like the different castes and modes of life when they are shorn of virtue or like sacrifices without Soma.

36. Forsooth, countries and points of the compass which are without Ganga are like the sky without the Sun, or the Earth without mountains, or the etherial region without air.

37. All the creatures in the three worlds, if served with the sacred waters of Ganga, derive a pleasure the like of which they cannot derive from any other source.

38. He who drinks Ganga water which has been heated by the Sun's rays, derives merit much greater than that which belongs to the vow of living upon the wheat or grains of other corn picked up from cow-dung.

39. It cannot be said whether, he who performs a thousand Chandrayana rites for purifying his body and he who drinks the water of Ganga, are equal.

40. It cannot be said whether one who stands for a thousand years on one foot and one who lives for only a month by the side of Ganga are equal.

41. One who lives permanently by the side of Ganga is superior in merit to one who lives for ten thousand cycles with head hanging downwards.

42. As cotton, when it comes into contact with fire, is burnt off without a residue, so the sins of the person that has bathed in Ganga become perfectly consumed.

43. There is no end superior to Ganga for those creatures who, with hearts afflicted by sorrow, seek to attain to ends which may remove that sorrow of theirs.

44. As snakes become shorn of their poison as soon as they see Garuda, so one becomes purged of all his sins as soon as he sees the sacred river Ganga.

45. They who do not enjoy fame for virtue and they who are addicted to deeds of sinfulness, have Ganga for their fame, their protection, their means of safety, their refuge or cover.

46. Many wretched men who commit various sins of a heinous nature, when they are about to sink into hell, are rescued by Ganga in the next world.

47. They, O foremost of intelligent men, who plunge every day in the sacred waters of Ganga, become the equals of great Munis and the very deities headed by Indra.

48. Those wretched men who are destitute of humility or modesty of behaviour and who are greatly sinful, become righteous and good, O Brahmana, by living by the side of Ganga.

49. As ambrosia is to the deities, as Swadha is to the Pitris, as Sudha is to the Nagas, so is Ganga-water to human beings.

50. As children stricken with hunger, solicit their mothers for food, similarly do people desirous of their highest good seek Ganga.

51. As the region of the self-create Brahman is said to be the foremost of all places, so is Ganga said to be foremost of all rivers for those who desire to bathe.

52. As the Earth and the cow are said to be the chief sustenance of the celestials, so is Ganga the chief sustenance of all living creatures.

53. As the celestials support themselves upon the ambrosia that is in the Sun and the Moon and that is offered in various sacrifices, so do human beings support themselves upon Ganga-water.

54. One besmeared with the sand taken from the shores of Ganga considers oneself as an inhabitant of heaven, adorned with celestial unguents.

55. He who bears on his head the mud taken from the banks of Ganga looks effulgent like the Sun himself bent on removing the surrounding darkness.

56. When the wind which is moistened with the particles of Ganga-water touches one's body, it cleanses him immediately of every sin.

57. A person afflicted by calamities and about to sink under their pressures, finds all his calamities removed by the joy which originates in his heart on seeing that sacred river.

58. By the sweet notes of the swans and Kokas and other aquatic fowl that play on her breast, Ganga challenges the very Gandharvas and by her high banks the very mountains on the Earth.

59. Seeing her surface teeming with swans and various other aquatic fowl, and having banks adorned with pasture lands with kine grazing on them, the celestial region herself loses her pride.

60. The high happiness which one enjoys by living on the banks of Ganga, can never be his who is living even in the celestial region.

61. I have no doubt in this that the person who is afflicted with sins perpetrated in words and thought and act, becomes cleansed on seeing Ganga.

62. By seeing that sacred river, touching it, and bathing in its waters, one rescues his ancestors to the seventh degree, and his descendants to the seventh degree, as also other ancestors and descendants.

63. By hearing of Ganga, by wishing to go to that river, by drinking its waters, by touching those waters, and by bathing in them, a person rescues both his paternal and maternal families.

64. By seeing, touching, and drinking the waters of Ganga, or by praising them, hundreds and thousands of sinful men become purged of all their sins.

65. They who wish to make their birth, life, and learning, successful, should go to Ganga and please the departed manes and the celestials by offering them oblations of water.

66. The merit that one acquires by bathing in Ganga is such that the like of it is incapable of being acquired through the acquisition of sons or riches or the performance of meritorious acts.

67. Those who, although physically able, do not seek to see the sacred Ganga, are, forsooth, comparable to persons suffering from congenital blindness or those who are dead or those who are benumbed through palsy or lameness.

68. What man is there who would not respect this sacred river that is adored by great Rishis knowing the Present, the Past, and the Future, as also by the very gods headed by Indra?

69. What man is there who would not seek the protection of Ganga whose protection is sought by hermits and householders, by Yatis and Brahmacharins alike?

70. The virtuous man with controlled mind, thinks of Ganga at the time when his vital airs are about to leave his body, succeeds in acquiring the highest end.

71. That man who lives by the side of Ganga up to the time of his death, worshipping her reverentially, becomes freed from all fear of sin and of kings.

72. When that highly sacred river dropped from the sky, Maheshwara held it on his head. It is that very river which is worshipped in heaven.

73. The three regions, are beautiful by the three courses of this sacred river. The man who uses the waters of that river becomes certainly successful.

74 As the solar ray is to the gods in the celestial region, as the moon is to the departed manes, as the king is to human beings, so is Ganga to all rivers.

75. One who becomes bereaved of mother or father or sons or wives or riches does not feel that grief which one feels when he becomes bereaved of Ganga.

76. One does not get that joy through acts that lead to the region of Brahman, or through such sacrifices and rites that lead to heaven, or through children or riches, which one get from seeing Ganga.

77. The pleasure that men derive from seeing Ganga is tantamount to what they derive from seeing the full moon.

78. That man becomes dear to Ganga who worship her with deep devotion, with mind wholly fixed upon her, with a respect that refuses to take in any other object within its sphere, with a feeling that there is nothing else in the universe worthy of similar adoration, and with a steadiness that knows no decrease.

79. Creatures who live on Earth, in the sky, or in the celestial region,—indeed, even beings who are very superior,—should always bathe in Ganga. Indeed, this is the foremost of all duties of the righteous.

80. The fame of Ganga for sanctity has spread over the entire universe, since she

carried all the sons of Sagara, who had been reduced to ashes, from here to the celestial region.

81. Men who are washed by the bright, beautiful, high, and rapidly moving waves, raised by the wind, of Ganga, become purged of all their sins and resemble in splendour the Sun with his thousand rays.

82. Those men of tranquil souls who have renounced their bodies in the waters of Ganga whose sanctity is as great as that of the butter and other liquids poured in sacrifices and which are capable of giving merits equal to those of the greatest of sacrifices, have certainly attained to a station equal to that of the very gods.

83. Indeed, Ganga, having fame and vast extent and at one with the entire universe and respected by the deities headed by Indra, the Munis, and human beings, is competent to grant the fruition of all their wishes to them who are blind, to them who are idiots, and to them who are destitute of all things.

84. They who seek refuge with Ganga, that protectress of all the universe, that flows in three currents, that is filled with water at once highly sacred and sweet as honey and productive of every sort of good, have succeeded in acquiring the beatitude of Heaven.

85. That mortal who live by the side of Ganga and sees her every day, becomes purified by her sight and touch. To him the gods give every sort of happiness here and a high end hereafter.

86. Ganga is regarded as competent to rescue every creature from sin and lead him to the happiness of Heaven. She is held to be at one with Prishni the mother of Vishnu. She is identical with the Word or Speech. She is very remote and can not be easily attained. She is the embodiment of auspiciousness, and prosperity. She is capable granting the six well-known attributes beginning with lordship or power. She is always bent upon showing her grace. She is the displayer of all things in the universe, and she is the great resort of all creatures. Those who seek her protection in this life have surely acquired heaven.

87. The fame of Ganga has spread all over the sky, and Heaven, and Earth, and all the points, cardinal and subsidiary, of the compass. By using the waters of that foremost of rivers, mortal creatures always become crowned with high success.

88. That person who, himself seeing Ganga, points her out to others, finds that Ganga rescues him from re-birth and confers Liberation on him. Ganga held Guha, the commander-in-chief of the celestial army in her womb. She bears the most precious of all metals, *viz.*, gold, also in that womb of hers. They who bathe in her waters every day in the morning, succeed in obtaining the three-fold objects, *viz.*, Virtue and Worldy Profit and Pleasure. Those waters are, again, equal in point of sanctity to the butter that is poured with Mantras on the sacrifical fire. Capable of purging one from every sin, she has descended from the celestial region and her current is held in high regard by every one.

89. Ganga is the daughter of Himavat, the wife of Hara, and the ornament of both Heaven and Earth. She is the bestower of everything auspicious, and is competent to give the six well-known attributes beginning with lordship or power. Indeed, O king, Ganga is the one object of great sanctity in the three worlds and confers merit upon all.

90. Truly, O king, Ganga is Virtue in liquefied form. She is energy in a liquid form over the Earth. She is gifted with the splendour or power that belongs to the butter that is poured with Mantras on the sacrifical fire. She is always adorned with large waves as also with Brahmanas who may at all times be seen making their ablutions in her waters. Falling from Heaven, she was held by Shiva on his head. The very mother of the heavens, she has originated from the highest mountain for running over the plains and conferring the most valuable benefits on all creatures of the Earth.

91. She is the highest cause of all things; she is perfectly pure. She is as subtile as Brahma. She is the best bed for the dying. She takes creatures speedily to the celestial region. She carries a large volume of water. She confers great fame on all. She is the protectress of the universe. She is at one with every form. She is very much coveted by persons crowned with success. Indeed, Ganga is the path to that celestial region of those who have bathed in her water.

92. The Brahmanas consider Ganga as being equal to the Earth in forgiveness, and in the protection and upholding of those who live by her; further, as equalling Fire and the Sun in energy and splendour; and, lastly, as always equalling Guha himself in the matter of showing favours to the true-born class.

93. Those men who, in this life, even in their minds seek that sacred river which is lauded by the Rishis, which has come out of the feet of Vishnu, which is very ancient,

and which is highly sacred, succeed in going to the regions of Brahman.

94. Fully convinced that children and other belongings, as also regions possessed of every kind of happiness, are transitory or frail, men of subdued souls, who are desirous of acquiring that everlasting station which is at one with Brahma, always pay their adorations to Ganga with that respect and love which are due from a son to a mother.

95. The man of purified soul who is desirous of acquiring success should seek the protection of Ganga who is like a cow that gives ambrosia instead of ordinary milk, who is prosperity's self, who is endued with omniscience, who exists for all creatures, who is the source of all sorts of food, who is the mother of all mountains, who is the refuge of all pious persons, who is immeasurable in power and energy, and who charms the heart of Brahman himself.

96. Having, with austere penances, pleased all the gods with the Supreme Lord (Vishnu), Bhagiratha brought Ganga down on the Earth. Going to her, men always succeed in freeing themselves from every sort of fear both here and hereafter.

97. Observing with the help of intelligence, I have mentioned to you only a small portion of the merits of Ganga. My power, however, is inadequate to speak of all the merits of the sacred river, or, indeed, to measure her power and sanctity.

98 One may, displaying his best powers, count the stones of the mountain Meru or measure the waters of the ocean. But one cannot count all the merits of the waters of Ganga.

99. Hence, having listened to these particular merits of Ganga which I have uttered with great devotion, one should, in thought, word, and deed, respect them with faith and devotion.

100. On account of your having listened to those merits which I have recounted, you are sure to fill all the three regions with fame and acquire a measure of success that is very large and that is difficult of being won by any other person. Indeed, you will, soon after that, sport in joy in many a region of great happiness created by Ganga herself for those that respect her.

101. Ganga always extends her favour to those who are devoted to her in humbleness of heart. She unites those who are so devoted to her with every kind of happiness. I pray that the highly-blessed Ganga may always inspire your heart and mine with the attributes of virtue.

Bhishma said :—

102. The learned ascetic gifted with high soul and great slendour, and crowned with success, having in this manner described to that poor Brahmana observing the Shila vow, on the subject of the infinite merits of Ganga, then ascended the sky.

103, The poor Brahmana observing the Shila vow, awakened by the words of that ascetic crowned with success, duly sought refuge with Ganga and acquired great success.

104. Do thou also, O son of Kunti, seek Ganga with great devotion, for you will then, as the reward thereof, acquire great and excellent success.

Vaishampayana said :—

105. Hearing this discourse from Bhishma of the praise of Ganga, Yudhishthira with his brothers became filled with great joy.

106. That person who recites or hears recited this sacred topic of the praise of Ganga. becomes purged of every sin.

CHAPTER XXVII.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishthira said :—

1. You, O grandfather, are endued with wisdom and knowledge of the scriptures, with conduct and behaviour, with various kinds of excellent attributes, and also with years.

2. You are superior to others in intelligence, wisdom and penances. I shall, therefore, O you the foremost of all righteous men, wish to ask you questions about virtue.

3-4. There is not another man, O king, in all the worlds, who is worthier of being accosted on such topics. O best of kings, how may one, if he happens to be a Kshatriya or a Vaishya or a Shudra, succeed in acquiring the dignity of a Brahmana? You should tell me the means. Is it by the most austere penances or by religious acts, or by knowledge of the scriptures, that a person belonging to any of the three inferior castes succeeds in acquiring the dignity of a Brahmana? Do tell me this, O grandfather.

Bhishma said :—

5. The dignity of a Brahmana, O Yudhishthira, cannot be acquired by a person

belonging to any of the three other castes. That dignity is the highest with respect to all creatures.

6. Passing through numberless orders of existence by undergoing repeated births, one at last, in some birth, becomes born as a Brahmana.

7. Regarding it is cited an old history, O Yudhishthira, of a conversation between Matanga and a she-ass.

8. Once on a time a Brahmana obtained a son who, though procerated by a person belonging to a different caste, had, however, the rites of infancy and youth performed according to the ordinances laid down for Brahmanas. The child passed by the name of Matanga and was endued with every accomplishment.

9. His father, wishing to celebrate a sacrifice, ordered him, O destroyer of enemies, to collect the articles required for the act. Having received the command of his father, he started for the purpose, riding on a quick-coursing car, drawn by an ass.

10. It so happened that the ass yoked to that car was very young. Instead, therefore of being reined, the animal bore away the car near its dam, *viz.*, the she-ass that had brought it forth. Matanga, dissatisfied with this, began to strike the animal with his goad on its nose.

11. Seeing those marks of violence on her child's nose, the she-ass, full of affection for him, said,—Do not grieve, O child, for this treatment! A Chandala is driving you.

12. There is no harshness in a Brahmana. The Brahmana is said to be the friend of all creatures. He is the teacher also of all creatures and their ruler. Can he punish any creature so cruelly.

13. This fellow, however, is of sinful deeds. He has no mercy to show to even such a young creature. He is simply proving the order of his birth by behaving thus. The nature which he has derived from his father forbids the growth of the sentiments of pity and kindness which are natural to the Brahmana.

14. Hearing these harsh words of the she-ass, Matanga speedily came down from the car and addressing the she-ass, said,—Tell me, O blessed dame, by what fault is my mother stained?

15. How do you know that I am a Chandala? Do you answer me forthwith.

16. How, indeed, do you know that I am a Chandala? How have I lost the dignity of a Brahman? O you of great wisdom tell me all this fully, from beginning to end.

The she-ass said :—

17. You were begotten upon a Brahmana woman worked up with desire, by a Shudra following the calling of a barber. You are, therefore, a Chandala by birth. You have not the dignity of a Brahmana.

Bhishma said :—

18—19. Thus addressed by the she-ass Matanga returned home. Seeing him return, his father said,—I had engaged you in the difficult task of gathering the requisites of my intended sacrifice! Why have you returned without having accomplished your charge? Is it that you are not all right?

Matanga said :—

20. How can he who belongs to no definite order of birth, or to low caste be regarded as all right and happy? How, O father, can that person be happy whose mother is impure.

21. O father, this she-ass, who seems to be more than a human being, tells me that I have been begotten upon a Brahman woman by a Shudra. I shall, for this reason, practise the severest penances.

22. Having said these words to his father, and firmly resolved upon what he had said, he went to the great forest and began to practise the austerest of penances.

23. Beginning those penances for the purpose of happily acquiring the dignity of a Brahmana, Matanga began to scorch the very gods by the severity of his asceticism.

24. The king of the celestials, *viz.*, Indra, appeared to him thus practising penances and said,—Why, O Matanga, do you pass your time in such grief, abstaining from all sorts of human enjoyments.

25. I shall give you boons. Do you name the boons. Do not delay, but tell me what is in your mind. Even if it be unattainable, I shall yet bestow it on you.

Matanga said :—

26. Desirous of acquiring the dignity of a Brahmana I have begun to practise these penances. After having obtained it, I shall go home. Even this is the boon I pray for.

Bhishma said :—

27. Hearing these words of his, Purandara said to him,—The dignity of a Brahmana, O Matanga, which you wish to acquire, cannot be won by you.

28. It is true, you wish to acquire it, but then it cannot be won by persons of impure souls. O you of foolish understanding, you are sure to meet with destruction if you persist in this pursuit. Desist, therefore, from this vain attempt forthwith.

29. This object of your desire, *viz.*, the dignity of a Brahmana, which is the foremost of everything, cannot be even acquired by penances. Therefore, by coveting that foremost dignity, you will surely meet with destruction.

30. One born as a Chandala can never acquire that dignity which is considered as the most sacred among the celestials and Asuras and human beings.

CHAPTER XXVIII.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said :—

1. Thus addressed by Indra, Matanga of restrained vows and well-controlled soul, stood for a century of years on one foot, O you of unfading glory.

2. Highly illustrious Shakra once more appeared before him and addressing him, said,—The dignity of a Brahmana, O child, is unattainable. Although you covet it, it is impossible for you to obtain it.

3. O Matanga, by coveting that very great dignity you are sure to meet with destruction. Do not, O son, betray such rashness. This is not a righteous path for you to follow.

4. O you of foolish understanding, it is impossible for you to obtain it in this world, Verily, by coveting that which is unattainable, you are sure to meet with destruction forthwith.

5. I am repeatedly forbidding you. By trying, however, to attain that high dignity by the help of your penances, despite my repeated admonitions, you are sure to meet with destruction.

6. From a brute life one gains the status of humanity. If born as a human being, he is sure to be born as a Pukkasha or a Chandala.

7. Verily, one having taken birth in that sinful caste, *viz.*, Pukkasha, one, O Matanga, has to wander in it for a very long time.

8. Passing a period of one thousand years in that order, one is next born as a Shudra. In the Shudra order, again, one has to wander for a long time.

9. After thirty thousand years one is born as a Vaishya. There, in that order, one has to pass a very long time.

10. After a time that is sixty times longer than what has been stated as the period of Shudra birth, one becomes a Kshatriya. In the Kshatriya order one has to pass a very long time.

11. After a time that is measured by multiplying the period last referred to by sixty, one is born as a fallen Brahmana. In this order one has to wander for a long period.

12. After a time measured by multiplying the period last named by two hundred, one is born in the race of such a Brahmana as lives by the profession of arms. There, in that order, one has to wander for a long period.

13. After a time measured by multiplying the period last named by three hundred, one is born in the race of a Brahmana that is given to the recitation of the Gayatri and other sacred Mantras.

14. There, in that order, one has to wander for a long period. After a time measured by multiplying the period last named by four hundred, one is born in the race of such a Brahmana who knows the entire Vedas and the scriptures. There, in that order, one has to wander for a very long period.

15. While wandering in that existence, joy and grief, desire and hatred, vanity and evil speech, seek to enter into him and make a wretch of him.

16. If he succeeds in subjugating those foes, he then acquires a high end. If, on the other hand, those enemies succeed in subjugating him, he falls down from that high position like a person falling down on the ground from the high top of a palmyra tree.

17. Knowing this for certain, O Matanga, that I say to you, do you name some other boon, for the status of a Brahmana is incapable of being acquired by you.

CHAPTER XXIX.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said:—

1. Thus addressed by Indra, Matanga refused to hear what he was commanded. On the other hand, with regulated vows and purified soul, he practised austerer penances by standing on one foot for a thousand years, being deeply engaged in Yoga-meditation.

2. After a thousand years had passed away, Shakra once more came to see him. Indeed, the destroyer of Vala and Vritra said to him the same words.

Matanga said:—

3. I have passed these thousand years, standing on one foot, with soul engaged in meditation, and in the observance of the vow of celibacy. Why is it that I have not yet succeeded in acquiring the dignity of a Brahmana?

Shakra said:—

4—5. One born as a Chandala cannot, by any means, acquire the dignity of a Brahmana. Do you, therefore, name some other boon so that all this labour of yours may not prove futile! Thus addressed by the king of the celestials, Matanga became filled with grief. He went to Gaya, and passed there a century of years, standing all the while on one foot.

6. On account of the observance of such Yoga which was extremely difficult to bear, he became very much emaciated and his arteries and veins became swollen and visible. He was reduced to only skin and bones. We have heard that that righteous person, while practising those austerities at Gaya, dropped down on the ground from sheer exhaustion.

7. Seeing him falling down, the lord and giver of boons, engaged in the behoof of all creatures, *viz*, Vasava, speedily came to that spot and held him fast.

Shakra said:—

8. It seems, O Matanga, that the dignity of a Brahmana which you seek is ill-suited to you. That dignity is incapable of being acquired by you. Indeed, in your case, it is beset with many dangers.

9. A person by adoring a Brahmana acquires happiness; while, by abstaining from such worship, he gets grief and misery. The Brahmana is, as regards all creatures, the giver of what they prize or covet and the protector of what they already have.

10. It is through the Brahmanas that the departed manes and the deities become pleased. The Brahmana, O Matanga, is said to be the foremost of all created Beings. The Brahmana grants all objects which are desired and in the way they are desired.

11. Passing through numberless orders of Being and undergoing repeated re-births, one succeeds in some subsequent birth in acquiring the dignity of a Brahmana.

12. That dignity is really incapable of being obtained by persons of impure souls. Do you, therefore, relinquish the idea. Do you name some other boon. The particular boon which you seek is incapable of being granted to you.

Matanga said:—

13. Stricken as I am with grief, why, O Shakra, do you afflict me further? You are striking one that is already dead, by this conduct. I do not pity you who having acquired the dignity of a Brahmana fail to retain it.

14. If, O you of a hundred sacrifices, the dignity of a Brahmana be really unattainable by any of the three other castes, alas, men do not adhere to it who have succeeded in acquiring that high status?

15. Those who having won the dignity of a Brahmana that, like wealth, is so difficult to acquire, do not seek to keep it up, must be considered as the most wretched in this world. Indeed, they are the most sinful of all creatures.

16. Forsooth, the dignity of a Brahmana is highly difficult to attain, and being attained, is difficult to maintain. It is capable of removing every sort of grief. Alas, having got it, men do not always seek to keep it up.

17. When even such persons are considered as Brahmanas, why is it that I, who am pleased with my own self, who am superior to all pairs of opposites, who am dissociated from all worldly objects, who am observant of the duty of mercy towards all creatures and of self-control of conduct, should not be considered worthy of that dignity?

18. How unfortunate I am, O Purandara, that through the sin of my mother I have been reduced to this plight, although I am not unrighteous in my conduct?

19. Forsooth, Destiny is incapable of being warded off or conquered by individual exertion, since, O lord, I am unable to acquire, despite these persistent attempts

of mine, the object for the acquisition of which I am trying.

20. When such is the case, O righteous one, you should grant me some other boon if, indeed, I have become worthy of your favour or if I have a little of merit!

Bhishma said:—

21. The destroyer of Vala and Vritra then said to him,—Do you name the boon! Thus urged by the great Indra, Matanga said the following words:—

Matanga said:—

22. Gifted with the power of assuming any form at will, let me be able to journey through the skies and let me enjoy whatever pleasures I may wish for. And let me also have the willing worship of both Brahmanas and Kshatriyas.

23. I bow to you by bending my head, O god! You should do that also by which my fame, O Purandra, may live eternally in the world!

Shakra said:—

24. You will be celebrated as the deity of a particular measure of verse and you will get the worship of all women. Your fame, O son, shall become peerless in the three worlds.

25. Having granted him these boons, Vasava disappeared there and then. Matanga also, renouncing his life-breaths, acquired a high place.

26. You may thus see, O Bharata, that the dignity of a Brahmana is very high. That dignity is incapable of being acquired here as said by the great Indra himself.

CHAPTER XXX.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. I have heard this great description, O perpetuater of Kuru's race. You, O foremost of eloquent men, have said that the dignity of a Brahmana is greatly difficult of acquisition.

2. It is heard, however, that in former times the dignity of a Brahmana had been acquired by Vishwamitra. You, however, O best of men, tell us that that dignity is incapable of being won.

3. I have also heard that formerly king Vitahavya had succeeded in acquiring the dignity of a Brahmana. O powerful one, I wish to hear, O son of Ganga, the story of king Vitahavya's promotion.

4. By what acts did that best of kings succeed in acquiring the dignity of a Brahmana? Was it through some boon or was it through the virtue of penances? You should tell me everything.

Bhishma said:—

5. Hear, O king, how the highly illustrious royal sage Vitahavya succeeded formerly in acquiring the dignity of a Brahmana that is so difficult to attain and that is held in such high esteem by all the world.

6. While the great Manu in days yore was employed in ruling righteously his subjects, he obtained a son of righteous soul who become celebrated under the name of Sharyati.

7. In Sharyati's family, O monarch, two kings were born, *viz.*, Haihaya and Talajangha. Both of them were sons of Vatsa, O foremost of victorious kings.

8. Haihaya, O monarch, had ten wives. Upon them he begat, O Bharata, hundred sons all of whom were heroes who never returned from the battle-field.

9. All of them resembled one another in features and prowess. All of them were gifted with great strength and all of them were possessed of great skill in battle. They all studied the Vedas and the science of weapons thoroughly.

10. In Kashi also, O monarch, there was a king who was the grandfather of Divodasa. The foremost of victorious men, he passed by the name of Haryyashwa.

11. The sons of king Haihaya, O chief of men, invaded the kingdom of Kashi, and advancing to the country that lies between the rivers Ganga and Yamuna, fought a battle with king Haryyashwa and killed him in it.

12. Having killed king Haryyashwa thus, the sons of Haihaya, those great car-warriors, fearlessly returned to their own charming city in the country of the Vatsas.

13. Meanwhile Haryyashwa's son Sudeva, who looked like a celestial in splendour and who was a second god of virtue, was installed on the throne of Kashi as its king.

14. The delighter of Kashi, the righteous-souled prince ruled his kingdom for some time when the hundred sons of Vitihavya once more attacked his territories and defeated him in battle.

15. Having defeated king Sudeva thus, the victors returned to their own city. After this, Divodasa, the son of Sudeva, became installed on the throne of Kashi as its king.

16. Understanding the prowess of those great princes, *viz.*, the sons of Vitihavya, king Divodasa, gifted with great energy, rebuilt and fotified the city of Baranasi at the command of Indra.

17—18. The territories of Divodasa were full of Brahmanas, Kshatriyas, Vaishyas and Shudras. And they teemed with all sorts of articles and provisions, and were adorned with prosperous shops and marts. Those territories, O best of kings, extended northwards from the banks of Ganga to the southern Banks of Gomati, and resembled a second Amaravati (the city of Indra).

19. The Haihayas once again, O Bharata, attacked that foremost of kings as he ruled his kingdom.

20. The powerful king Divodasa gifted with great splendour, issuing out of his capital, gave them battle. The engagement between the two parties terrible like the encounter in days of old between the celestials and the Asuras.

21. King Divodasa fought the enemy for a thousand days at the end of which, having lost a large number of followers and animals, he became greatly distressed.

22. King Divodasa, O king, having lost his army and seeing his treasury exhausted, left his capital and fled away.

23. Going to the charming hermitage of the wise Bharadwaja, the king, O chastiser of foes, joining his hands in respect, sought the Rishi's protection.

24—25. Seeing king Divodasa before him, the eldest son of Vrihaspati, *viz*, Bharadwaja of excellent conduct, who was the monarch's priest, said to him,—What is the reason of your coming here? Tell me everything, O king! I shall do that which is agreeable to you, without any scruple.

The king said:—

26. O holy one, the sons of Vitahavya have killed all the children and men of my house. I only have escaped with life, totally discomfited by the enemy. I seek refuge with you.

27. You should, O holy one, protect me with such affection as you have for a disciple! Those princes of sinful deeds have killed my whole family, leaving myself only alive.

Bhishma said:—

28. Bharadwaja of great energy said to him who pleaded so piteously,—Do not fear! Do not fear! O son of Sudeva, let your fears be gone.

29. I shall perform a sacrifice, O monarch, in order that you may have a son through whom you will be able to smite thousands upon thousands of Vitahavya's party.

30. After this, the Rishi performed a sacrifice with the object of bestowing a son on Divodasa. As the result thereof, to Divodasa was born a son named Pratarddana.

31. As soon as he was born, he grew into a child of full three and ten years, and quickly mastered the entire Vedas and the whole science of arms.

32. Helped by his Yoga powers, the highly intelligent Bharadwaja had entered into the prince. Indeed, collecting all the energy of the objects of the universe, Bharadwaja caused it to enter the body of prince Pratarddana.

33. Casing his person in shining mail and armed with the bow, Pratarddana, his praises lauded by bards and the celestial Rishis, shone resplendent like the Sun.

34. Mounted on his car and with the scimitar tied to his belt, he shone like a burning fire. With scimitar and shield and whirling his shield, as he went, he proceeded to the presence of his father.

35. Seeing the prince, the son of Sudeva, *viz.*, king Divodasa, become filled with joy. Indeed, the old king thought the sons of his enemy Vitahavya as already killed.

36. Divodasa then installed his son Pratarddana as the heir-apparent, and considering himself crowned with success became highly happy.

37. After this, the old king commanded that chastiser of foes, *viz.*, prince Pradarddana, to march against the sons of Vitahavya and kill them in battle.

38. Gifted with great prowess, Pratarddana, that subjugator of hostile cities, speedily crossed Ganga on his car and proceeded against the city of the Vitahavyas.

39. Hearing the clatter of the wheels of his car, the sons of Vitahavya, riding on their own cars that looked like fortified citadels and that were capable of destroying hostile vehicles, issued out of their city.

40. Coming out of their capital, those foremost of men, *viz.*, the sons of Vitahavya, who were all skilful warriors cased

in mail, rushed with uplifted weapons towards Pratarddana, covering him with showers of arrows.

41. Surrounding him with numberless cars, O Yudhishthira, the Vitahavyas poured upon Pratarddana showers of weapons of various sorts like the clouds pouring torrents of rain on the breast of Himavat.

42. Baffling their weapons with his own, prince Pratarddana gifted with great energy killed them all with arrows that resembled the thunder-bolt of Indra.

43. Their heads cut off, O king, with hundreds and thousands of broad-headed arrows, the warriors of Vitahavya dropped down with blood-dyed bodies like Kinshuka trees felled on every side by woodmen with their axes.

44. After all his warriors and sons had been killed in battle, king Vitahavya fled away from his capital to the hermitage of Bhrigu.

45. Indeed, arrived there, the royal fugitive sought refuge with Bhrigu. The Rishi Bhrigu, O monarch, assured the defeated king of his protection.

46—47. Pratarddana followed in the footsteps of Vitahavya. Arrived at the Rishi's hermitage, the son of Divodasa said in a loud voice, Ho, listen, ye disciples of the great Bhrigu that may happen to be present! I wish to see the sage. Go and inform him of this.

48. Knowing that it was Pratarddana who had come, the Rishi Bhrigu himself came out of his hermitage and adored that best of kings according to due rites.

49. Addressing him then, the Rishi said,—Tell me, O king, what is your business! The king, at this, informed the Rishi of the reason of his arrival.

The king said :—

50. King Vitahavya has come here, O Brahmana! Do you surrender him. His sons, O Brahmana, had destroyed my family.

51. They had devastated the territories and the wealth of the Kashis. Those hundred sons, however, of this king proud of his power, have all been killed by me.

52.—55. By killing that king himself I shall to-day satisfy the debt I owe to my father!—To him that foremost of righteous men, *viz.*, the Rishi Bhrigu, stricken with mercy, replied by saying,—There is no Kshatriya in this hermitage. They who are here, are all Brahmanas!—Hearing these words of Bhrigu, that must, he thought, be consonant with truth, Pratarddana touched the Rishi's feet slowly and, filled with joy, said,—By this, O holy one, I am, forsooth crowned with success, since this king becomes divested of the very order of his birth on account of my prowess! Give me your permission, O Brahmana, to leave you, and let me solicit you to pray for my well-being.

56—57. This king, O founder of the family that goes by your name, becomes divested of the very order of his birth, on account of my might! Dismissed by the Rishi Bhrigu, king Pratarddana then left that hermitage, and went to the place he had come from, having, in the way I have described, vomited forth the poison of speech even as a snake vomits forth its real poison. Meanwhile, king Vitahavya, acquired the dignity of a twice-born sage by virtue of the worth only of Bhrigu.

58. And he acquired also a complete mastery of all the Vedas through the same cause. Vitahavya had a son named Gritsamada who in beauty of person was a second Indra.

59—60. Once on a time the Daityas afflicted him much, taking him for none else than Indra. With regard to that great Rishi, there is this foremost of Shrutis in the Richs, *viz.*, There where Gritsamada is, O Brahmana, he is held in high respect by all twice-born persons! Gifted with great intelligence, Gritsamada became a twice-born Rishi in the observance of Brahmacharyya.

61. Gritsamada had a regenerate son of the name of Sutejas. Sutejas had a son of the name of Varchas, and the son of Varchas was known by the name of Vihavya.

62. Vihavya had a own-begotten son who was named Vitatya, and Vitatya had a son of name Satya. Satya had a son of name Santa.

63. Santa had a son, *viz.*, the Rishi Shravas. Shravas begot a son named Tama. Tama begot a son named Prakasha who was a very great Brahmana.

64. Prakasha had a son named Vagindra who was the foremost of all silent reciters of sacred Mantras. Vagindra begot a son named Pramati who was a perfect master of all the Vedas and their auxiliaries. Pramati begot upon the Apsara Ghritachi a son who was named Ruru.

65. Ruru begot a son upon his wife Pramadvara. That son was the regenerate Rishi Shunaka. Shunaka begot a son who is named Shaunaka.

66. It was thus, O foremost of monarchs, that king Vitahavya, though a Kshatriya by the order of his birth, acquired the dignity of a Brahmana, O chief of Kshatriyas, through the grace of Bhrigu.

67. I have also told you the genealogy of the race that originated from his son Gritsamada. What else would you ask?

CHAPTER XXXI.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. What men, O chief of Bharata's race, are worthy of homage in the three worlds? Tell me this in detail, I am never satiated with hearing you describe these topics.

Bhishma said:—

2. Regarding it is cited the old discourse between Narada and Vasudeva.

3—4. Seeing Narada on one occasion adoring many foremost of Brahmanas with joined hands, Keshava addressed him, saying,—Whom do you worship? Whom amongst these Brahmanas, O holy one, do you worship with so great respect? If it is capable of being heard by me, I wish then to hear it. Do, O foremost of righteous men, tell me this.

Narada said:—

5. Hear, O Govinda, as to who those are whom I am adoring, O grinder of enemies. What other person is there in the world who is worthier than you to hear this?

6. I adore them, O powerful one, who constantly worship Varuna and Vayu and Aditya, and Prajanya and the deity of Fire and Sthanu and Skanda and Lakshmi and Vishnu, and the Brahmanas, and the lord of speech, and the Moon, and the Waters, and the Earth, and the goddess Saraswati.

8. O foremost of Vrishni's race, I always adore those Brahmanas who are endued with penances, who are conversant with the Vedas, who are always given to Vedic study, and who are possessed of great worth.

9. O powerful one, I bow down my head to those persons who are freed from boastfulness, who perform with an empty stomach, the rites in honor of the deities, who are always contended with what they have, and who are gifted with forgiveness.

10. I adore them, O Yadava, who are performers of sacrifices, who are forgiving in nature, and self-controlled, who are masters of their own senses, who worship truth and virtue, and who give away land and kine to good Brahmanas.

11. I bow to them, O Yadava, who are devoted to the observance of penances, who live in forests, who live upon fruits and roots who never store anything for the morrow, and who perform all the acts and rites laid down in the scriptures.

12. I bow to them, O Yadava, who feed and cherish their servants who are always hospitable to guests, and who eat only the residue of what is offered to the deities.

13. I worship them who have become irresistible by studying the Vedas, who are eloquent in discoursing on the scriptures, who are observant of the vow of Brahmacharyya, and who are always devoted to the duties of officiating at the sacrifices of others and of teaching disciples.

14. I adore them that ars endued with mercy towards all creatures, and who study the Vedas till their backs are heated by the Sun.

15. I bow to them, O Yadava, who try to acquire the grace of their preceptors, who labour in the acquisition of their Vedas, who are firm in the observance of vows, who wait, with dutiful obedience, upon their preceptors and seniors, and who are free from malice and envy.

16. I bow to them, O Yadava, who are observant of excellent vows, who practise silence, who have knowledge of Brahma, who are firm in truth, who are givers of libations of clarified butter and oblations of meat.

17. I bow to them, O Yadava, who live upon eleemosynary alms, who are emaciated for want of adequate food and drink, who have lived in the houses of their preceptors, who are averse to and destitute of all enjoyments, and who are poor in Earthly possessions.

18. I bow to them, O Yadava, who have no affection for things of this Earth, who do not quarrel with others, who do not clothe themselves, who have no wants, who have become irresistible through the acquisition of the Vedas, eloquent in the exposition of virtue, and that are utterers of Brahma.

19. I bow to them who are given to the practice of the duty of mercy towards all creatures, who are firm in the observance of truth, who are self-controlled, and who are peaceful in their conduct.

20. I bow to them, O Yadava, who are devoted to the worship of gods and guests, who are observant of the domestic mode of life, and that follow the practice of pigeons about collecting their food.

21. I always bow to those persons, who while doing all their works have an eye on the three-fold objects of life, and who are observant of truth and righteous behaviour.

22. I bow to them, O Keshava, who are conversant with Brahma, who are gifted with knowledge of the Vedas, who are attentive to the three-fold objects of life, who are free from cupidity, and who are righteous in their behaviour.

23. I bow to them, O Madhava, who live upon water only, or upon air alone, or upon the residue of the food that is offered to deities and guests, and who practise all sorts of excellent vows.

24. I always adore them who have no wives, who have wives and the domestic fire, who are the refuge of the Vedas, and who are the refuge of all creatures in the universe.

25. I always bow to those Rishis, O Krishna, who are the creators of the universe, who are the elders of the universe, who are the eldest members of the race or the family, who are dispellers of the darknes of ignorance, and who are the best of all persons in the universe.

26. For these reasons, do you also, O scion of Vrishni's race, adore every day those twice-born persons of whom I speak. Worthy as they are of reverent worship, they will, when adored, confer happiness on you, O sinless one.

27. Those persons of whom I speak are always givers of happiness in this world as well as in the next. Respected by all, they move about in this world, and, if adored by you, are sure to grant you happiness.

28. They who are hospitable to all persons who come to them as guests, and who are always devoted to Brahmanas and kine as also to truth, succeed in crossing all calamities and impediments.

29. They who are always devoted to peacefulness of conduct, as also they who are shorn of malice and envy, and they who are always attentive to the study of the Vedas, succeed in crossing all calamities and impediments.

30. They who bow to all the deities, they who follow one Veda as their refuge, they who are possessed of faith and are self-controlled, succeed in crossing all calamities and impediments.

31. They who adore the foremost of Brahmanas with reverence and are firm in the observance of excellent vows and practise the virtue of charity, succeed in crossing all calamities and impediments.

32. They who are engaged in the practice of penances, they who are always observant of the vow of celibacy, and they whose souls have been purified by penances, succeed in crossing all calamities and impediments.

33. The who are devoted to the worship of the gods and guests and dependants as also of the departed manes, and they who eat the residue of the food that is offered to deities, departed manes, guests and dependants, succeed in crossing all calamities and impediments.

34. They who, having lighted the domestic fire, duly keep it burning and adore it with reverence, and they who have duly poured libations in Soma-sacrifices, succeed in crossing all calamities and impediments.

35. They who behave properly towards their mothers and fathers and preceptors and other elders even as you, O foremost of the Vrishnis, do behave, (succeed in crossing all calamities and impediments !)—Having said these words, the celestial Rishi ceased speaking.

Bhishma continued :—

36. For these reasons, do you also, O son of Kunti, always adore with reverence the deities, the departed manes, the Brahmanas, and guests arrived at your palace, and as the outcome of such conduct you are sure to acquire a desirable end !

CHAPTER XXXII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said :—

1. O grandfather, O you of great wisdom, O you who are conversant with all branches of knowledge, I wish to hear you discourse on topics connected with duty and Virtue.

2. Tell me truly, O chief of Bharata's race, what the merits are of those persons who grant protection to living creatures, of the four castes when these pray for protection.

Bhishma said :—

3. O Dharma's son of great wisdom

and wide-spread fame, listen to this old history regarding the great merit of granting protection to others when protection is humbly sought.

4. Once on a time, a beautiful pigeon, pursued by a hawk, dropped down from the skies and sought the protection of the highly-blessed king Vrishadarbha.

5. The pure-souled, king beholding the pigeon take refuge in his lap from fear, comforted him, saying,—Be comforted, O bird! You have no fear!

6. Whence have you taken such great fright? What and where have you done it in consequence of which you have lost your senses in fear and are more dead than alive?

7. Your color, O beautiful bird, resembles that of a fresh-blown blue lotus. Your eyes are of the hue of the pomegranate or the Ashoka flower! Do not fear. I command you, be comforted!

8. When you have sought my protection, know that no one will have the courage to even think of catching you, who have such a protector to take care of your body.

9. I shall, for your sake, give up to-day the very kingdom of the Kashis and, if necessary my life too! Be comforted, therefore, do no fear, O pigeon.

The hawk said :—

10. This bird has been ordained to be my food. You should not, O king, protect him from me! I have pursued this bird and have got him. Indeed, with great exertion have I got at him at last.

11. His flesh and blood and marrow and fat will be of great good to me. This bird will be the means of pleasing me greatly. Do not, O king, place yourself between him and me in this way.

12. I have been possessed by a terrible thirst, and hunger is knawing my bowels. Release the bird and cast him off. I am unable to bear the pains of hunger any longer.

13. I pursued him as my prey. See, his body is bruised and torn by me with my wings and talons. Look, his breath has become very weak. You should not, O king, protect him from me!

14. In the exercise of that power which properly belongs to you, you are, indeed, competent to interfere in protecting human beings when sought to be destroyed by human beings. But you have no power over a sky-ranging bird stricken with thirst.

15. Your power may extend over your enemies, your servants, your relatives, the disputes that take place between your subjects. Indeed, it may extend over every part of your dominions and over also your own senses. Your power, however, does not extend over the sky.

16. Displaying your prowess over such enemies as act against your wishes, you may establish your rule over them. Your rule, however, does not extend over the sky-ranging birds. Indeed, if you have been desirous of acquiring merit (by protecting this pigeon), it is your duty to look at me also!

Bhishma said :—

17. Hearing these words of the hawk, the royal sage became stricken with wonder. Without disregarding these words of his, the king, desirous of attending to his comforts, replied to him, saying the following words.

The king said :—

18. Let a bovine bull or boar or deer or bufflao be dressed to-day for your sake! Do you satisfy your hunger on such food to-day.

19. Never to leave one who has sought my protection is my firm vow. See, O bird, this bird does not leave my lap!

The hawk said :—

20—21. I do not, O king, eat the flesh of the boar or the ox or of any of the various kinds of fowl. What need have I of food of this or that kind? My business is with that food which has been eternally ordained for beings of my order? Hawks feed on pigeons,—this is the eternal ordinance.

22. O sinless Ushinara, if you feel such affection for this pigeon, do you then give me flesh from your own body, of weight equal to that of this pigeon.

The king said :—

23—25. Great is the favor you show me to-day by speaking to me thus. Yes, I shall do what you bid.—Having said this, that best of kings, began to cut off his own flesh and weigh it in a balance against the pigeon. Meanwhile, in the inner apartments of the palace, the queen, adorned with jewels and gems, hearing what was taking place, uttered exclamations of woe and came out, stricken with grief.

26. On account of those cries of the ladies as also of the ministers and servants, a noise deep as the muttering of the clouds arose in the palace. The sky that had

been very clear became covered with thick clouds on all sides.

27—28. The Earth began to tremble, as the consequence of that act of truth which the monarch did. The king began to cut off the flesh from his sides, from his arms, and from his thighs, and quickly fill one of the scales for weighing it against the pigeon. For all that, the pigeon continued to weigh heavier.

29. When at last the king became a skeleton of bones, without any flesh, and covered with blood, he wished to give up his whole body and, therefore, ascended the scale in which he had placed the flesh that he had previously cut off.

30. At that time, the three worlds, headed by Indra, came to that spot for seeing him. Celestial kettle-drums and various other drums were struck and played upon by invisible beings belonging to the sky.

31. King Vrishadarbha was bathed in a shower of nectar that was poured upon him. Garlands of celestial flowers, of sweet fragrance and touch, were also showered upon him copiously again and again.

32. The deities and Gandharvas and Apsaras in large bands began to sing and dance around him even as they sing and dance around the Grandfather Brahman.

33. The king then ascended a celestial car that excelled a mansion made entirely of gold, that had arches made of gold and gems, and that was adorned with columns made of lapis lazuli.

34. Through the merit of his act, the royal sage Shivi proceeded to eternal Heaven. Do you also, O Yudhishthira, act thus towards those who seek your protection.

35. He who protects those who are devoted to him, those who are attached to him from love and affection, and those who depend upon him, and who has mercy for all creatures, succeeds in acquiring great happiness hereafter.

36. That king who is of righteous conduct and who is observant of honesty and integrity, succeeds by his acts of sincerity in acquiring every valuable reward.

37. The royal sage Shivi, of pure soul and gifted with great wisdom and unbaffled prowess, that king of the Kashis, became celebrated over the three worlds for his virtuous deeds.

38. Anybody who would protect in the same way a seeker for protection, would certainly acquire the same happy end, O best of the Bharatas.

39. He who recites this history of the royal sage Vrishadarbha is sure to become purged of every sin, and the person who hears this history recited by another is sure to acquire the same result.

CHAPTER XXXIII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. Which act, O grandfather, is the foremost of all those that have been laid down for a king? What is that act by doing which a king succeeds in enjoying both this world and the next.

Bhishma said:—

2. Even this, *viz.*, the worship of the Brahmanas, is the foremost of all those deeds, O Bharata, which have been laid down for a king duly installed on the throne, if, indeed, he is desirous of acquiring great happiness.

3. Even this is what the foremost of all kings should do. Know this well, O chief of Bharata's race. The king should always adore with reverence all righteous Brahmanas possessed of Vedic learning.

4. The king should, with bows, sweet speeches and gifts of all articles of enjoyment, adore all Brahmanas endued with great learning who may live in his city or provinces.

5. This is the foremost of all acts laid down for the king. Indeed, the king should always keep his eyes fixed on this. He should protect and cherish these, even as he protects his own self or his own children.

6. The king should adore with greater reverence those amongst the Brahmanas who may be worthy of it. When such men are freed from all anxiety, the whole kingdom shines in beauty.

7. Such individuals are worthy of adoration. The king should bow his head to such individuals. Indeed, they should be honored, even as one honors his father and grandfather. The course of conduct followed by men, depends upon them as the existence of all creatures depends upon Vasava.

8. Having prowess incapable of being baffled and gifted with great energy, such men, if enraged, are capable of reducing the entire kingdom to ashes by only their

will, or by acts of incantation, or by other means.

9. I do not see anything that can destroy them. Their power seems to be uncontrolled, being capable of reaching to the last end of the universe. When angry, their looks fall upon men and things like a burning flame of fire upon a forest.

10. The most courageous men are struck with fear at their name. Their virtues and powers are extraordinary and immeasurable. Some amongst them are like wells and pits with mouths covered by grass and creepers, while others resemble the sky shorn of clouds and darkness.

11. Some amongst them are of dreadful dispositions. Some are as mild and soft in disposition as cotton. Some amongst them are very cunning. Some amongst them are given to the practice of penances.

12. Some amongst them are employed in agricultural pursuits. Some amongst them are engaged in the keep of kine. Some amongst them live upon eleemosynary alms. Some amongst them are even theives. Some amongst them are fond of creating quarrels and disputes. Some, again, amongst them are actors and dancers.

13. Some amongst them are competent to perform all feats, ordinary and extraordinary. The Brahmanas, O chief of Bharata's race, are of various aspects and conduct.

14. One should always sing the praises of the Brahmanas who are conversant with all duties, who are righteous of conduct, who are given to various kinds of acts, and who are seen to derive their sustenance from various callings.

15. The Brahmanas, O king, who are highly blessed, are older in respect of their origin than the departed manes, the deities, human beings, the Snakes, and the Rakshasas.

16. These twice-born persons are incapable of being defeated by the deities or the departed manes, or the Gandharvas or the Rakshasas, or the Asuras or the Pishachas.

17. The Brahmanas are competent to make him a god, that is not a god. They can, again, divest one who is a deity of his status as such. He becomes a king, whom they wish to make a king. He, on the other hand, is crushed whom they do not love or like.

18. I tell you truly, O king, that those foolish persons, forsooth, meet with destruction who calumniate the Brahmanas and utter their dispraise.

19. Expert in praise and dispraise, and themselves the origin or cause of other people's fame and ignominy, the Brahmanas, O king, always become angry with those who seek to injure others.

20. That man whom the Brahmanas praise succeeds in becoming prosperous. That man who is censured and renounced by the Brahmanas soon meets with discomfiture.

21. It is on account of the absence of Brahmanas from among them that the Shakas, the Yavanas, the Kamvojas and other Kshatriya tribes have become fallen and degraded into Shudras.

22—23. The Dravidas, the Kalingas, the Pulindas, the Ushinaras, the Kolisarpas, the Mahishakas, and other Kshatriyas, have, on account of the absence of Brahmanas from among their midst, become degraded into Shudras. Defeat from them is preferable to victory, O foremost of victorious persons.

24. One killing all other living creatures in this world does not commit a sin so heinous as that of killing a single Brahmana. The great Rishis have said that Brahmanicide is a heinous sin.

25. One should never utter the dispraise or calumny of the Brahmanas. Where the dispraise of Brahmanas is uttered, one should sit with face hanging down or leave that place.

26. That man has not as yet been born in this world or will not take birth here who has been or will be able to pass his life happily after quarreling with the Brahmanas.

27. One cannot seize the wind with his hands. One cannot touch the moon with his hand. One cannot support the Earth on his arms. Similarly, O king, one is not able to defeat the Brahmanas in this world.

CHAPTER XXXIV.

(ANUSHASANA PARVA).—*Continued.*

Bhishma said:—

1. One should always offer the most respectful adoration to the Brahmanas. They have Soma for their king, and they it is who confer happiness and misery upon others.

2. They, O king, should always be cherished and protected as one cherishes and protects his own father and grandfather, and should be adored with bows and gifts of food and ornaments and other articles of enjoyment as also with such things as they may wish for. The peace and happiness of the kingdom originate from such respect shown to the Brahmanas even as the peace and happiness of all living creatures come from Vasava the king of the gods.

3. Let Brahmanas of pure conduct and Brahma-effulgence be born in a kingdom. Kshatriyas also who are splendid car-warriors and that are capable of defeating all enemies, should be desired.

4. This was said to me by Narada. There is nothing higher, O king, than this, *viz*, the act of making a Brahmana of good birth, having a knowledge of morality and righteousness, and steadfast in the observance of excellent vows, live in his mansion. Such an act yields every sort of blessing.

5. The sacrificial offerings given to Brahmanas reach the very gods who accept them. Brahmanas are the fathers of all creatures. There is nothing higher than a Brahmana.

6. The Sun, the Moon, the Wind, the Water, the Earth, the Sky, and the points of the compass, all enter the body of the Brahmana and take what the Brahmana eats.

7. In that house where Brahmanas do not eat, the departed manes refuse to eat.

8. The gods also never eat in the house of the wretch who hates the Brahmanas. When the Brahmanas are pleased, the departed manes are also pleased.

9. The deities also become pleased when the Brahmanas are pleased. There is no doubt in this. They who give away the sacrificial Havi to the Brahmanas become themselves pleased.

10—11. Such men never meet with destruction. Indeed, they succeed in acquiring great ends. Those particular offerings in sacrifices with which one pleases the Brahmanas, go to please both the departed manes and the deities. The Brahmana is the cause of that Sacrifice whence all created things have originated.

12. The Brahamana is acquainted with that from which this universe has originated and to which, when apparently destroyed, it returns. Indeed, the Brahmana knows the path that leads to the celestial region, and the other path which leads to the opposite place.

13. The Brahmana is conversant with that which has taken place and that which will take place. The Brahmana is the foremost of all two-legged beings. The Brahmana, O chief of the Bharatas, is fully conversant with those duties which have been laid down for his order.

14. Those persons who follow the Brahmanas are never defeated. They never meet with destruction even after death. Indeed, victory is always theirs.

15. Those great persons,—indeed, those persons who have subdued their souls,—who accept the words that fall from the lips of the Brahmanas, are never defeated. Victory always becomes theirs.

16. The energy and power of those Kshatriyas who scorch everything with their energy and might, when they encounter the Brahmanas, become neutralised.

17. The Bhrigus conquered the Talajanghas. The sons of Angiras conquered the Nipas. Bharadwaja conquered the Vitahavyas as also the Ailas, O chief of Bharata's race.

18. Although all these Kshatriyas were capable of using various arms, yet the Brahmanas named, owning only black deer-skins for their emblems, succeeded in conquering them effectually. Bestowing the Earth upon the Brahmanas and illuminating both the worlds by the brilliance of such an act, one should accomplish acts through which one may suceed in acquiring the end of all things.

19. *Like fire concealed within wood*, everything that is said or heard or read in this world, lies in the Brahmana.

20. Regarding it is cited the old history of the conversation between Vasudeva and the Earth, O chief of Bharata's race.

Vasudeva said :—

21. O mother, of all creatures, O auspicious goddess, I wish to ask you for a solution of this doubt of mine! By what act does a man living like a house-holder succeed in cleansing all his sins?

The Earth said :—

22. One should serve the Brahmanas. This conduct is purifying and excellent. All the impurities are destroyed of that man who serves the Brahmanas with respect.

23. From this (conduct) arises prosperity. From this arises fame. From this originates intelligence or knowledge of the soul. A Kshatriya, by this conduct, becomes a

powerful car-warrior and a destroyer of foes and succeeds in winning great fame.

24. Even this is what Narada said to me, *viz.*, that one should always respect a Brahmana that is well born, of rigid vows, and conversant with the scriptures, if one wishes every kind of prosperity.

25. That man really grows in prosperity who is praised by the Brahmanas who are higher than those who are regarded superior to all men high or low.

26. That man who speaks ill of the Brahmanas soon meets with discomfiture, even as a clod of unbaked earth, meets with destruction when thrown into the sea.

27. Similarly, all acts that are hurtful to the Brahmanas are sure to bring about discomfiture and ruin. Look at the dark spots on the Moon and the salt waters of the ocean.

28. The great Indra had at one time been marked all over with a thousand sex-marks. It was through the power of the Brahmanas that those marks were metamorphosed into as many eyes.

29. See, O Madhava, how all these things took place. Desiring fame and prosperity and various regions of beatitude in the next world, a person of pure conduct and soul should, O destroyer of Madhu, live in obedience to the dictates of the Brahmanas.

Bhishma said :—

30. Hearing those words of the goddess Earth, the destroyer of Madhu, O you of Kuru's race, said,—Excellent, Excellent!—and honoured the goddess in due form.

31. Having heard this discourse between the goddess Earth and Madhava, do you, O son of Pritha, always, with rapt soul, adore all superior Brahmanas. Doing this, your will surely obtain what is highly beneficial for you.

CHAPTER XXXV.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said :—

1. O blessed king, a Brahmana, by birth alone, becomes an object of worship with all creatures and entitled, as guests, to eat the first portion of all cooked food.

2. From them come all the great objects of life. They are the friends of all creatures in the universe. They are again the mouths of all the gods (for food poured into their mouths is eaten by the deities). Adored with respect, they wish us prosperity by uttering words fraught with auspiciousness.

3. Disregarded by our enemies, let them be engaged with these, and let them wish evil to those detractors of theirs, imprecating them with severe curses.

4. About it, persons conversant with ancient history repeat the following verses sung of old respecting how in ancient times the Creator, after having created the Brahmanas, laid down their duties.

5. A Brahmana should never do anything else than what has been laid down for him. Protected, they should protect others. By acting thus, they are sure to acquire what is for their behoof.

6. By doing those acts that are laid down for them, they are sure to acquire Brahma prosperity, Ye shall become the exemplars of all creatures, and reins for controlling them.

7. A Brahmana endued with learning should never do that which is laid down for the Shudras. By doing such acts, a Brahmana loses his merit.

8. By Vedic study he is sure to acquire prosperity, intelligence, energy and power competent to scorch all things, as also glory of the most superior kind.

9. By offering oblations of clarified butter to the deities, the Brahmanas acquire high blessedness, become worthy of taking the precedence of even children in the matter of all kinds of cooked food, and gifted with Brahma-prosperity.

10. Endued with faith that is fraught with mercy towards all creatures, and devoted to self-control and the study of the Vedas, you shall acquire the fruition of all your desires.

11. Whatever things exist in the world of men, whatever things exist in the region of the celestials, can all be achieved and acquired with the help of penances and knowledge and the observance of vows and restraints.

12. I have thus recited to you, O sinless one, the verses that were sung by Brahmana himself. Gifted with supreme intelligence and wisdom, the Creator himself ordained this, through mercy for the Brahmanas.

13. The power of those amongst them who are devoted to penances is equal to the power of kings. They are, indeed, irresistible, fierce, fleet like lightning, and exceedingly quick in what they do.

14. There are amongst them those who are possessed of the might of lions and those who are possessed of the might of tigers. Some of them are gifted with the might of boars, some of the deer and some of crocodiles.

15. Some there are amongst them whose touch resembles that of snakes of dreadful poison, and some whose bite resembles that of sharks. Some amongst them are capable of bringing about by words only the destruction of those that are opposed to them; and some are competent to destroy by a look only of their eyes.

16. Some amongst them, as already said, are like snakes of dreadful poison, and some that are gifted with very mild dispositions. The dispositions, O Yudhishthira, of the Brahmanas, are of various kinds.

17. The Mekalas, the Dravidas, the Lathas, the Paundras, the Knowashiras, the Shaundikas, the Daradas, the Darvas, the Chauras, Shavaras, the Varvaras, the Kiratas, the Yavanas and numerous other tribes of Kshatriyas, have degenerated into the status of Shudras through the anger of the Brahmanas.

19. On account of their having disregarded the Brahmanas, the Asuras have been obliged to take refuge in the depths of the ocean. Through the favour of the Brahmanas, the celestials have become denizens of the happy regions of Heaven.

20. The element of other is incapable of being touched. The Himavat mountains are incapable of being moved from their root. The current of Ganga is incapable of being resisted by a dam. The Brahmanas are incapable of being governed.

21. Kshatriyas are incapable of ruling the Earth without securing the good will of the Brahmanas. The Brahmanas are great. They are the deities of the very deities.

22. Do you always adore them with gifts and obedient services, if, indeed, you desire to enjoy the sovereignty of the whole Earth encircled by seas.

23. The energy and power of Brahmanas, O sinless one, become abated by the acceptance of gifts. You should protect your family, O king, from those Brahmanas who do not desire to accept gifts.

CHAPTER XXXVI.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said:—

1. Regarding it is cited the old history of the discourse between Shakra and Shamvara. Do you listen to it, O Yudhishthira.

2. Once upon a time Shakra, assuming the guise of an ascetic with matted locks on his head and body covered with ashes all over, rode on an ugly car and went to the Asura Shamvara.

Shakra said:—

3. Through what conduct, O Shamvara, you have been able to become the head of your family? Why do all people consider you as superior? Do you tell me this truly and fully.

Shamvara said:—

4. I never entertain any ill feelings towards the Brahmanas. Whatever instructions they give I accept with unqualified reverence. When the Brahmanas are engaged in explaining the scriptures, I listen to them with great happiness.

5. Having heard their interpretations I never disregard them. Nor do I ever offend against the Brahmanas in any way. I always adore intelligent Brahmanas. I always seek information from them. I always adore their feet.

6. Approaching me with confidence, they always address me with affection and enquire after my well-being. If they ever happen to be careless, I am always careful. If they happen to sleep, I always remain awake.

7. Like bees drenching the cells of the comb with honey, the Brahmanas, who are my instructors and rulers, always drench me with the nectar of knowledge—who am always devoted to the path pointed out by the scriptures, who am devoted to the Brahmanas, and who am perfectly shorn of malice or evil passion.

8. I always accept with cheerful hearts whatever they say. Helped by memory and understanding. I am always careful of my own faith in them and I always think of my own inferiority to them.

9. I always lick the nectar that is at the end of their tongue, and it is for this reason that I occupy a position far above that of all others of my family like the Moon transcending all the stars.

10. The scriptural interpretations which fall from the lips of the Brahmanas and listening to which every wise man acts in the world, form nectar on Earth and may, also be likened to most excellent.

11. Seeing the battle between the celestials and the Asuras in days of old, and understanding the power of the instructions that fell from the Brahmanas, my father became filled with delight and wonder.

12. Seeing the power of great Brahmanas, my father asked the Moon the question,—How do the Brahmanas acquire success?

Soma said:—

13. The Brahmanas become crowned with success by virtue of their penances. Their strength consists in speech. The power of Kshatriyas is in their arms. The Brahmanas, however, have words for their weapons.

14. Undergoing the discomforts of a residence in the house of his preceptor, the Brahmana should study the Vedas or at least the Pranava. Freeing himself of anger and renouncing earthly attachments, he should become a Yati, regarding all things and all creatures with equal eyes.

15. If remaining in the house of his father he masters all the Vedas and acquiring great knowledge acquires a position that should command respect, people still condemn him as untravelled or home-keeping.

16. Like a snake swallowing mice, the Earth swallows up these two, *viz.*, a king that is unwilling to fight and a Brahmana who is reluctant to leave home for acquiring knowledge.

17. Pride destroys the prosperity of persons of little wit. A maiden, if she conceives, becomes stained. A Brahmana incurs reproach by remaining at home.

18. This is what my father heard from the revered Soma. My father, on account of this, began to adore and respect the Brahmanas. Like him, I also worship and adore all Brahmanas of high vows!

Bhishma said:—

19. Hearing these words that fell from the mouth of that prince of Danavas, Shakra began to adore the Brahmanas, and as a result thereof he succeeded in acquiring the kingship of the celestials.

CHAPTER XXXVII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. Which amongst these three persons, O grandfather should be regarded as the best for making gifts, *viz.*, one who is a through stranger, or one who is living with and known to the giver for a long time, or one who comes to the giver, from a long distance?

Bhishma said:—

2. All these are equal. The fitness of some consists in their soliciting alms for celebrating sacrifices or for paying the preceptor's fee or for maintaining their wives and children. The fitness of some, for receiving gifts, consists in their following the vow of wandering over the Earth, never soliciting anything but receiving when given. We should also give to one what one seeks.

3. We should, however, make gifts without afflicting those who depend upon us. This is what we have heard. By afflicting one's dependants, one afflicts his own self.

4. The stranger,—one, that is, who has come for the first time,—should be considered as a proper object of gifts. He who is familiar and well-known and has been living with the giver, should also be considered in the same light. The learned know that he too who comes from a distant place should be considered in an equal light.

Yudhishthira said:—

5 It is true that we should make gifts to others without afflicting any one and without going against the ordinances of scriptures. One should, however, correctly determine who the person is that should be considered as a proper object for making gifts. He should be such that the gift itself, when made over to him, may not grieve.

Bhishma said:—

6. If the Ritwij, the Purohita, the preceptor, the Acharya, the disciple, the relative (by marriage), and kinsmen, happen to be endued with learning and free from malice, then should they be considered worthy of respect and adoration.

7. Those persons who do not possess such qualifications cannot be considered as worthy of gifts or hospitality. Hence, one should with deliberation examine persons whom one meets.

8—9. Absence of anger, truthfulness of speech, abstention from injury, sincerity, peacefulness of conduct, the absence of pride, modesty, renunciation, self-control, and tranquillity or contentment of soul,—he in whom these are by nature, and in whom there are no wicked acts, should be considered as a proper object. Such a person deserves honors.

10. Whether the person be one who is well-known and familiar, or one who has come newly, whether he has or has not been seen before, if he happens to possess these qualifications, he should be considered as worthy of honors and hospitality.

11. He who denies the authority of the Vedas, or tries to show that the scriptures should be disregarded, or approves of all breaches of control in society,—simply brings about his own ruin.

12—14. That Brahmana who is proud of his learning, who speaks ill of the Vedas, or who is given to the science of useless disputation, or who is desirous of acquiring victory (in disputations) in assemblies of good men by disproving the reasons that exist for morality and religion and attributing everything to chance, or who indulges in censuring and reproaching others or who reproves Brahmanas, or who is suspicious of all persons, or who is foolish and bereft of judgment, or who is bitter of speech, should be known to be as hateful as a dog.

15. As a dog meets others, barking the while and seeking to bite, such a person is even so, for he spends his breath in vain and tries to destroy the authority of all the scriptures.

16. Those practices that support society, the duties of virtue, and all those acts which yield benefit to one's own self, should be attended to. A person that lives, attending to these, becomes prosperous for good.

17-18. By satisfying the debt one owes to the deities by performing sacrifices, that to the Rishis by studying the Vedas, that to the departed manes by procreating children, that to the Brahmanas by making presents to them, and that to guests by feeding them, in due order, and with purity of motive, and properly attending to the ordinances of the scriptures, a householder does not fall away from virtue.

—

CHAPTER XXXVIII.

(ANUSHASANIKA PARVA).—*Continued*,

Yudhishthira said:—

1. O best of the Bharatas, I wish to hear you describe the disposition of women. Women are said to be the root of all evil. They are all considered as highly frail.

Bhishma said:—

2. Regarding it is cited the old history of the discourse between the celestial Rishi Narada and the (celestial) courtezan Panchachuda.

3. Once in ancient times, the celestial Rishi Narada, having roamed over all the world, met the Apsara Panchachuda of faultless beauty, having her residence in the region of Brahman.

4. Seeing the Apsara every limb of whose body was highly beautiful, the ascetic addressed her, saying,—O you of slender waist, I have a doubt in my mind. Do you explain it !—

Bhishma said:—

5. Thus addressed by the Rishi, the Apsara said to him,—If the subject is one which is known to me and if you consider me competent to speak on it, I shall certainly say what is in my mind.

Narada said:—

6. O amiable one, I shall not certainly ask you for any task that is beyond your power. O you of beautiful face, I wish to hear from you of the disposition of women.

Bhishma said:—

7. Hearing these words of the celestial Rishi, that foremost of Apsaras replied to him, saying,—I am unable, being myself a woman, to speak ill of women.

8. You know what women are and with what nature they are gifted. You should not, O celestial Rishi, set me to such a task.

9. To her the celestial Rishi said,—It is very true, O you of slender waist ! One commits sin by speaking what is untrue. In saying, however, what is true, there can be no sin.

10. Thus addressed by him, the Apsara Panchachuda of sweet smiles consented to answer Narada's question. She then addressed herself to mention what the true and eternal shortcomings are of women.

Panchachuda said:—

11. Even if high-born and gifted with beauty and possessed of protectors, women wish to transgress the restraints assigned to them. This fault truly attaches them, O Narada,

12. There is nothing else that is more sinful than women. Verily, women are the root of all evils. That is certainly known to you, O Narada.

13. Women, even when having husbands of fame and wealth, of handsome features and completely obedient to them, are prepared to disregard them if they get the opportunity.

14. This, O powerful one, is a sinful disposition with us women, casting off modesty, we seek the companionship of men of sinful habits and intentions.

15. Women show a liking for those men who court them, who approach their presence, and who respectfully serve them to even a slight extent.

16. Through want of solicitation by persons of the other sex, or fear of relatives, women, who are naturally impatient of all control, do not transgress those that have been ordained for them, and remain by the side of their husbands.

17. There is none whom they cannot admit to their favours. They never consider about the age of the person they are prepared to favour. Ugly or handsome, if only the person happens to belong to the opposite sex, women are ready to enjoy his companionship.

18. That women remain faithful to their husbands is due not to their fear of sin, nor to mercy, nor to riches nor to the affection that originates in their hearts for kinsmen and children.

19. Women living in the respectable families envy the condition of those members of ther sex who are young and well-adorned with jewels and gems and that lead a free life.

20. Even those women who are loved by their husbands and treated with great respect, are seen to confer their favours upon men who are hump-backed, who are blind, who are idiots, or who are dwarfs.

21. Women may be seen to like the companionship of even those men who are inert or those men who are ugly to look at, O great Rishi, there is no man in this world whom women may consider as unfit for companionship.

22—23. Through inability to obtain persons of the opposite sex, or fear of relatives, or fear of death and imprisonment, women remain, of themselves, under control.

24. They are highly fickle, for they always hanker after new companions. On account of their nature being unintelligible, they are incapable of being kept in obedience by loving treatment. Their nature is such that they are incapable of being controlled when bent upon transgression. Indeed, women are like the words uttered by the wise.

25. Fire is never satiated with fuel Ocean can never be filled with the water that the rivers bring to him. The Destroyer is never satiated with killing even all living creatures. Likewise, women are never satiated with men.

26. This, O celestial Rishi, is another mystery about women. As soon as they see a man of beautiful and charming features, unfailing signs of desire appear on their body.

27. They never show sufficient regard for even such husbands as satisfy all their wishes, as always do what is agreeable to them, and as protect them from want and danger.

28. Women never prize even profuse articles of enjoyment or ornaments or other delightful things, so much as they do the companionship of persons of the opposite sex.

29. The destroyer, the god of wind, death, the nether regions, the equine mouth that roves through the ocean, vomiting ceaseless flames of fire, the sharpness of the razor, dreadful poison, the snake and Fire,—all these exist in a state of union in woman.

30. Indeed from that eternal Brahma whence the five great elements have originated whence the Creator Brahman hath ordained the universe, and whence, indeed, men have sprung, have women sprung into existence. At that time, again, O Narada, when women were created, these faults that I have described were planted in them.

CHAPTER XXXIX.

(ANUSHASANA PARVA).—

Continued.

Yudhishthira said:—

1. Overcome by the illusion of the divine Being, all men, O king, in this world, are seen to attach themselves to women.

2. Likewise, women, too, are seen to attach themselves to men. All this is seen taking place everywhere in the world. I have a doubt on this subject.

3. Why, O delighter of the Kurus, do men still attach themselves to women? Who, again, are those men with whom are women highly pleased, and who are they with whom they are displeased.

4. You should, O chief of men, explain to me how men are capable of protecting women?

5. While men take pleasure in women and sport with them, women, it seems, are engaged in imposing upon men. Then, again, if a man once falls into their hands, it is difficult for him to escape from them. Like kine ever liking pastures new, women like new men one after another.

6. The women have in them the sum-total of that illusion which the Asura Shamvara possessed, that illusion which the Asura Namuchi possessed, that illusion which Vali or Kumbhinasi had.

7. If man laughs, women laugh. If man weeps, they weep. If the opportunity requires, they receive the man who is disagreeable to them with sweet words.

8. That science of policy which the preceptor of the Asuras knew, that science of policy which the preceptor of the celestials, *viz.*, Vrihaspati, knew, is not deeper or more subtile than what woman's intelligence. Indeed, how can women, therefore, be restrained by men?

9. They make a lie appear as truth, and a truth appear as a lie. They who can do this,—I ask, O hero,—how can they be governed by persons of the opposite sex?

10. It appears to me that Vrihaspati and other great thinkers, O destroyer of enemies, evolved the science of Policy from observation of the understandings of women.

11. Whether treated by men, with respect or with hatred, women are seen, to turn the heads and agitate the hearts of men.

12. Living creatures, O you of mighty arms, are virtuous. Even this is what we have heard. Treated with love and respect or otherwise, women are seen to deserve censure for their conduct towards men.

13. This great doubt fills my mind, *viz.*, when their conduct is such, what man is there that can restrain them within the limits of virtue? Do you explain this to me, O highly blessed scion of Kuru's race.

14. You should tell me, O chief of Kuru's race, whether women are truly capable of being governed within the limits prescribed by the scriptures or whether any one before our time did really succeeded in so controlling them.

CHAPTER XL.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said:—

1. It is true what you say, O you of mighty arms. There is nothing untrue in all this that you say, O you of Kuru's race, on the subject of women, O monarch!

2. About it I shall recite to you the old history of how in days of yore the great Vipula had succeeded in restraining women within the limits laid down for them.

3. I shall also tell you, O king, how women were created by the Grandfather Brahman and the object for which they were created by Him.

4. There is no creature more sinful, O son, than woman. Woman is a burning fire. She is the illusion, O king, that the Daitya Maya created. She is the sharp edge of the razor. She is poison. She is a snake. She is fire. She is, verily, all these in a body.

5. We have heard that all human beings are characterised by righteousness, and that they, in course of natural progress and improvement, attain to the dignity of god. This circumstance alarmed the celestials.

6. They, therefore, O chastiser of foes, assembled together and went to the Grandfather. Informing Him of what was in their minds, they stood silent before him with downcast eyes.

7. Having learnt what was in the hearts of the celestials, the powerful Grandfather created women with the help of an Atharvan rite.

8. In a former creation, O son of Kunti, women were all virtuous. Those, however, that sprang from this creation by Brahman with the help of an illusion, became sinful. The Grandfather bestowed upon them the desire of enjoying all kinds of carnal pleasure.

9. Tempted by the desire of enjoyment, they began, to pursue persons of the other

sex. The powerful lord of the deities created Anger as the companion of Lust.

10. Persons of the male sex, yielding to the power of Lust and Anger, sought the companionship of women. Women have no especial acts laid down for them. This is the ordinance that was laid down.

11—12. The Shruti declares that women are gifted with the most powerful senses that they have no scriptures to follow, and that they are living lies. Beds, seats, ornaments, food and drink and the absence of all that is respectable and righteous, indulgence in disagreeable words, and love of sexual companionship,—these were bestowed by Brahman upon women. Men are quite unable to restrain them within limits.

13. The Creator himself is incapable of keeping them within proper limits, what need then be said of men?

14. This, O chief of men, I heard in former days, *viz.*, how Vipula had succeeded in protecting his preceptor's wife in ancient times.

15. There was in days of yore a highly blessed Rishi of the name of Devasharman of great fame. He had a wife, of name Ruchi, who was peerless on Earth in beauty.

16. Her loveliness intoxicated every one among the celestials and Gandharvas and Danavas. The chastiser of Paka, *viz.*, Indra, the destroyer of Vritra, O king, was in particular enamoured of her and coveted her body.

17. The great ascetic Devasharman fully knew the disposition of women. He, therefore, to the best of his power and energy, protected her.

18. The Rishi knew that Indra had no scruples in seeking the companionship of other people's wives. It was, therefore, that he used to protect his wife, putting forth all his power.

19. Once on a time, O son, the Rishi became desirous of celebrating a sacrifice. He began to think of how (during his own absence from home) his wife could be protected.

20. Gifted with high ascetic merit, he at last hit upon the course he should adopt. Summoning his favourite disciple whose name was Vipula and who was of Bhrigu's family, he said as follows.

Devasharman said:—

21. I shall leave home in order to celebrate a sacrifice. The king of the celestials always covets this Ruchi of mine. Do you, during my absence, protect her, displaying all your power.

22. You shall pass your time carefully in view of Purandara. O foremost one of Bhrigu's race, that Indra assumes various forms.

Bhishma said:—

23—24. Thus addressed by his preceptor, the ascetic Vipula, with senses restrained, always engaged in severe penances, possessed of the splendour, O king, of fire or the sun, conversant with all the duties of virtue, and ever truthful in speech, answered him, saying,—So be it!—Once more, however, as his preceptor was about to start, Vipula asked him in these words.

Vipula said:—

25. Tell me, O Muni, what forms does Shakra assume when he comes. Of what kind is his body and what is his energy? You should tell me all this.

Bhishma said:—

26. The illustrious Rishi then truly described to the great Vipula all the illusions of Shakra, O Bharata.

Devasharman said:—

27. The powerful chastiser of Paka, O regenerate Rishi, is full of illusion. Every moment he assumes those forms that he chooses.

28. Sometimes he wears a diadem and holds the thunder-bolt. Sometimes, armed with the thunder-bolt and wearing a crown on his head, he adorns himself with earrings. In a moment he changes himself into the shape and aspect of Chandala.

29. Sometimes he appears with coronal locks on his head; soon again, O son, he shows himself with matted locks, his person being clad in rags. Sometimes he assumes a goodly and huge frame. The next moment he changes himself into one of emaciated limbs, and clad in rags.

30. Sometimes he becomes fair, sometimes darkish, sometimes dark, of complexion. Sometimes he becomes ugly and sometimes beautiful. Sometimes he appears as young and sometimes as old.

31. Sometimes he appears as a Brahmana, sometimes as a Kshatriya, sometimes as a Vaishya, and sometimes as a Shudra. Indeed, he of a hundred sacrifices appears at times as a person born of impure caste, that is, as the son of a superior father by an inferior mother or of an inferior father by a superior mother.

32. Sometimes he appears as a parrot sometimes as a crow, sometimes as a swan

and sometimes as a eel. He assumes the forms also of a lion, a tiger, or an elephant.

33. Sometimes he appears as a god, sometimes as a Daitya, and sometime he assumes the guise of a king. Sometimes he appears as fat and plump, sometimes as one whose limbs have been broken by the disordered wind in the system, sometimes as a bird, and sometimes as one of an exceedingly ugly form.

34. Sometimes he appears as a quadruped. Capable of assuming any form, he sometimes appears as an idiot shorn of all intelligence. He assumes also the forms of flies and gnats.

35. O Vipula, no one can make him out on account of these numberless disguises that he is capable of assuming. The very Creator of the universe is not equal to that feat.

36. He makes himself invisible when he likes. He is incapable of being seen except with the eye of knowledge. The king of the celestials sometimes changes himself into the wind.

37. The chastiser of Paka always assumes these disguises. Do you, therefore, O Vipula, protect this slender-waisted wife of mine with great care.

38. O foremost one of Bhrigu's race, do you take every care for seeing that the king of the celestials may not defile this wife of mine like a wretched dog licking the Havi kept in view of a sacrifice.

39. Having said these words, the highly-blessed ascetic, *viz.*, Devasharman, intent upon celebrating a sacrifice, started from his abode, O chief of the Bharatas.

40. Hearing these words of his preceptor, Vipula began to think,—I shall certainly protect this lady in every respect from the powerful king of the celestials.

41. But what should be the means? What can I do for protecting the wife of my preceptor? The king of the celestials is endued with large powers of illusion. Gifted with great energy, he is difficult of being resisted.

42. Indra cannot be kept out by enclosing this retreat of ours or fencing this yard, since he is capable of assuming numberless forms.

43. Assuming the form of the wind, the king of the celestials may assault the wife of my preceptor. The best course, therefore, for me, would be to enter the body of this lady and remain there.

44. By displaying my prowess I shall not be able to protect the lady, for the powerful chastiser of Paka, it has been heard by me, is capable of assuming any form he likes.

45. I shall, therefore, protect this one from Indra by my Yoga-power. For satisfying my object I shall with my body enter the body of this lady.

46. If my preceptor on return, sees his wife defiled, he will, forsooth, curse me through anger, for endued with great ascetic merit, he is gifted with spiritual vision.

47. This lady is incapable of being protected in the way in which other women are protected by men, since the king of the celestials is gifted with large powers of illusion. Alas, the situation is very critical.

48 The command of my preceptor should certainly be obeyed by me. If, therefore, I protect her by my Yoga-power, the feat will be considered by all as a wonderful one.

49. By my Yoga-power, therefore, I shall enter the body of my preceptor's lady. I shall live within her and yet not touch her body like a drop of water on a lotus leaf which lies on it yet does not drench it at all.

50—51. If I be free from the touch of passion, I cannot incur any sin by doing what I wish to do. As a traveller, in course of his sojourn, takes up his quarters (for a while) in any empty house he finds, I shall, similarly live, this day within the body of my preceptor's lady. Indeed, with mind rapt up in Yoga, I shall live to-day in this lady's body.

52—53. Giving his best consideration to these points of virtue, thinking of all the Vedas and their branches, and with eye directed to the penances which his preceptor had and which he himself also was possessed of, and having settled in his mind, with a view only to protect the lady, to enter her body by Yoga-power, Vipula of Bhrigu's race took great care (for accomplishing his object. Listen now to me, O king, as I recite to you what he did.

54. Gifted with great penances, Vipula sat himself down by the side of his preceptor's wife as she of faultless features was sitting in her cottage. Vipula then began to discourse to her for bringing her over to the cause of virtue and truth.

55. Directing his eyes then to hers and uniting the rays of light that came out from her organs of vision with those that issued from his, Vipula entered the lady's body even as the element of wind enters that of ether or space.

56. Penetrating her eyes with his eyes and her face with his face, Vipula lived,

without moving, within her invisibly, like her shadow.

57. Restraining every part of the lady's body, Vipula continued to live within her, intent on protecting her from Indra. The lady herself knew nothing of this.

58. It was in this way, O king, that Vipula continued to protect the lady till the time of his great preceptor's return after accomplishing the sacrifice which he had gone out to perform.

CHAPTER XLI.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said:—

1. One day the king of the celestials assuming a form of divine beauty, came to the hermitage of the Rishi, thinking that the opportunity he had been expecting had at last come.

2. Indeed, O king, having assumed a form peerlers in beauty and highly tempting to women and highly agreeable to look at, Indra entered the ascetic's asylum.

3. He beheld the body of Vipula staying in a sitting posture, immovable as a stake, and with eyes shorn of vision, like a picture drawn on the canvas.

4. And he beheld also Ruchi, seated there, adorned with eyes whose ends were highly beautiful, possessed of full and round hips, and having a deep and swelling bosom. Her eyes were large and expansive like lotus petals and her face was as beautiful and sweet as the full moon.

5. Seeing Indra come in that guise, the lady wished to rise up and welcome him. Her wonder having been excited at the peerlers beauty of form which the person possessed, she very much wished to ask him as to who he was.

6. Although, however, she wished to rise up and welcome him, yet her limbs having been restrained by Vipula who was living within her, she failed, O king, to do what she wished. In fact, she was unable to move from the place where she sat.

7. The king of the celestials then addressed her in sweet words uttered with a sweet voice.

8. Indeed, he said,—O you of sweet smiles, know that I am Indra, arrived here for your sake! Know, O sweet lady, that I am afflicted by the god of love provoked by your thoughts. O you of beautiful brows, I have come to you. Time passes away.

9. These words that Indra spoke were heard by the ascetic Vipula. Remaining within the body of his preceptor's wife, he saw everything that took place.

10. The lady of faultless beauty, though she heard what Indra said, was, however, unable to rise up for welcoming or honoring the king of the celestials. Her senses restrained by Vipula, she could make no reply.

11. Judging from the marks afforded by the body of his preceptor's wife that she was not reluctant to receive Indra with kindness, that scion of Bhrigu's race, of mighty energy restrained her limbs and senses all the more effectually, O king, by his Yoga-powers.

12—13. With Yoga-fetters he bound up all her senses. Seeing her seated without any mark of agitation on her body, the husband of Shachi, abashed a little, once more addressed that lady who was stupified by the Yoga-powers of her husband's disciple, in these words,—Come, come, O sweet lady!—Then the lady tried to answer him. Vipula, however, restrained the words that she intended to utter.

14. The words, therefore, that actually dropped from her lips were,—What is the reason of your coming here?—These words adorned with grammatical refinements, came out of her mouth that was as beautiful like the moon.

15. Subject to the influence of another, she gave vent to these words, but became rather ashamed for uttering them. Hearing her, Purandara became highly dispirited.

16. Observing that awkward result, the king of the celestials, O monarch, having a thousand eyes, saw everything with his spiritual eye.

17. He then saw the ascetic living within the body of the lady. Indeed, the ascetic remained within the body of his preceptor's wife like an image or reflection on a mirror.

18. Seeing the ascetic gifted with the terrible power of penances, Purandara, O king, fearing the Rishi's curse, trembled in fear.

19. Vipula then, gifted with great ascetic power, left the body of his preceptor's wife and returned to his own body that was lying near. Then he addressed the terrified Indra in the following words.

Vipula said:—

20. O wicked Purandara, O you of sinful mind, O wretch who have no control over your senses, neither the deities nor human beings will worship you for any length of time.

21. Have you forgotten it, O Shakra,—does it not still dwell in your remembrance,—that Gautama had cursed you on account of which your body became disfigured with a thousand sex-marks, which owing to the Rishi's mercy, were afterwords changed into so many eyes.

22. I know that you are of an exceedingly foolish understanding, that your soul is impure and that you are of an exceedingly fickle mind. O fool, know that this lady is being protected by me. O sinful wretch, return whence you came.

23. O you of foolish soul, I do not reduce you to-day into ashes with my energy. Indeed, I am filled with mercy for you. It is for this that I do not, O Vasava, wish to burn you.

24. My preceptor gifted with great intelligence, is possessed of terrible power. With eyes blazing with anger, he would, if he saw you, have burnt your sinful self to-day.

25. You should not, O Shakra, do its like again. The Brahmanas should be respected by you. See that you do not, with your sons and counsellors, meet with destruction, afflicted by the power of the Brahmanas.

26. You think that you are an immortal and that, therefore, are at liberty to act thus. Do not, however, dishonor the Brahmanas. Know that there is nothing unattainable by penance.

Bhishma said:—

27. Hearing these words of the great Vipula, Shakra without saying anything, and covered with shame, disappeared.

28. A moment after he had gone away, Devasharman of great ascetic merit, having accomplished the sacrifice he had intended to perform, returned to his own hermitage.

29. When his preceptor returned, Vipula, who had done a good deed, gave to him his wife of faultless beauty whom he had successfully protected against the machination of Indra.

30. Of tranquil soul and full of respect for his preceptor, Vipula respectfully saluted him and stood before him with a fearless heart.

31. After his preceptor had rested awhile and when he was seated with his wife on the same seat, Vipula told him everything that Shakra had done.

32. Hearing these words of Vipula, that foremost of Munis, gifted with great prowess, became highly pleased with him for his conduct and desposition, his penances, and his observances.

33. Observing Vipula's conduct towards himself—his preceptor—and his devotion also, and marking his steadiness in virtue, the powerful Devasharman exclaimed,—Excellent, excellent.

34. The pious Devasharman receiving his virtuous disciple with a sincere welcome, honored him with a boon.

35. Indeed, Vipula, steady in virtue, obtained from his preceptor the boon that he would never swerve or fall away from virtue. Dismissed by his preceptor he left his house and practised the most severe austerities.

36. Devasharman also, of severe penances, with his wife, began from that day to live in those solitary woods, perfectly fearless of him who had killed Vala and Vritra.

CHAPTER XLII.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said:—

1. Having satisfied his preceptor's command, Vipula practised the most severe penances. Gifted with great energy, he at last regarded himself as endued with sufficient ascetic merit.

2. Priding himself upon the feat he had performed, he wandered fearlessly and contentedly over the Earth, O monarch, honored by all as one possessed of great fame for what he had done.

3. The powerful Bhargava thought that he had conquered both the worlds by that feat of his as also by his severe penances.

4. After sometime, O delighter of the Kurus, the time came for a ceremony of gifts to take place with respect to the sister of Ruchi. Profuse wealth and corn were to be given away in it.

5. Meanwhile, a certain celestial damsel, gifted with great beauty, was passing through the skies.

6. From her body, as she passed through the sky, some flowers dropped down on the

Earth. Those flowers of celestial fragrance fell on a spot not far from the hermitage of Ruchi's husband.

7. As the flowers lay scattered on the ground, they were picked up by Ruchi of beautiful eyes. Soon after an invitation came to Ruchi from the country of the Angas.

8. The sister, referred to above, of Ruchi, named Prabhavati, was the wife of Chitraratha the king of the Angas.

9. Ruchi, of great beauty, having attached those flowers to her hair, went to the palace of the king of the Angas to answer the invitation she had received.

10. Seeing those flowers on her hair, the queen of the Angas, having beautiful eyes, urged her sister to obtain some for her.

11. Ruchi, of beautiful face, speedily informed her husband of that request of her sister. The Rishi accepted the prayer of his sister-in-law.

12. Summoning Vipula into his presence, Devasharman of severe penances commanded his disciple to bring him some flowers of the same sort, saying,—Go, go.

13. Accepting unhesitatingly the order of his preceptor, the great ascetic Vipula, O king, answered,—So be it!—and then proceeded to that spot whence the lady Ruchi had picked up the flowers that were wanted by her sister.

14. Arrived at that place where the flowers had fallen from the sky, Vipula saw some others still lying scattered. They were all as fresh as if they had been newly plucked from the plants. None of them had faded away.

15. He took up those exquisitely beautiful celestial flowers. Possessed of celestial fragrance, O Bharata, Vipula got them there as the result of his severe penances.

16. The accomplisher of his preceptor's command, having obtained them, he felt great delight and started quickly for the city of Champa adorned with festoons of Champaka flowers.

17. As he went on, he saw on his way a human couple moving in a circle hand in hand.

18. One of them made a rapid step and thereby destroyed the cadence of the movement. Therefore, O king, a dispute arose between them.

19. Indeed, one of them charged the other, saying,—You have taken a quicker step!—The other answered.—No.—Indeed, as each held his own opinion obstinately, each, O king, asserted what the other denied, and denied what the other asserted.

20. While thus quarrelling with each other with great assurance, an oath was then heard among them. Indeed, each of them suddenly named Vipula in what they uttered.

21. Their oath was this:—That one amongst us two who speaks falsely, shall, in the next world, meet with the end which will be the twice-born Vipula's.

22—23. Hearing these words of theirs, Vipula's face became very sad. He began to commune with himself,—I have practised severe penances. The dispute between this couple is not. To me, again, it is painful. What sin have I committed that both these persons should refer to my end in the next world as the most painful one among those reserved for all creatures?

24. Thinking thus, Vipula, O best of kings, hung down his head, and with a dispirited mind began to recollect what sin he had done.

25—26. Proceeding a little way he saw six other men playing with dice made of gold and silver. Engaged in play, those individuals seemed to him to be so excited that the hairs on their bodies stood erect. They also were heard by Vipula to take the same oath that he had already heard the first couple to take. Indeed, their words had reference in the same way to Vipula.

27. He, amongst us who, led by cupidity, will act in an unfair way, shall meet with that end which is reserved for Vipula in the next world.

28. Hearing these words, however, Vipula, although he tried earnestly to recollect, could not remember any sin of his from even his earliest years, O you of Kuru's race.

29. Indeed, he began to burn like a fire placed in the midst of another fire. Hearing that curse, his mind burnt with grief.

30. In this state of anxiety a long time was passed. At last he recollected the manner in which he had acted in protecting his preceptor's wife from the machinations of Indra.

31. I had entered the body of that lady, placing limb within limb, face within face. Although I had acted in this way, I did not yet tell my preceptor the truth.

32. This was the sin, O you of Kuru's race, which Vipula recollected in himself. Indeed, O blessed king, forsooth, that was the sin which he had actually committed.

33. Coming to the city of Champa, he gave the flowers to his preceptor. Devoted to superiors and seniors, he adored his preceptor in due form."

CHAPTER XLIII.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said:—

1. Seeing his disciple returned from his mission, Devasharman of great energy addressed him in words which I shall recite to you, O king.

Devasharman said:—

2. What have you seen, O Vipula, in course of your journey, O disciple, through the great forest? Then whom you have seen knew you, O Vipula. I, as also my wife Ruchi, know how you had acted in the matter of protecting Ruchi.

Vipula said:—

3. O twice-born Rishi, who are those two whom I first saw? Who also are those other six whom I saw afterwards? All of them know me. Who, indeed, are they to whom youprefer in your speech to me?—

Devasharman said:—

4. The first couple, O twice-born one, whom you saw, are Day and Night. They are ceaselessly moving like a circle. Both of them know the sin you have committed.

5. Those other men (six in number) whom, O learned Brahmana, you saw playing cheerfully at dice, are the six Seasons. They also are acquainted with your sins.

6. Having committed a sin secretly, no sinful man should cherish the assuring thought that his sin is known only to himself and not to any one else.

7. When a man commits a sinful deed in secret, the Seasons as also Day and Night see it always.

8. Those regions that are reserved for the sinful shall be yours. What you had done, you did not tell me. That your sin was not known to any one, was your belief, and this conviction had filled you with joy.

9. You did not inform your preceptor of the whole truth, choosing to hide from him a substantial portion. The Seasons, and Day and Night, whom you have heard speak thus, thought it proper to remind you of your sin.

10. Day and Night and the Seasons, do know all the good and the bad deeds, that are in a man.

11. They spoke to you in that way, O twice-born one, because they have full knowledge of what you had done but which you had not the courage to inform me of, fearing you had done wrong.

12. For this reason you will visit the regions that are reserved for the sinful. You did not tell me what you had done.

13. You were fully capable, O twice-born one, of protecting my wife whose disposition, by nature, is sinful. In doing what you did, you did not commit any sin. I was, for this, pleased with you.

14. O best of Brahmanas, if I had known you to have acted wickedly, I would, without hesitation, have cursed you entirely.

15. Women become united with men. Such union, is very desirable with men. You had, however, protected my wife in a different spirit. If you had acted otherwise, I would have cursed. Even this is what I think.

16. You had, O son, protected my wife I have known the manner in which you had done it as if you had yourself informed me of it. I have, O son, become pleased with you. Relieved of all anxiety, you shall go to heaven.

17. Having said these words to Vipula, the great Rishi Devasharman, ascended to Heaven with his wife and his disciple and began to pass his time there in great happiness.

18. In course of conversation, O king, on a former occasion, the great ascetic Markandeya had described to me this history on the banks of Ganga.

19. I, therefore, recite it to you. Women should always be protected by you. Amongst them both kinds are to be seen, that is those who are virtuous and those who are not so.

20. The virtuous women are highly blessed. They are the mothers of the universe. They, it is, O king, that keep up the Earth with all her waters and forests.

21. Those women who are sinful, who are of wicked conduct, who are the destroyer of their race, and who are wedded to sinful purposes, are capable of being ascertained by marks, expressive of the evil that is in them, which appear, O king, on their persons.

22. It is thus that great persons are capable of protecting women. They cannot,

O foremost of kings, be protected in any other way.

23. Women, O king are fierce. They are gifted with fierce prowess. They have none whom they love or like, so much as them that have sexual intercourse with them.

24. Women are like those (Atharvan) Mantrams which destroy life. Even after they have consented to live with one, they are prepared to leave him joining others. They are never satisfied with one person of the opposite sex, O son of Pandu.

25. Men should not love them. Nor should they cherish any jealousy on account of them, O king! Only for the sake of virtue, men should enjoy their society, not with enthusiasm and attachment but with unwillingness and absence of attachment.

26. By acting otherwise, a man is sure to meet with destruction, O delighter of the Kurus. O foremost of kings, reason is respected at all times and under all circumstances.

27. Only one man, *viz.*, Vipula, had succeeded in protecting woman. There is none else, O king, in the three worlds who can protect women.

CHAPTER XLIV.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. Tell me of that, O grandfather, which is the root of all duties, which is the root of kinsmen, of home, of the departed manes and of guests.

2. I think this should be considered as the foremost of all duties. Tell me, however, O king, to what sort of a person should one give his daughter.

3. Having enquired into the conduct and nature of the person, his learning and acquirements, his birth, and his acts, good people should then confer their daughter upon accomplished bridegrooms.

4. All righteous Brahmanas, O Yudhishthira, act thus. This is known as the Brahma marriage, O Yudhishthira.

5. Selecting a befitting bridegroom, the father of the girl should make him marry his daughter, having, by various presents, induced the bridegroom to that act. This form of marriage, forms the eternal practice of all good Kshatriyas.

6. When the father of the girl, without consulting his own wishes, confers his daughter upon a person whom the daughter likes and who reciprocates the girl's sentiments, the form of marriage, O Yudhishthira, is called Gandharva by those versed in the Vedas.

7. The wise have declared, O king, to be the practice of the Asuras, *viz.*, marrying a girl after buying her at a high cost and after gratifying the cupidity of her kinsmen.

8. Killing and chopping off the heads of weeping kinsmen, the bridegroom sometimes forcibly takes away the girl he marries. Such marriage, O son, passes by the name of Rakshasa.

9. Of these five, (*viz.*, the Brahma, the Kshatra, the Gandharva, the Asura, and the Rakshasa), three are righteous, O Yudhishthira, and two are unrighteous. The Paishacha and the Asura forms should never be followed.

10. The Brahma, Kshatra, and Gandharva forms are righteous, O prince of men! Pure or mixed, these forms should forsooth be followed.

11. The Brahmana can take three wives. The Kshatriya can take two wives. The Vaishya should take a wife from only his own caste. The children born of these wives should all be considered as equal.

12. Of the three wives of a Brahmana, she taken from his own caste should be considered as the foremost. Likewise, of the two wives permitted to the Kshatriya, she taken from his own caste should be considered as superior. Some say that persons belonging to the three higher castes may take, only for purposes of enjoyment, wives from the lowest or the Shudra caste. Others, however, forbid the practice.

13. The righteous condemn the practice of begetting children upon Shudra women. A Brahmana, by begetting children upon a Shudra women, becomes subject to the liability of performing an expiation.

14. A person of thirty years of age should marry a girl of ten years of age wearing a single piece of cloth. Or, a person of one and twenty years of age should marry a girl of seven years of age.

15. That girl who has no brother nor father should not be married, O chief of Bharata's race, for she may be intended for giving birth to the heir of her father.

16. After puberty, it in, the girl (if not married) should wait for three years.

On the fourth year, she should look for a husband herself.

17. The children of such a girl do not lose their respectability, nor does union with such a girl become disgraceful. If, instead of selecting a husband for herself, she acts otherwise, she gets the reproach of Prajapati herself.

18. One should marry that girl who is not a Sapinda of his mother or of the same family with his father. This is the usage which Manu has declared.

Yudhishthira said:—

19. Desirous of marriage some one actually gives a dower to the girl's kinsmen; some one, the girl's kinsmen consenting, promises to give a present; some one says,—I shall carry away the girl by force;—some one simply shows his riches; some one, again, actually takes the hand of the girl with rites of marrriage. I ask you, O grandfather, whose wife does the girl actually become? You are the eye to those who wish to know the truth.

Bhishma said:—

21. The deeds of men approved by the wise, are seen to yield good. False speech, however, is always sinful.

22. The girl herself who becomes wife, the sons born of her, the Ritwijas and preceptors and disciples and Upadhyayas present at the marriage all become liable to expiation if the girl gives her hand to a person other than he whom she had promised to marry. Some are of opinion that no expiation is necessary for such conduct.

23. Manu does not speak highly of the practice of a girl living with a person whom she does not like. Living as wife with a person whom she does not like, produces disgrace and sin. No one commits sin in any of the following cases.

24. In forcibly carrying away for marriage a girl that is bestowed upon the abductor by the girl's relatives with due rites, as also a girl for whom dower has been paid and accepted, there is no great sin.

25. Upon the girl's kinsmen having given their consent, Mantras and Homa should be restored to. Such Mantras truly accomplish their purpose. Mantras and Homa recited and performed in the case of a girl who has not been given away by her kinsmen, do not accomplish their purpose.

26. The engagement made by the relatives of a girl is, no doubt, binding and sacred. But the engagement that is made by the bride and bride-groom, with the help of Mantras, is very much more so.

27. According to the injunctions of the scriptures, the husband should regard his wife as an acquisition due to his own pristine deeds or to what has been ordained by God. One, therefore, commits no sin by accepting for wife a girl who had been promised to another by her kinsmen or for whom dower had been accepted by them from another.

Yudhishthira said:—

28. When after the receipt of dower for a girl, the girl's father sees a more eligible bride-groom,—one, who is endued with the three-fold objects, does the girl's father commit sin by rejecting the person from whom dower had been received in favor of him who is more eligible?

29. In such a case either alternative appears to be sinful, for to discard the person to whom the girl has been promised can never be honorable, while to reject the person who is more eligible can never be good. I ask, how should the father act so that he might be said to do that which is beneficial? To us, of all duties this seems to deserve utmost deliberation.

30. We are desirous of determining the truth. You, indeed, are our eyes. Do you explain this to us. I am never satiated with listening to you.

Bhishma said:—

31. The gift of the dower does not make the girl wife. This is well-known to the person paying it. He pays it simply as the price of the girl. Then again the good never bestow their daughters, induced by the dowers that others may offer.

32—33. When the person desirous of marrying happens to be gifted with such qualities as do not go down with the girl's kinsmen, it is then that kinsmen demand dower from him. The person, however, who won over by another's accomplishments, says,—Do you marry my girl, adorning her with proper ornaments of gold and gems,—and that person who satisfies this request, cannot be said to demand dower or give it, for such a transaction is not a sale. The bestowal of a daughter upon acceptance of what may properly be considered as gifts is the eternal practice.

34. In matters of marriage, some fathers say—I shall bestow my daughter upon such and such a person; some say—I shall not bestow my daughter upon such a one.—Some, again, say forcibly—I must bestow my daughter upon such an individual.

35. These declarations are not tantamount to actualmarriage. People are seen to solicit one another for the hands of maidens. Till the hand is actually taken with due rites, marriage does not happen. We have heard that even this was the boon granted to men formerly by the Maruts about maidens.

36. The Rishis have laid the command upon all men that maidens should never be bestowed upon persons unless the father are eligible. The daughter is the root of desire and of descendants of the collateral line. This is what I think.

37. The practice of sale and purchase of the daughter, has been known to human beings for a long time. On account of such familiarity with the practice, you may be able, upon careful examination, to find innumerable faults in it. The gift or acceptance of dower alone could not be considered as creating the relation of husband and wife. Listen to what I say on this head.

38. Formerly, having defeated all the Magadhas, the Kashis, and the Koshalas, I brought away by force two maidens for Vichitraviryya.

39. One of those two maidens was married with due rites. The other maiden was not formally married on the ground that she was one for whom dower had been paid in the shape of chivalry. My uncle of Kuru's race, *viz.*, king Valhika, said that the maiden so brought away and not married with due rites should be liberated. That maiden, therefore, was recommended to Vichitraviryya for being married by him according to due rites.

40. Doubting my father's words I went to others for asking their opinion. I thought that my father was exceedingly punctilious in matters of morality.

41. I then went to my father himself, O king, and addressed him these words from desire of knowing something about the practices of pious people in respect of marriage:—I wish, O sire, to know what in truth the practices are of righteous people!—I repeatedly expressed my wish. Such was my eagerness and curiosity, that I expressed my desire several times.

42—43. After I had uttered those words that foremost of pious men, *viz.*, my father Valhika, answered me, saying,—If in your opinion the relation of husband and wife belongs to the gift and acceptance of dower and not to the actual taking of the maiden's hand with due rites, the father of the maiden would show himself to be the follower of a creed other than that which comes from the ordinary scriptures. This is what the accepted scriptures say.

44. Persons conversant with morality and duty do not hold that their words are at all authoritative who say that the relation of husband and wife arises from the gift and acceptance of dower, and not from the actual taking of the hand with due rites.

45. The saying is well known that the relation of husband and wife is created by actual bestowal of the daughter by the father. The relation of wife is not formed through sale and purchase. They who consider such status to be due to sale and the gift of dower are persons who are certainly unacquainted with the scriptures.

46. No one should bestow his daughter upon such persons. In fact, they are not men with whom one may marry his daughter. A wife should never be purchased. Nor should a father sell his daughter.

47. Only those sinful persons who are possessed, besides, by cupidity, and who sell and purchase female slaves for making them servants, consider the relation of wife as capable of originating from the gift and acceptance of dower.

48—49. On this subject some people on one occasion had asked prince Satyavat the following question:—If the giver of a dower to the kinsmen of a maiden happens to die before marriage, can another person take the hand of that maiden in marriage? We have doubts on this matter. Do you remove these doubts of ours for you are gifted with great wisdom and are honored by the wise.

50—51. Be you the eyes to ourselves who are desirous of learning the truth.—Prince Satyavat answered, saying,—The kinsmen of the maiden should bestow her upon him whom they consider proper. There need be no scruples in this. The righteous act thus without caring for the giver of the dower even if he be alive; while, about the giver who is dead, there is not the slightest doubt.

52. Some say that the virgin wife or widow,—one, whose, marriage has not been consummated with her husband by actual sexual intercourse on account of his absence or death,—may be allowed to unite herself with her husband's younger brother or such other relation. The husband dying before such consummation, the virgin-widow may either surrender herself to her husband's younger brother or practise penances.

53. In the opinion of some, the younger brother of the husband or such other relation may thus use the virgin wife or widow, though others hold that such practice, though it is frequent, originates from desire instead of being a scriptural ordinance. They who say so are clearly of opinion that the father of a maiden has the right to bestow her upon any eligible person, disregarding the dower previously given by another and accepted by himself.

54. If after the hand of a maiden has been promised all the initial rites before marriage be performed, the maiden may still be given to a person other than the one to whom she had been promised. Only the giver commits the sin of falsehood; so far, however, as the relation of wife is concerned, no injury can occur thereto.

55. The Mantras of marriage accomplish their object of bringing about the indissoluble union of marriage at the seventh step. The maiden becomes the wife of him to whom the gift is actually made with water.

56. The gift of maidens should be made in the following way. The wise know it forsooth. A superior Brahmana should marry a maiden who is not unwilling, who belongs to a family equal to his own in purity or dignity, and who is given away by her brother. Such a girl should be married in the presence of fire, with due rites, causing her, amongst other things, to go round the bridegroom for the usual number of times.

CHAPTER XLV.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishthira said:—

1. If a person, after having given dower for a maiden, goes away, how should the maiden's father or other kinsmen who can bestow her, act? Do tell me this, O grandfather?

Bhishma said:—

2. Such a maiden, if she be the daughter of a sonless and rich father, should be maintained by the father. Indeed, if the father does not return the dower to the kinsmen of the giver, the maiden should be considered as belonging to the giver of the dower.

3. She may even raise children for the giver by any of those means that are laid down in the scriptures. No person, however, can marry her according to due rites.

4. Commanded by her father, the princess Savitri had in days of old chosen a husband and united herself with him. This act of hers is praised by some; but others, conversant with the scriptures, condemn it.

5. Others who are righteous have not acted thus. Others maintain that the conduct of the righteous should ever be considered as the foremost evidence of duty or morality.

6. Upon this subject, Sukratu, the grand son of the great Janaka, the king of the Videhas, has declared the following opinion.

7. There is the well-known injunction of the scriptures that women can enjoy freedom at any period of their life. If this were not the path of the virtuous, how could this scriptural saying exist? As regards the pious, therefore, how can there be any question or doubt about it? How can people condemn that saying by choosing to conduct themselves otherwise?

8. The impious violation of eternal practice is considered as the practice of the Asuras. We never hear of such practice in the conduct of the ancients.

9. The relationship of husband and wife is very subtile. It is different from the natural relationship of male and female which consists only in the desire for sexual intercourse. This also was said by the king of Janaka's race.

Yudhishthira said:—

10. Under what authority is the property of men inherited (by others when they happen to have daughters)? As for her father the daughter should be considered the same as the son.

Bhishma said:—

11. The son is even as one's own self, and the daughter is like the son. How, therefore, can another take the riches when one lives in his ownself in the form of his daughter?

12. Whatever is the own property of the mother, is due to the maiden daughter. If the maternal grandfather happens to die without leaving sons, the daughter's son should inherit it.

13. The daughter's son offers funeral cakes to his own father and the father of his mother. Hence, for the ends of justice, there is no difference between the son and the daughter's son.

14. When a person has got only a daughter and she has been invested by him with the position of a son, if he then happens to have a son, such son shares the

inheritance with the daughter. When, again, a person has got a daughter and she has been invested by him with the position of a son, if he then happens to take a son by adoption or purchase, then the daughter is considered superior to such son.

15. In the following case I do not see any reason why the daughter's son should be considered as the proper heir. The case is that of the daughter who has been sold by her father. The sons born of a daughter who has been sold by her sire for actual price, belong exclusively to their father. Such sons can never belong, even as daughter's sons, to their maternal grandfather on account of his having sold their mother for price and lost all his rights in or to her by that deed.

16. Such sons, again, become full of malice, impious in conduct, the misappropriators of other people's riches, and full of deceit and cunning. Having originated from that sinful form of marriage called Asura, the offspring becomes wicked in conduct.

17. Persons acquainted with ancient History, conversant with duties, devoted to the scriptures and firm in maintaining the restrictions therein laid down, recite in this connection some verses sung in days of yore by Yama.

19. This is what Yama had sung. That man who acquires riches by selling his own son, or who bestows his daughter after accepting a dower for his own livelihood, has to sink in seven dreadful hells one after another, known by the name of Kalas. There that wretch has to feed upon sweat and urine and stools during that period.

20 In that form of marriage which is called Arsha, the person who marries has to give a bull and a cow and the father of the maiden accepts the gift. Some characterise this gift as a dower (or price), while some are of opinion that it should not be nsidered in that light. The true opinion, wever, is that a gift for such a purpose, t of small value or large, should, O be considered as dower or price, and stowal of the daughter under such ...tances should be considered as a

Despite the fact of its having been d by a few persons it can never be the eternal practice. Other forms age are seen, practised by men, marrying girls after carrying them y force from amidst their kinsmen.

Those persons who have sexual in- with a maiden, by force are considered as perpetrators of sin. They have to sink in darkest hell.

23. Even a human being who is not a relation of blood should not be sold. What need then be said of one's own child? With the riches that is acquired by doing sinful deeds, no meritorious deed can be performed.

CHAPTER XLVI.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said:—

1. They who know the ancient history recite the following verse of Daksha the son of Prachetas, *viz.*,—That maiden, for whom nothing is taken by her kinsmen in the form of dower, cannot be said to be sold.

2. Honor good treatment, and everything else which is agreeable, should all be given to the maiden whose hand is taken in marriage.

3. Her father and brothers and father-in-law and husband's brothers should show her every respect and adorn her with ornaments, if they be desirous of reaping benefits, for such conduct on their part always produces considerable happiness and advantage.

4. If the wife does not like her husband or fails to please him, from such dislike and absence of joy, the husband can never have children for increasing his family.

5. Women, O king, should always be adored and treated with love. There where women are treated with honor, the very gods are said to be propitiated.

6. There where women are not adored, all acts become fruitless. If the women of a family, on account of the treatment they receive, indulge in grief and tears, that family soon becomes extinct.

7. Those houses which are cursed by women meet with destruction and ruin as if scorched by some Atharvan rite. Such houses lose their splendour. Their growth and prosperity cease, O king.

8. Manu, on the eve of his departure from this world, made over women to the care and protection of men, saying that they are weak, that they fall an easy prey to the seductiou of men, disposed to accept the love which is offered them, and devoted to truth.

9. There are others among them who are full of malice, covetous of honors, fierce in nature, unlovable, and impervious to reason. Women, however, deserve to be respected. Do ye men show them honor.

10. The virtue of men depends upon women. All pleasures and enjoyments also entirely depend upon them. Do ye serve them and adore them. Do ye bend your wills before them.

11. The begetting of children, the nursing of children already born, and the accomplishment of all deeds necessary for the needs of society, see, all these have women for their cause.

12. By respecting women, ye are sure to acquire the fruition of all objects. Regarding it a princess of the house of Janaka the king of the Videhas, sang a verse. It is this :—

13. Women have no sacrifices ordained for them. There are no Shraddhas which they are called upon to perform. They are not required to oberve any fasts. To serve their husbands wish respect and willing obedience form their only duty. Through the satisfaction of that duty they succeed in conquering Heaven.

14. In childhood, the father protects her. The husband protects her in youth. When she becomes old, her sons protect her. At no period of her life is woman free.

15. Women are deities of prosperity. The person that desires affluence and prosperity should honor them. By cherishing women, O Bharata, one cherishes the goddess of prosperity herself, and by afflicting her, one is said to pain the goddess of prosperity.

CHAPTER XLVII.

(ANUSHASANIKA PARVA).—
Continued,

Yudhishthira said :—

1. You know fully well the ordinances of all the scriptures. You are the foremost of those who are acquainted with the duties of kings. You are celebrated over the whole world as a great remover of doubts.

2. I have a doubt, do you explain it to me, O grandfather. As regards this doubt that has originated in my mind, I shall not ask any other person for its solution.

3. You should, O you of mighty arms, expound as to how a man should act who is desirous of treading along the path of duty and virtue.

4. It has been laid down, O grandfather that a Brahmana can take four wives, *viz.*, one who belongs to his own caste, one who is a Kshatriya, one who is a Vaishya, and one who is a Shudra, if the Brahmana wishes to satisfy the desire of sexual intercourse.

5. Tell me, O best of the Kurus, which amongst those sons should inherit the father's riches one after another.

6. Who amongst them, O grandfather shall take what share of the paternal wealth? I wish to hear this, *viz.*, how the distribution has been ordained amongst them of the paternal property.

Bhishma said :—

7. The Brahmana, the Kshatriya, and the Vaishya are considered the three twice-born castes. To marry in these three castes has been ordained to be the duty of the Brahmana, O Yudhishthira.

8. Through erroneous judgment or cupidity or lust, O destroyer of enemies, a Brahmana takes a Shudra wife. He is not competent to take, according to the scriptures, such wife.

9. A Brahmana, by knowing a Shudra woman comes by a low end in the next world. He should, having done such an act, perform expiation according to the rites laid down in the scriptures.

10. That expiation must be twice heavier or severer if on account of such an act, O Yudhishthira, the Brahmana gets children. I shall now tell you, O Bharata, how the(paternal) wealth is to be distributed.

11. The son born of the Brahmani wife shall, in the first place, appropriate from his father's wealth a bull of good marks, and the best car or vehicle.

12. What remains of the Brahmana's property, O Yudhishthira, after this, should be divided into ten equal parts. The son by the Brahmani wife shall take four of such parts of the paternal property.

13. The son that is born of the Kshatriya wife is, forsooth, possessed of the status of a Brahmana. On account, however, of the distinction attaching to his mother, he shall take three of the ten shares into which the property has been divided.

14. The son who has been born of the wife belonging to the third caste, *viz.*, the woman of the Vaishya caste, by the Brahmana father, shall take, O Yudhishthira, two of the three remaining shares of the father's property.

15. It has been said that the son who has been begotten by the Brahmana father upon the Shudra wife should not take any portion of the father's property, for he is not to be considered an heir. A little, however, of the paternal property should be given to the son of the Shudra wife, hence the one remaining share should be given to him out of compassion.

16. Even this should be the order of the ten shares into which the Brahmana's wealth is to be distributed. All the sons that are born of the same mother or of mothers of the same caste, shall share equally the portion that is theirs.

17. The son born of the Shudra wife should not be considered as invested with the dignity of a Brahmana on account of his being unskilled (in the scriptures and the duties ordained for the Brahmana). Only those children who are born of wives belonging to the three higher castes should be considered as invested with the dignity of Brahmanas.

18. It has been said that there are only four castes and there is no fifth. The son by the Shudra wife shall take the tenth part of his father's wealth.

19. That share, however, he is to take only when his father has given it to him. He shall not take it if his father does not give it to him. Some portion of the father's riches should, forsooth, be given, O Bharata, to the son of the Shudra wife.

20. Compassion is one of the greatest virtues. It is through compassion that something is given to the son of the Shudra wife. Whatever be the object about which compassion arises, as a cardinal virtue it is always productive of merit.

21. Whether the father happens to have children (by his wives belonging to the other castes) or to have no children, to the son by the Shudra wife, O Bharata, nothing more than a tenth part of the father's wealth should be given.

22. If a Brahmana happens to have more riches than what is necessary for maintaining himself and his family for three years, he should with that riches celebrate sacrifices. A Brahmana should never acquire riches for nothing.

23. The highest sum that the husband should give the wife is three thousand coins. This wealth that the husband gives to the wife, the latter may spend or dispose of as she likes.

24. Upon the death of the childless husband, the wife shall enjoy all his riches. The wife should never take any portion of her husband's riches.

25. Whatever riches, O Yudhishthira, the Brahmani wife may acquire by gift from her father, should be taken by her daughter, for the daughter is like the son.

26. The daughter, O king, has been ordained in the scriptures to be equal to the son, O delighter of the Kurus. Thus has the law of inheritance been ordained, O foremost of Bharata's family. Remembering these ordinances about the distribution and disposal of wealth, one should never acquire riches uselessly.

Yudhishthira said:—

27. If the son born of a Shudra woman by a Brahmana father has been made in the scriptures to be disentitled to any property, by what exception of the rule then is a tenth part of the paternal property to be given to him?

28. A son born of a Brahmani wife by a Brahmana is unquestionably a Brahmana. One born of a Kshatriya wife or of a Vaishya wife, by a Brahmana husband, is likewise a Brahmana.

29. Why then, O best of kings, are such sons to share the paternal property unequally? All of them, you have said, are Brahmanas, having been born of mothers that belong to the three higher castes equally entitled to the name of the twice-born.

Bhishma said:—

30. O destroyer of enemies, all wives in this world are called by the name of Dara. Although that name is applied to all, yet there is this great difference to be observed.

31. If having married three wives belonging to the three other castes, a Brahmana takes a Brahmani wife the very last of all, yet shall she be considered as the first in rank among all the wives, and as being worthy of the greatest respect. Indeed, among all the co-wives, she shall be the foremost.

32. In her apartments should be kept all necessary articles for the husband's baths, personal decorations, washing of teeth, and application of collyrium to the eyes. In her apartments should be kept the Havya and the Kavya and all else that the husband may need for the performance of his religious acts.

33. If the Brahmani wife is in the house, no other wife is entitled to attend to these needs of the husband. Only the Brahmani wife, O Yudhishthira, should help the husband in these acts.

34. The husband's food and drink and garlands and dresses and ornaments,—all these should be given by the Brahmani wife to the husband, for she is the foremost in rank among all the wives of the husband.

35. These are the ordinances of the scriptures as laid down by Manu, O delighter of the Kurus! This, O king, is seen to be the course of eternal practice.

36. If a Brahmana, O Yudhishthira, actuated by lust, acts in a different way, he shall come to be considered as a Chandala among Brahmanas.

37. The son born of the Kshatriya wife has been said to be equal in dignity to the son born of the Brahmani wife. For all that, a distinction attaches to the son of the Brahmani wife on account of the superiority of the Brahmana wife to the Kshatriya wife in respect of the order of caste.

38. The Kshatriya wife cannot be considered as equal to the Brahmana wife in point of birth. Hence, O best of kings, the son born of the Brahmani wife must be considered as the first in rank and superior to the son born of the Kshatriya wife.

39. Because, again, the Kshatriya wife, is not equal in point of birth to the Brahmani wife, hence the son of the Brahmani wife takes, one after another, all the best things, O Yudhisthira, among his father's property.

40. Likewise, the Vaishya wife cannot be considered as the equal of the Kshatriya wife in point of birth. Prosperity, kingdom and treasury, O Yudhisthira, belong to the Kshatriyas.

41. All these have been ordained for the Kshatriya. The whole Earth, O king, encircled by seas, is seen to belong to him. By following the duties of his own caste, the Kshatriya acquires immense riches.

42. The sceptre of royalty is held by him. Without the Kshatriya, O king, there can be no protection. The Brahmanas are highly blessed, for they are the gods of the very deities.

43. Following the ordinances laid down by the Rishis, the Kshatriyas should adore the Brahmanas according to due rites. This is the eternal usage.

44. Coveted by thieves and others, the properties of all men are protected by Kshatriyas following the duties of their order. Indeed, riches and wives and every other possession owned by people would have been forcibly taken away but for this protection that the Kshatriyas give.

45. The Kshatriya, as the king, becomes the protector or rescuer of all the castes. Hence, the son of the Kshatriya wife shall, forsooth, be held to be superior to him that is born of the Vaishya wife. The son of Kshatriya wife for this, takes a larger share of the paternal property than the son of the Vaishya mother.

Yudhishthira said :—

46. You have duly said what the rules are that apply to Brahmanas. What, however, are the rules that apply to the others?

Bhishma said :—

47. The Kshatriya, O delighter of the Kurus can take two wives. The Kshatriya may take a third wife from the Shudra caste. Such practice prevails, it is true, but it is not sanctioned by the scriptures.

48. This should be the order, O Yudhishthira, of the wives of a Kshatriya. The property of a Kshatriya should, O king, be divided into eight shares.

49. The son of the Kshatriya wife shall take four of such shares of the paternal property. The son of the Vaishya wife shall take three of such shares.

50. The remaining one or the eighth share shall be taken by the son of the Shudra wife. The son of the Shudra wife, however, shall take only when the father gives but not otherwise.

51. The Vaishya can take only one wife. He can take a second wife from the Shudra caste. Such is the practice, no doubt, but it is not sanctioned by the scriptures.

52. If a Vaishya has two wives one of whom is a Vaishya and the other a Shudra, there is a difference between them in respect of position.

53. The riches of a Vaishya, O chief of Bharata's race, should be divided into five portions. I shall now speak of the sons of a Vaishya by a wife of his own caste and by one belonging to the inferior caste, as also of the manner in which, O king, his property is to be distributed among those children.

54. The son born of the Vaishya wife shall take four of such shares of his paternal property. The fifth share, O Bharata, has been said to belong to the son born of the Shudra wife.

55. Such son, however, shall take when the father gives. He should not take anything unless the father gives it to him. The son who is begotten on a Shudra wife by persons of the three higher castes should always be considered as disentitled to any share of the father's wealth.

56. The Shudra should take only one wife from his own caste. He can, under no circumstances, take any other wife. Even if he happens to have a hundred sons by this wife, all of them share equally the property that he may leave behind.

57. As for all the castes, the children born of the wife taken from the husband's own caste shall, it has been laid down, share equally the father's wealth.

58. The eldest son's share shall be greater than that of every other son, for he shall take one share more than each of his brothers, comprising the best things of this father. This is the law of inheritance, O son of Pritha, as declared by the Self-create himself.

59. Amongst children all born of the wife taken from the husband's own caste there is another difference, O king! In marrying, the elder ones should always precede the younger ones.

60. The wives being all equal in respect of their order of birth, and the children also being all equal in respect of the position of their mothers, the son that is first-born shall take one share more than each of his other brothers. The son who is next in point of age shall take a share that is next in value, while the son who is youngest shall take the share which belongs to the youngest.

61. Thus among wives of all castes, they who belong to the same caste with the husband are considered as the first. This is what was declared by the great Rishi Kashyapa the son of Marichi.

CHAPTER XLVIII.

(ANUSHASANA PARVA).—*Continued.*

Yudhishthira said:—

1. The intermixture of castes is brought about through inducements offered by riches, or through mere lust, or through ignorance of the true order of birth.

2. What, O grandfather, are the duties of persons who are born in the mixed classes and what are the acts laid down for them? Do you describe them to me.

Bhishma said:—

3. In the beginning, the Lord of all creatures created the four castes and laid down their respective duties, for the sake of sacrifice.

4. The Brahmana may take four wives, one from each of the four castes. In two of them, he takes birth himself. Those sons, however, who are begotten by him on the two other inferior, (*viz.*, Vaishya and Shudra), are inferior, their position being settled not by that of their father but by that of their mothers.

5. The son begotten by a Brahmana upon a Shudra wife is called Parashava, meaning one born of a dead body for the Shudra woman's body is as inauspicious as a dead body. He should serve the persons of his (father's) race. Indeed, it is not proper for him to renounce the duty of service that has been laid down for him.

6. With all means in his power, he should maintain his family. Even if he happens to be elder in age, he should still dutifully serve the other children of his father, who in age may be younger to him, and give them whatever he may succeed in acquiring.

7. A Kshatriya may take three wives. In two of them, he takes birth himself. His third wife being of the Shudra caste, is considered as very inferior. The son that he begets upon her is called an Ugra.

8. The Vaishya may take two wives. In both of them, he takes birth himself. The Shudra can take only one wife, from his own caste. The son begotten by him upon her becomes a Shudra.

9. A son who takes birth under circumstances other than those mentioned above, is considered as a very inferior one. If a person of a lower caste begets a son upon a woman of a superior caste, such son is regarded as outside the pale of the four pure castes. Indeed, such son becomes an object of derision with the four principal castes.

10. If a Kshatriya begets a son upon a Brahmani woman, such son, without being included in any of the four pure castes, comes to be considered as a Suta. The duties of a Suta consist in reciting eulogies and encomiums of kings and other great men. The son begotten by a Vaishya upon a woman of the Brahmana order, is known as a Vaidehaka. Their duties consist in taking charge of bars and bolts for protecting the privacy of women of respectable families. Such sons have no purifying rites laid down for them.

11. If a Shudra knows a woman belonging to the foremost of the four castes, the son that is begotten is called a Chandala. Endued with a dreadful disposition, he must live in the outskirts of cities and towns and his duty is that of the public

executioner. Such sons are always considered as wretches of their race. These, O foremost of intelligent persons, are the offspring of intermixed castes.

12. The son begotten by a Vaishya upon a Kshatriya woman becomes a Vandi or Magadha. His duties are eloquent recitations of praise. The son begotten through transgression, by a Shudra upon a Kshatriya woman, becomes a Nishada and his duties consist in the catching of fish.

13. If a Shudra happens to know a Vaishya woman, the son begotten upon her comes to be called Ayogava. The duties of such a person are those of a carpenter. The Brahmana should never accept gifts from such a person. They are not entitled to possess any kind of riches.

14. Persons belonging to the mixed castes beget upon wives taken from their own castes children invested with their position. When they procreate children in women taken from other inferior castes, such children become inferior to their fathers, for they become invested with the position of their mothers.

15. Thus as regards the four pure castes, persons beget children invested with their own position upon wives taken from their own castes as also upon them that are taken from the castes immediately below their own. When, however, offspring is begotten upon other wives, they are regarded as invested with a position that is, principally, outside the pale of the four pure castes.

16. When such children beget sons in women, taken from their own classes, those sons take the position of their fathers. It is only when they take wives from castes other than their own, that the children they beget, become invested with inferior position.

17. As an example of this it may be said that a Shudra begets upon a woman belonging to the most superior caste a son that is outside the pale of the four castes. The son that is outside the pale of the four castes, by uniting with women belonging to the four principal castes, begets offspring that is further degraded in point of position.

18. From those outside the pale of the four castes and those again that are further outside that limit, children multiply on account of the union of persons with women of classes superior to their own. Thus, from persons of inferior position classes spring up, altogether fifteen in number, that are equally low or still lower in dignity.

19. It is only from sexual union with women of persons who should not have such union with them that mixed castes originate. Among the classes that are thus outside the limit of the four principal or pure castes, children are begotten upon woman belonging to the class called Sairindhri by men of the class called Magadha.

20. The occupation of such children is the adorement of the bodies of kings and others. They are well acquainted with the preparation of unguents, the making of garlands, and the manufacture of articles used for the decoration of the body. Though free by the position that belongs to them by birth, they should live like servants. From the union of Magadhas of a certain class with women of the caste called Sairindhri, another caste originates, called Ayogava. Their business consists in the making of nets. Vaidehas, by knowing Sairindhri women, beget children called Maireyakas whose business is the manufacture of wines and spirits.

21. From the Nishadas originate a caste called Madgura and another known by the name of Dasas whose business is plying boats. From the Chandalas originates a race called Shwapaka whose business lies in keeping guard over the dead.

22. The women of the Magadhi caste, by union with these four castes of wicked nature, produce four others who live by deceitful means. These are Mangsa, Swadukara, Kshaudra, and Sougandha.

23. From the Vaideha originates cruel and sinful caste that lives by practising deception. From the Nishadas again originates the Madranabha caste whose members are seen to ride on cars drawn by asses.

24. From the Chandalas originates the caste called Pukkasa whose members are seen to eat the flesh of asses, horses and elephants. These are clad in clothes, procured by stripping human corpses. They are again seen to eat off broken earthenware.

25. These three castes of very low origin, are born of women of the Ayogava caste (by fathers taken from different castes). The caste called Kshudra originates from the Vaidehaka. The caste called Andhra which lives in the outskirts of towns and cities, also originates (from the Vaidehakas).

26. Then, again, the Charmakara, knowing woman of the Nishada caste, begets the class called Karavara. From the Chandala, again, originates the caste known by the name of Pandusaupaka

whose business is to make baskets and other things with cleft bamboos.

27. From the union of the Nishada with a woman of the Vaidehi caste, originates one who is called by the name of Ahindaka. The Chandala begets upon a Saupaka women a son who does not differ from the Chandala in position or occupation.

28. A Nishadi woman, by union with a Chandala, produces a son who lives in the outskirts of villages and towns. Indeed, the members of such a caste live in crematoria and are considered by the very lowest orders as incapable of being classed among them.

29. Thus do these mixed castes originate from improper and sinful union of fathers and mothers belonging to different castes. Whether they live hidden or openly, they should be known by their occupations.

30. The duties have been laid down in the scriptures of only the four principal castes. About others, the scriptures are entirely silent. Among all the castes, the members of those castes that have no duties assigned to them by the scriptures, need entertain no fears as to what they do.

31. Persons unaccustomed to the performance of sacrifices or for whom sacrifices have not been laid down, and who are deprived of the company and the instructions of the pious, whether classed among the four principal castes or out of their limit, by uniting themselves with women of other castes, led not by considerations of virtue but by uncontrolled lust, cause numerous mixed castes to originate whose occupations and houses depend on the circumstances connected with the irregular unions from which they spring.

32. Having recourse to such places where four roads meet, or crematoria, or hills and mountains, or forests and trees, they build their houses. The ornaments they wear are made of iron.

33. Living in such places, openly, following their own occupations for acquiring livelihood. They may be seen to live thus, adorning their persons with ornaments and engaged in the work of manufacturing various domestic and other utensils.

34. Forsooth, by assisting kine and Brahmanas, and practising the virtues of abstention from cruelty, compassion, truthfulness of speech, and forgiveness, and, if it is necessary, protecting others by sacrificing their own lives, persons of the mixed castes, may acquire success. I have no doubt, O king that these virtues become the causes of their success.

36. He who is gifted with intelligence, should, taking everything into consideration, beget children according to the scriptural injunctions, upon women that have been declared as proper or fit for him. A son begotten upon a woman belonging to a degraded caste, instead of rescuing the father, brings him to grief even as a heavy burden brings to grief a swimmer desirous of crossing a pool of water.

37. Whether a man is learned or otherwise, lust and anger are natural tendencies of humanity in this world. Women, therefore, may always be seen to drag men into the wrong path.

38. The disposition of women is such that man's contact with her produces misery. Hence, wise men do not allow themselves to be excessively attached to women.

Yudhishthira said:—

39. There are men who belong to the mixed castes, and who are of very impure birth. Putting respectable appearance, they are, in sooth, disrespectable. On account of those external signs we may not be able to know the truth about their birth. Are there any signs, O grandfather, by which the truth may be known about the origin of such men?

Bhishma said:—

40. A person who is born of an irregular union shows various features of disposition. One's purity of birth, again, is to be determined from one's acts which must resemble the acts of those who are admittedly good and pious.

41. A disrespectable conduct, acts opposed to those laid down in the scriptures, crookedness and cruelty, and abstention from sacrifices and other scriptural acts that lead to merit, show one's impurity of birth.

42. A son inherits the disposition of either the father or the mother. Sometimes he inherits the dispositions of both. A person of impure birth can never succeed in concealing his true nature.

43. As the cub of a tiger resembles its father and dam in form and in stripes or spots, so a person cannot but show the circumstande of his origin.

44. However secret may one's birth be, if that birth happens to be impure, its character or nature is sure to show itself slightly or largely.

45. A person may for purposes of his own, choose to follow an insincere path, practising such conduct as seems to be pious. His own nature, however, in the

matter of those acts that he does, always announces whether he belongs to a good caste or to a different one.

46. Creatures in the world are gifted with various kinds of disposition. They are, again, seen to be employed in various kinds of acts. Amongst creatures thus engaged, there is nothing that is so good or valuable as pure birth and righteous conduct.

47. If a person be born in a low caste, good understanding originating from a study of the scriptures fails to rescue his body from low acts. Absolute goodness of understanding is of different degrees. It may be high, middling, and low. Even if it appears in a person of low birth, it disappears like autumnal clouds without producing any result. On the other hand, goodness of understanding which, according to its measure, has ordained the position in which the person is born, shows itself in his deeds.

48. If a person happens to belong to a superior caste but still if he happens to be divested of good conduct, he should receive no respect or worship. One may adore even a Shudra if he knows his duties and is of good conduct.

49. A person proclaims himself by his own good and bad deeds and by his good or bad nature and race of birth. If ones' race of birth happens to be degraded for any reason, one soon raises it and makes it resplendent and famous by his deeds.

50. For these reasons the wise should avoid those women among these various castes mixed, upon whom they should not beget children.

CHAPTER XLIX.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. Describe to us, O sire, the orders and classes separately, what kind of son is begotten on what women, who is entitled to have whom for sons, and what kinds of sons are there.

2. It is known that disputes frequently take place about sons. You should, O king, remove the doubts of our mind. Indeed, we are stupefied about this subject.

Bhishma said:—

3. One's own begotten son considered as his own self. The son that is begotten upon one's wife by a person whom he has invited for it, is called Niruktaja. The son that is begotten upon one's wife by somebody without his permission, is Prasritaja.

4. The son begotten upon his own wife by a person degraded from his position is called Paritaja. There are two other, sons, *viz.*, the son given, and the son made. There is another called Adhyuda.

5. The son born of a maiden in her father's house is called Kanina. Besides these, there are six kinds of sons called Apadhwansaja and six others that are called Apasadas. These are the several kinds of sons mentioned in the scriptures, know, O Bharata.

Yudhishthira said:—

6. Who are the six that are called Apadhwansaja? Who also are the Apasadas? You should fully explain all this to me.

Bhishma said:—

7—8. The sons that a Brahmana begets upon wives taken from the three inferior castes, those begotten by a Kshatriya upon wives taken from the two castes inferior to his own, O Bharata, and the sons that a Vaishya begets upon a wife taken from the one caste that is inferior to his,—are all called Apadhwansas. They are, as thus explained, of six kinds. Listen now to me as I tell you who the Apasadas are.

9. The son that a Shudra begets upon a Brahmani woman is called a Chandala. Begotten upon a Kshatriya woman by a person of the Shudra order, the son is called a Vratya. He who is born of a Vaishya woman by a Shudra father is called a Vaidya. These three kinds of sons are called Apasada.

10. The Vaishya, by knowing a woman of the Brahmana order, begets a son that is called a Magadha, while the son that he begets upon a Kshatriya woman is called a Vamaka. The Kshatriya can beget but one kind of son upon a woman of a superior caste.

11. Indeed, the son begotten by a Kshatriya upon a Brahmana woman, is called a Suta. These three also are called Apasadas. It cannot be said, O king, that these six kinds of sons are no sons.

Yudhishthira said:—

12. Some say that one's son is he who is born in his soil. Some, on the other hand, say that one's son is he who has been begotten from his seed. Are both

these kinds of sons equal? Whose, again, is the son to be? Do you tell me this, O grandfather.

Bhishma said:—

13. His is the son from whose seed he has sprung. If, however, the owner of the seed discards the son born of it, such son then becomes his upon whose wife he has been begotten. The same rule applies to the son called Adhyuda. He belongs to the person from whose seed he has sprung. If, however, the owner of the seed forsakes him, he becomes the son of the husband of his mother. Know this is what the law declares.

Yudhishthira said:—

14. We know that the son becomes his from whose seed he has taku birth Whence does the husband of the woman who gives birth to the son derive his right to the latter? Likewise the son called Adhyuda should be known to be the son of him from whose seed he has sprung. How can they be the sons of others on account of the engagement about owning and rearing them having been broken?

Bhishma said:—

15. He who, having begotten a son of his own loins, forsakes him for some reason or other, cannot be considered as the father of such son, for vital seed only cannot create sonship. Such son must be held to belong to the person who is the master of the soil.

16. When a man, desiring to have a son, marries a girl quick with child, the son born of his wife must belong to him, for it is the fruit of his own soil. The person from whose vital seed the son has sprung, can have no right to such son.

17. The son who is born in one's soil but not begotten by the owner, O chief of Bharata's race, bears all the marks of the father that has actually begotten him. The son thus born is incapable of concealing the evidences of physiognomy. He is at once known by eyesight.

18. As regards the son made, he is sometimes considered as the child of the person who has made him a son and who brings him up. In his case, neither the vital seed of which he has been born nor the soil in which he has been born, becomes the cause of sonship.

Yudhishthira said:—

19. What kind of son is that who is said to be a made son and whose sonship originates from the fact of his being taken and reared, and in whose case neither the vital seed nor the soil of birth, O Bharata, is caused as the cause of sonship.

Bhishma said:—

20. When one takes up and rears a son who has been cast off on the road by his father and mother, and when the person thus taking and rearing him cannot find out his parents after search, he becomes the father of such son and the latter becomes what is called his made son.

11. Not having anybody to own him, he becomes his who rears him. Such son, again, comes to be considered as belonging to that castes to which his owner or rearer belongs.

Yudhishithra said:—

22. How should the purifactory rites of such a person be performed? In whose case what sort of rites are to be performed? With what girl should he be married? Tell me all this, O grandfather.

Bhishma said:—

23. The rites of purification for such a son should be performed according to the usage of the person himself who rears him, for, renounced by his parents, such son gets the caste of the person who takes him and rears him.

24. Indeed, O you of unfading glory, the rearer should perform all the purificatory rites for such son according to the practices of his own family and kinsmen. As regards the girl also, O Yudhishthira, that should be bestowed in marriage upon such a son, she should belong to the caste of the rearer himself.

25. All this is to be done only when the caste of the son's true mother cannot be learnt. Among sons, he who is born of a maiden and he who is born of a mother who had conceived before her marriage but brought him forth subsequent to that act, are considered as very disgraceful and degraded.

26—27. Even these two, however, should receive the same rites of purification that are sanctioned for the sons begotten by the father in lawful marriage. In respect of the son who becomes his fathers on account of his birth in the father's soil, and of those sons who are called Apsadas, and those conceived by the wife in her maidenhood but brought forth after marriage, Brahmanas and others should apply the same rites of purification that are in vogue in their own castes. These are the conclusions that are seen in the scriptures about the different

castes. I have thus told you everything of your questions. What else do you wish to hear?

CHAPTER L.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. What is the nature of the compassion or pity that is felt at seeing the misery of another? What is the nature of that compassion or sympathy that one feels for another on account of his living in the companionship of that other? What is the nature of the supreme blessedness of kine? You should, O grandfather explain all this to me.

Bhishma said:—

2. I shall, O you of great effulgence, recite to you in this connection an ancient narrative of a conversation between Nahusha and the Rishi Chyavana.

3. Formerly, O chief of Bharata's race, the great Rishi Chyavana of Bhrigu's race, always practising high vows, became desirous of leading for sometime the mode of life called *Udavasa*, and sed himself to commence it.

4. Renouncing pride, anger, joy and grief, the ascetic, pledging himself to observe that vow, set himself to live for twelve years, according to the rules of *Udavasa*.

5. The Rishi inspired all creatures with trust. And he inspired similar confidence in all creatures living in water. The powerful ascetic resembled the Moon himself in his conduct to all.

6. Bowing to all the deities and having purged himself of all sins, he entered the water at the confluence of Ganga and Yamuna, and stood there like an inanimate post of wood.

7. Placing his head against it, he bore the fierce and roaring current of the two rivers united together,—the current whose speed resembled that of the wind itself.

8. Ganga and Yamuna, however, and the other rivers and lakes, whose waters unite together at the confluence at Preyaga, instead of afflicting the Rishi, went beyond him.

9. Assuming the attitude of a wooden post, the great Muni sometimes laid himself down in the water and slept at ease. And sometimes, O chief of Bharata's race, the intelligent sage stood erect.

10. He became quite agreeable to all creatures living in water. Without the least fear, all these used to smell the Rishi's lips.

11. In this way, the Rishi passed a long time at that grand confluence of waters. One day, some fishermen came there.

12. With nets in their hands, O you of great effulgence, those men came where the Rishi was. They were many in number and all of them were bent upon catching fish.

13. Well-formed and broad-chested, gifted with great strength and courage, and never returning in fear from water, those men who lived upon the earning by their nets, came there, resolved to catch fish.

14. Arrived at that water which contained many fish, those fishermen, O chief of the Bharatas, tied all their nets together.

15. Desirous of fish, those innumerable Kaivartas, united together and surrounded a portion of the waters of Ganga and Yamuna with their nets.

16. Indeed, they threw upon the water their net which was made of new strings, capable of covering a large space, and having sufficient length and breadth.

17. Getting down into the water, all of them began to drag with great force that net which was very large and had been well-spread over a large space.

18. All of them were free from fear, cheerful and fully determined to do one another's bidding. They had succeeded in catching a large number of fish and other aquatic animals.

19. And as they dragged their net, O king, they easily draggad up Chyavana the son of Bhrigu, along with a large number of fish.

20. His body was overgrown with the river-moss. His beard and matted locks had become green. And all over his body could be seen conchs and other mollusca attached with their heads.

21. Seeing that Rishi who was a master of the Vedas dragged up by them from the water, all the fishermen stood with joined hands and then laid themselves low on the ground and repeatedly bent their heads.

22. Through fear and pain caused by the dragging of the net, and on account of their being brought upon the land, the fishes caught in the net died.

23. Seeing that great onslaught of fishes, the ascetic became filled with compassion and sighed repeatedly.

The fishermen said:—

24. We have perpetrated this sin unwillingly. Be pleased with us! What wish of yours shall we fulfill? Command us, O great ascetic.

Bhishma said:—

25. Thus addressed by them, Chyavana, from among that mass of fishes around him, said,—Do ye with rapt attention hear what my most cherished wish is.

26. I shall either die with these fishes or do ye sell me with them. I have lived with them for a long time within the water. I do not wish to leave them at such a time!

27. When he said these words to them, the fishermen became greatly terrified. With pale faces they went to king Nahusha and informed him of all that had occurred.

CHAPTER LI.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said:—

1. Hearing the strait into which Chyavana was reduced, King Nahusha speedily went there, accompanied by his ministers and priest.

2. Having purified himself duly, the king, with joined hands and rapt attention, introduced himself to the great Chyavana.

3. The king's priest then adored with due ceremonies that Rishi, O king, who was observant of the vow of truth and gifted with a great soul, and who resembled a god himself.

Nahusha said:—

4. Tell me, O best of twice-born ones, what act shall we do that may be pleasing to you? However difficult that deed may be, there is nothing, O holy one, that I shall not be able to do at your command.

Chyavana said:—

5. These men who live by catching fish, have all been exhausted with fatigue. Do you pay them the price that may be fixed upon me along with the value of these fish.

Nahusha said:—

6. Let my priest give to these Nishadas a thousand coins as price for buying this sacred one as he himself has ordered.

Chyavana said:

7. A thousand coins is not my price. The question depends upon your discretion. Give them a fair price, settling with your discretion. Give them a fair price, settling with your own intelligence what it should be.

Nahusha said:—

8. Let, O learned Brahmana, a hundred thousand coins be given to these Nishadas. Shall this be your price, O holy one, or do you think otherwise.

Chyavana said:—

9. I should not be bought with a hundred thousand coins, O best of kings! Let a proper price be given to these! Do you consult with your ministers.

Nahusha said:—

10. Let my priest give to these Nishadas a crore of coins. If even this does not cover your value, let more be paid to them.

Chyavana said:—

11. O king, I am not with a crore of coins or even more. Let that price be given to these men which would be fair or proper. Do you consult with the Brahmanas.

Nahusha said:—

12. Let half my kingdom or even the whole be given away to these Nishadas. I think that would be your price. What, however, do you think, O twice-born one?

Chyavana said:—

13. I do not deserve to be purchased with half your kingdom or even the whole of it, O king! Let that price which is proper be given to these men. Do you consult with the Rishis!

Bhishma continued:—

14. Hearing these words of the great Rishi, Nahusha became stricken with great sorrow. With his ministers and priest he began to think on the matter.

15. There then came to king Nahusha an ascetic living in the forest and subsisting upon fruit and roots and born of a cow.

16. That best of twice-born persons, addressing the king, O monarch, said these words:—I shall soon satisfy you. The Rishi also will be satisfied.

17. I shall never speak a falsehood,—no, not even in jest, what then need I say of other occasions? You should unhesitatingly do what I bid you.

Nahusha said :—

18. Do you, O illustrious one, say what the value is of that great Rishi of Bhrigu's race. O, save me from this terrible difficulty, save my kingdom, and save my family.

19. If the holy Chyavana become angry, he would destroy the three worlds; what need I say then of my poor self who is destitute of penances and who depends upon the power only of his arms?

20. O great Rishi, do you become the raft to us who have all fallen into a fathomless deep with all our counsellors and our priest! Do you settle what the value should be of the Rishi!

Bhishma said :—

21. Hearing these words of Nahusha, the ascetic born of a cow and gifted with great energy spoke thus, gladdening the monarch with all his counsellers :—

22. Brahmanas, O king, belong to the foremost of the four castes. No value, however great, can be fixed upon them. Kine also are invaluable. Therefore, O king, do you regard a cow as the value of the Rishi!

23. Hearing these words of the great Rishi, Nahusha became, O king, filled with joy along with all his counsellers and priest.

24. Proceeding then to Bhrigu's son Chyavana of rigid vows, he addressed him thus, O monarch, for satisfying him to the best of his power.

Nahusha said :—

25. Rise, rise, O twice-born Rishi, you have been purchased, O son of Bhrigu, with a cow as your price! O foremost of righteous persons, even this, I think, is your price!

Chyavana said :—

26. Yes, O king of kings, I do rise up. I have been properly purchased by you, O sinless one. I do not, O you of unfading glory, see any riches that is equal to kine.

27. To speak of kine, to hear others speak of them, to make gifts of kine, and to see kine, O king, are acts, that are all praised, O hero, and that are highly auspicious and purifying.

28. Kine are always the root of prosperity. There is no fault in kine. Kine always give the best food, in the form of Havi, to the deities.

29. The sacred Mantras, Swaha and Vashat, are always established upon kine. Kine are the chief conductresses of Sacrifices. They form the mouth of Sacrifice.

30. They bear and yield excellent and strength-giving ambrosia. They receive the adoration of all the worlds and are considered as the source of nectar.

31. On Earth, kine resemble fire in energy and form. Indeed, kine represent high energy, and are conferrers of great happiness upon all creatures.

32. That country where, kine placed by their owners, breathe fearlessly, shines in beauty. The sins also of that country are all removed.

33. Kine form the stairs leading to Heaven. Kine are worshipped in Heaven itself. Kine are goddesses that can give everything and grant every wish. There is nothing else in the world that is so high or so superior.

Bhishma said :—

34. This is what I say to you on the subject of the glory and superiority of kine, O chief of Bharata's race. I am competent to describe a part only of the merits of the kine. I have not the ability to exhaust the subject.

The Nishadas said :—

35. O ascetic, you have seen us and have also spoken with us, It has been said that friendship, with the good, depends upon only seven words. Do you then, O lord, show us your favour.

36. The blazing sacrificial fire eats all the oblations of clarified butter poured upon it. Of pious soul, and gifted with great energy, you are among men, a blazing fire in energy.

37. We propitiate you, O you of great learning. We surrender ourselves to you. Do you, for showing us favor, take back from us this cow.

Chyavana said :—

38. The eye of a poor or distressed person, the eye of an ascetic, or the eye of a snake of dreadful poison, consume a man with his very roots even as a fire, that burning with the aid of the wind and consumes a stack of dry grass or straw.

39. I shall accept the cow that you wish to present me.—Ye fishermen, freed from every sin, go ye to heaven forthwith, with

these fishes also that ye have caught with your nets.

Bishma said:—

40. After this, on account of the energy of that great Rishi of purified soul, those fishermen along with all those fish, through virtue of those words that he had uttered, went to heaven.

41. Seeing the fishermen ascending to heaven with those fishes in their company, became filled with wonder, O chief of Bharata's race.

42. After this, the two Rishis, *viz.*, the one born of a cow and the other who was Chyavana of Bhrigu's race, pleased king Nahusha by granting him many boons.

43. Then the highly energetic king Nahusha that lord of all the Earth, filled with joy, O best of the Bharatas, said,—Sufficient.

44. Like a second Indra the king of the celestials, he accepted the boon about his own steadiness in virtue. The Rishis having granted him the boon, the delighted king adored them both with great respect.

45. As regards Chyavana, his vow having been completed, he returned to his own hermitage. The Rishi who had taken his birth from the cow, and who was gifted with great energy, also proceeded to his own hermitage.

46. The Nishadas all ascended to heaven as also the fishes they had caught, O king, king Nahusha too, having got those valuable boons, entered his own city.

47—48. I have thus, O son, told you everything about what you had asked me. The affection that is caught by the sight alone of others as also by the fact of living with them, O Yudhishthira, and the high blessedness of kine too, and the ascertainment of true virtue, are the subject I have described. Tell me, O hero what else is in your mind.

CHAPTER LII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. O you of great wisdom, I have a doubt which is very great and which is as vast as the ocean itself. Listen to it, O mighty-armed one, and having learnt what it is, *you should explain it to me.*

2. I have a great curiosity about Jamadagni's son, O lord, *viz.*, Rama, that foremost of all pious persons. You should satisfy that curiosity.

3. How was Rama born who was gifted with prowess incapable of being baffled? He belonged by birth to a family of twice-born Rishis. How did he become a follower of Kshatriya practices?

4. Do you then, O king, recite to me in full the circumstances of Rama's birth. How also did a son of the race of Kushika, who was Kshatriya become a Brahmana?

5. Great, indeed, was the power of the high-souled Rama, O chief of men, as also of Vishwamitra.

6. Why did the grandson of Richika instead of his son become a Kshatriya? Why also did the grandson of Kushika and not his son become a Brahmana? Why did such untoward incidents befall the grandsons of both, instead of their sons? You should explain the truth of these circumstances.

Bhishma said:—

7. Regarding it is cited an old history of the discourse between Chyavana and Kushika, O Bharata!

8. Gifted with great intelligence,—Chyavana of Bhrigu's race, that best of ascetics, saw (with his spiritual eye) the stain that would affect his own race.

9. Reflecting upon the merits and faults of that incident, as also its strength and weakness, Chyavana having asceticism for his wealth, became desirous of consuming the race of the Kushikas.

10. Going then to the presence of king Kushika, Chyavana said to him,—O sinless one, the desire has arisen in my heart of *living with you for sometime.*

Kushika said:—

11. O holy one, to live together is a deed which the learned ordain for girls when these are given away. The wise always speak of the practice in such connection only.

12. O Rishi having asceticism for your wealth, the residence which you seek with me is not sanctioned by the ordinance. Yet, however opposed to the dictates of duty and virtue, I shall do what you may be pleased to order.

Bhishma said:—

13. Ordering a seat to be placed for the great ascetic Chyavana, king Kushika, accompanied by his wife, stood before him.

14. Bringing a little jar of water, the king offered him water for washing his feet. He then, through his servants, caused all the rites to be duly performed in honor of his illustrious guest.

15. The illustrious Kushika, who was observant of restraints and vows, then cheerfully presented, in due forms, the ingredients consisting of honey and the other things, to the great Rishi and asked him to accept the same.

16. Having welcomed and honored the learned Brahmana thus, the king once more addressed him and said,—We two await your orders! Command us what we are to do for you, O holy one.

17. If it is our kingdom or riches or kine, O you of rigid vows, or all articles that are given away in sacrifices, which you want, tell us the word and we shall bestow all upon you.

18. This palace, this kingdom, this seat of justice, are at your disposal. You are the master of all these! Do you rule the Earth! As regards myself, I depend entirely upon you.

19. Addressed in these words by the king, Chyavana of Bhrigu's race, filled with great joy, said to Kushika these words in reply.

Chyavana said:—

20. I do not, O king, covet your kingdom, nor your riches, nor the damsels you have nor your kine, nor your provinces, nor articles needed for sacrifice! Do you listen to me.

21. If it pleases you and your wife, I shall begin to observe a certain vow. I wish you and your consort to serve me during that period unhesitatingly.

22. Thus addressed by the Rishi, the king and the queen became filled with delight, O Bharata, and answered him, saying,—Be it so, O Rishi.

23. Pleased with the Rishi's words, the king led him to an apartment of the palace. It was an excellent one, agreeable to see. The king showed him everything in that room.

The king said:—

24. This, O holy one, is your bed. Do you live here as you please! O you having asceticism for your wealth, myself and my queen shall try our best to give you every comfort and every pleasure.

25. While they were thus conversing with each other, the sun was over the meridian. The Rishi ordered the king to bring him food and drink.

26. Bowing to the Rishi, King Kushika asked him, saying,—What kind of food is liked by you? What food, indeed, shall be brought for you.

27. Filled with joy, the Rishi answered that king, O Bharata, saying,—Let food that is proper be given to me.

28. Receiving these words with respect, the king said,—So be it!—and then offered to the Rishi food of the proper kind.

29. Having finished his meals, the holy Chyavana, knowing every duty, addressed the king and the queen, saying,—I wish to sleep, O powerful one, sleep hinders me now.

30. Proceeding thence to a room that had been got ready for him, that best of Rishis then laid himself down upon a bed. The king and the queen sat down.

31. The Rishi told them,—Do not, while I sleep, awake me! Do ye keep yourself awake and continually press my feet as long as I sleep.

32—33. Kushika, conversant with every duty, unhesitatingly, said,—So be it! Indeed, the king and the queen kept themselves awake all night, duly engaged in tending and serving the Rishi in the manner directed. The royal pair, O king, accomplished the Rishi's order with earnestness and attention.

34. Meanwhile the holy Brahmana, having thus commanded the king, slept soundly, without changing his posture or turning even once, for one and twenty days.

35. The king, O delighter of the Kurus, abstaining from food, along with his wife, sat joyfully the whole time, engaged in tending and serving the Rishi.

36. On the expiration of one and twenty days, the son of Bhrigu rose of his own accord. The great ascetic then went out of the room, without speaking to them at all.

37. Famished and toil-worn, the king and the queen followed him, but that foremost of Rishis did not please to cast a single look upon any of them.

38. Proceeding a little way, the son of Bhrigu disappeared in the very sight of the royal pair. At this, the king, struck with grief, dropped down on the Earth.

39. Comforted, he rose up soon, and accompanied by his queen, the king possessed of great splendour, began to search everywhere for the Rishi.

CHAPTER LIII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. After the Rishi had disappeared, what did the king do and what also his highly-blessed wife? Tell me this, O grandfather.

Bhishma said:—

2. Not seeing the Rishi, the king, stricken with shame, toil-worn, and losing his senses, returned to his palace, accompanied by his queen.

3. Entering his mansion in a dejected spirit, he spoke not a word with any one. He thought only of that conduct of Chyavana.

4. With a despairing heart he then went to his room. There he beheld the son of Bhrigu stretched as before on his bed.

5. Seeing the Rishi there, they wondered much. Indeed, they began to think upon that very strange incident. The sight of the Rishi removed their fatigue.

6. Seated once more by his side, they again began to gently press his feet as before. Meanwhile the great ascetic continued to sleep soundly as before. Only, he now lay on another side.

7. Gifted with great energy, he thus passed another twenty-one days. Moved by fear, the royal pair showed no change in their attitude or sentiment towards the Rishi.

8. Awaking then from his sleep the ascetic addressed the king and the queen, saying,—Do ye rub my body with oil, I wish to have a bath.

9. Famishing and toil-worn though they were, forthwith they volunteered their services and soon approached the Rishi with a rich oil that had been prepared by boiling it a hundred times.

10. While the Rishi was seated at his ease, the king and the queen, silently, continued to rub him. Gifted with great ascetic merit, the son of Bhrigu did not once utter the word Sufficient.

11. Bhrigu's son however saw that the royal pair were totally unmoved. Rising up all on a sudden, he entered the bath room.

12—13. The various articles necessary for a bath and such as were fit for a king's use, were ready there. Without using, any of those articles, the Rishi once more disappeared there and then by his Yoga-power, before king Kushika (and his wife). This, however, O chief of Bharatas, failed to disturb the equanimity of the royal pair.

14. The next time the powerful Rishi was seen seated, after a bath, on the throne. It was from that place that he then showed himself to the king and the queen, O delighter of the Kurus.

15. With a cheerful face, king Kushika, together with his wife, then offered the Rishi cooked food with great respect. Gifted with wisdom, and with heart totally unmoved, Kushika made this offer.

The Ascetic said:—

16. Let the food be brought. Assisted by his wife, the king soon brought there the food.

17. There were various kinds of meat and different preparations also thereof. There was a great variety of vegetables also and potherbs.

18. There were juicy cakes too among those dishes and several agreeable kinds of confectionery, and solid preparations of milk. Indeed, the viands were different in kinds and taste. Among them there were also some food—forest produces—such as ascetics liked and took.

19. Various sweet fruits fit to be eaten by kings, were also there. There were Vadaras and Ingudas and Kashmaryyas and Bhallatakas.

20. The food that was offered contained such things as are taken by house-holders as also such things as are taken by the forest-dwellers. Through fear of the Rishi's curse, the king had caused all kinds of food to be gathered and got ready for his guest.

21—22. All this food, brought from the kitchen, was placed before Chyavana. A seat was also placed for him and a bed too was spread. The dishes were then caused to be covered with white cloths. Soon, however, Chyavana of Bhrigu's race put fire to all the things and reduced them to ashes.

23. Gifted with great intelligence, the royal pair showed no anger at this conduct of the Rishi, who once more, after this, disappeared before the very eyes of the king and the queen.

24. The royal sage Kushika thereupon stood there in the same posture for the whole night, with his wife by his side, and without speaking a word. Gifted with great prosperity, he did not yield to wrath.

25—26. Every day, good and pure food of various sorts, excellent beds, profuse

articles needed for bath, and cloths of various sorts, were collected and kept ready in the palace for the Rishi. Indeed, Chyavana could not find any fault in the conduct of the king.

27. Then addressing king Kushika, the twice-born Rishi said to him,—Do you with your spouse, yoke yourself to a car and take me on it whereever I shall direct.

28. Unhesitatingly, the king answered Chyavana having asceticism for wealth, saying,—So be it!—And he further enquired of the Rishi, asking,—Which car shall I bring? Shall it be my pleasure-car for making pleasure-journeys or, shall it be my war-chariot?

29—31. Thus addressed by the delighted and contented king, the ascetic said to him,—Do you promptly get ready that chariot with which you attack hostile cities! Indeed, that war-chariot of yours, with every weapon, with its standard and flags, its darts and javelins and golden columns and poles, should be made ready. Its rattle resembles the tinkling of bells. It is adorned with numberless arches made of pure gold. It is always furnished with hundreds of high and excellent weapons!—The king said,—So be it,—and soon made his great war-chariot ready.

32. And he yoked his wife thereto on the left and his own self on the right. And the king placed on the chariot, among its other articles, the goad which had three handles and which had a point hard as adamant and sharp as the needle.

33. Having placed every article upon the car, the king said to the Rishi,—O holy one, where shall the chariot proceed? O, let the son of Bhrigu issue his order.

34—35. This your chariot shall proceed to the place which you may be pleased to direct! Thus addressed, the holy man replied to the king, saying,—Let the car go hence, dragged slowly, step by step. Obeying my will, do ye two proceed in such a way that I may not feel any exhaustion.

36. I should be borne away pleasantly, and let all your people see this march that I make through their midst. No person that comes to me, as I proceed along the road, should be driven away. I shall distribute riches among all.

37. To the Brahmanas who may approach me on the way, I shall grant their wishes and bestow upon all of them gems and riches without stint.

38—40. Let all this be done, O king, and do not entertain any scruples!—Hearing these words of the Rishi, the king called his servants and told them,—Ye should without any fear, give away whatever the ascetic will command.—Then profuse jewels and gems and beautiful women, and pairs of sheep, and coined and uncoined gold, and huge elephants resembling hills or mountain summits, and all the ministers of the king, began to follow the Rishi as he was carried on that chariot.

41. Cries of Oh and Alas arose from every part of the city which was plunged in grief at that extraordinary spectacle. The Rishi struck the king and the queen suddenly with that goad having a sharp point.

42. Though thus struck on the back and the cheeks, the royal pair still showed no sign of agitation. On the other hand they continued to carry the Rishi on as before.

43. Trembling from head to foot, for no food had passed their lips for fifty nights, and exceedingly weak, the heroic pair somehow succeeded in dragging that excellent chariot.

44. Repeatedly and deeply cut by the goad, the royal pair became covered with blood. Indeed, O king, they then looked like a couple of Kinshuka trees in the flowering season.

45. Seeing the plight to which their king and queen had been reduced, the citizens became afflicted with great grief. Filled with fear of the curse of the Rishi, they kept silent under their misery.

46. Collected in masses they said to each other,—See the might of penances! Although all of us are angry, we are still unable to look at the Rishi.

47. Great is the energy of the holy Rishi of purified soul! See also the endurance of the king and his royal spouse.

48. Though exhausted with fatigue and hunger, they are still carrying the car!—The son of Bhrigu, despite the misery he caused to Kushika and his queen, could see no sign of dissatisfaction or agitation in them.

Bhishma said:—

49. The perpetuater of Bhrigu's race, seeing the king and the queen totally unmoved, began to distribute wealth very largely as if he were a second Lord of Treasures.

50. At this deed also, king Kushika showed no mark of dissatisfaction. He did as the Rishi ordered. Seeing all this, that illustrious and best of ascetics became pleased.

51. Descending from that excellent car, he unharnessed the royal pair. Having freed them, he addressed them duly.

52. Indeed, the son of Bhrigu, in a soft, deep, and delighted voice, said,—I am ready to give an excellent boon to you both.

53. Delicate as they were, their bodies had been pierced with the goad. Moved by affection, that best of ascetics softly touched them with his hands whose healing virtues resembled those of ambrosia itself, O chief of the Bharatas.

54. Then the king answered,—Myself and my wife have felt no exhaustion,—Indeed, all their fatigue had been removed through the power of the Rishi, and hence it was that the king could say so to the Rishi.

55. Pleased with their conduct, the illustrious Chyavana said to them,—I have never before spoken falsehood. It must, therefore, be as I have said.

56. This spot on the banks of Ganga is very charming and auspicious. I shall, observing a vow, live for a little while here, O king.

57. Do you return to your city. You are exhausted! You shall come again. To-morrow, O king, you shall returning with your wife, see me here.

58. You should not give to anger or grief. The time is come when you shall reap a great reward! That which is coveted by you and which is in your heart will indeed be done.

59. Thus addressed by the Rishi, king Kushika, with a pleased heart, replied to the Rishi in these pregnant words.

60. I have entertained no anger or grief, O highly blessed one! We have been cleansed and sanctified by you, O holy one! We have once more become youthful. See our bodies have become greatly beautiful and possessed of great strength.

61. I do not any longer see those wounds that were caused by you on our bodies with your goad! Verily, with my wife, I am in good health.

62. I see my goddess become as beautiful in body as an Apsara. Indeed, she is endued with as much beauty and splendour as she had ever been before.

63. All this, O great ascetic, is due to your favour. Indeed, there is nothing wonderful in all this, O holy Rishi of power ever unbaffled.

64. Thus addressed by the king, Chyavana said to him.—You shall, with your wife, return here to-morrow, O king.

65. With these words, the royal sage Kushika was sent away. Saluting the Rishi, the king, endued with a handsome body, returned to his capital like a second king of the celestials.

66. The counsellers then, with the priest, came out to welcome him. His troops also and the dancing women and all his subjects, did the same.

67. Surrounded by them all, king Kushika, shining in beauty and splendour, entered his city, with a delighted heart, and his praises were sung by bards and encomiasts.

68. Having entered his city and performed all his morning rites, he ate with his wife. Gifted with great splendour, the king then passed the night happily.

69. Each saw the other to be possessed of fresh youthfulness. All their sufferings and pains having ceased, they saw each other to resemble a celestial. Gifted with the splendour they had got as a boon from that foremost of Brahmanas, and possessed of exceedingly lovely features and beautiful forms, both of them passed a happy night in their bed.

70. In the interval spreader of the feats of Bhrigu's race, *viz.*, the Rishi having penances for his wealth, converted by his Yoga-power, that charming wood on the bank of Ganga *into* a retreat full of wealth of every kind and adorned with every variety of jewels and gems on account of which it excelled in beauty and splendour the very abode of the king of the celestials.

CHAPTER LIV.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said:—

1. When that night passed away, the great king Kushika awoke and performed his morning rites. Accompanid by his wife he then went towards that forest which the Rishi had selected for his residence.

2. Arrived there, the king saw a palatial mansion made entirely of gold. Having a thousand columns each of which was made of gems and precious stones, it looked like a mansion belonging to the Gandharvas.

3—4. Kushika saw in every part of that building signs of celestial design. And he saw hills with charming valleys, and lakes with lotuses on their bosom; and mansions full of rich and curious articles, and gateways and arches, O Bharata. And the king beheld many open glades

and open spots carpeted with grass, and resembling fields of gold.

5. And he saw many Sahakaras adorned with blossoms, and Ketakas and Uddalakas, and Dhavas, and Ashokas, and blossoming Kundas, and Atimuktas.

6. And he saw there many Champakas and Tilakas and Bhavyas and Panasas and Vyanjulas and Karnikaras adorned with flowers.

7. And the king saw many Shyamas and Varanapushpas and the creepers called Astapadika, all clipt properly and beautifully.

8. And the king saw trees on which lotuses of various species bloomed in all their beauty, and some of which bore flowers of every season. And he saw also many mansions that looked like celestial cars or like beautiful mountains.

9—10, And at some places, O Bharata, there were tanks and lakes full of cool water and at others were those that were full of warm or hot water. And there were various kinds of excellent seats and costly beds and bedsteads made of gold and gems and overlaid with beautiful cloths and carpets. There were profuse viands and edibles, all well-dressed and ready for use.

11—12.—And there were talking parrots, she-parrots, Bhringarajas, Kokilas, Shatapatras with Koyashtikas and Kukkubhas, and peacocks and cocks and Datyuhas and Jivajivakas and Chakoras and monkeys and swans and Sarasas and Chakravakas.

13. Here and there he saw bevies of rejoicing Apsaras and conclaves of happy Gandharvas, O monarch.

14. And he saw other Gandharvas at other places rejoicing with their dear wives. The king sometimes saw these sights and sometimes could not see them.

15. The king heard also sweet notes of vocal music and the sweet voices of preceptors engaged in lecturing their disciples on the Vedas and the Scriptures. And the king also heard the harmonious notes of the geese sporting in the lakes.

16. Seeing such highly wonderful spectacles, the king began to reflect inwardly, saying,—Is this a dream? Or, is all this due to an alienation of my mind? Or is it all real?

17. O, I have, without renouncing my body, attained to the beatitude of Heaven. This land is either the sacred country of the Uttara-Kurus, or the abode, called Amravati, of the king of the celestials.

18. O, what are these wonderful spectacles that I see!—Reflecting thus, the king at last saw that foremost of Rishis.

19 In that golden palace having columns made of jewels and gems, the son of Bhrigu lay stretched on a costly and excellent bed.

20. With his wife by his side, the king approached, with an exulting heart, the Rishi as he lay on that bed. Chyavana, however, speedily disappeared at this, with the bed itself upon which he lay.

21. The king then saw the Rishi at another part of that forest, seated on a mat made of Kusha grass, and mentally engaged in the recital of some high Mantras.

22. Through his Yoga-power, thus did that Brahmana stupefy the king. In a moment that charming forest, those bevies of Apsaras, those bands of Gandharvas, those beautiful trees, all disappeared.

23. The bank of Ganga became as silent as usual, and appeared as before covered with Kusha grass and anthills.

24. Having seen that highly wonderful spectacle and its quick disappearance also, king Kushika, with his wife, became filled with wonder.

25. With a delighted heart, the king addressed his wife saying, see, O amiable one, the various agreeable scenes and sights, occurring nowhere else, which we two have just seen.

26. All this is due to the favour of Bhrigu's son and the power of his penances. By penances one attains all which cherishes in his imagination.

27—28. Penances are superior to even the kingdom of the three worlds. With penances well-performed, Liberation itself may be acquired. Mark, the power of the great and celestial Rishi Chyavana derived from his penances! He can, at his pleasure, create even other worlds.

29. Only Brahmanas are born in this world for uttering and understanding sacred deeds. Who else save Chyavana could do all this?

30. Sovereignty may be acquired easily. But the dignity of a Brahmana is not attainable. It was through the power of a Brahmana that we were harnessed to a car like well-broken animals.

31. These thoughts that passed through the king's mind, became known to Chyavana. Ascertaining the king's thoughts, the Rishi addressed him and said,—Come here quickly.

32. Thus addressed, the king and the queen approached the great ascetic, and

bending their heads they adored him who were worthy of adoration.

33. Uttering a benediction upon the king, the Rishi, gifted with great intelligence, O king, comforted the king and said, —Sit down on that seat.

34—35. After this, O monarch, the son of Bhrigu, without guile or insincerity of any sort, pleased the king with many soft words, and then said,—O king, you have completely subjugated the five organs of action and the five organs of knowledge with the mind as their sixth. For this you have come out unhurt from the fiery ordeal I had prepared for you.

36. I have been properly honored and adored, O son, by you, O foremost of all persons gifted with speech. You have no sin, not even a minute one, in you.

37. Give me leave, O king, for I shall now proceed to the place I came from. I have been highly pleased with you, O king. Pray accept the boon I am ready to give!

Kushika said:—

38. Before you, O holy one, I have staid like one staying in the midst of a fire. That I have not yet, O chief of Bhrigu's race, been reduced to ashes is sufficient.

39. Even this is the highest boon that I have got, O delighter of Bhrigu! That you have been pleased by me, O Brahmana, and that I have succeeded in rescuing my race from destruction, O sinless one, are in my case the best boons.

40. This I consider, O learned Brahmana, as a distinct mark of your favour. The object of my life has been accomplished. Even this is what I consider the very object of my sovereignty. This is the highest fruit of my penances.

41. If, O learned Brahmana, you have been pleased with me, O delighter of Bhrigu, then do you remove some doubts which are in my mind.

CHAPTER LV.

(ANUSHASANA PARVA).—

Continued.

Chyavana said:—

1. Do you accept a boon from me. Do you also, O king, tell me what the doubt is that is in your mind. I shall certainly accomplish all your purposes.

Kushika said:—

2. If you have been pleased with me, O holy one, do you then, O son of Bhrigu, tell me your object in living in my palace for sometime, for I wish to hear it. What was your object in sleeping on the bed I assigned you for, one and twenty days continuously, without changing sides.

3. O foremost of ascetics, what also was your object, again in going out of the room without speaking a single word.

4. Why did you, again, without any reason, disappear and once more become visible? Why, O learned Brahmana, did you again lay yourself down on the bed, and sleep, as before, for one and twenty days.

5. Why did you go out after you were rubbed by us with oil for your bath? Why, also, after having made various kinds of food in my palace to be collected, did you consume them with fire?

6. What was the cause of your sudden journey through my city on the car? What was your object in giving away so much riches? What was your motive in showing us the wonders of the forest created by your Yoga-power.

7. What, indeed, was your motive in showing, O great ascetic, so many palaces made of gold and so many bed-steads supported on posts of jewels and gems?

8. Why also did all these wonders disappear from our sight? I wish to hear the cause of all this. Thinking of all these acts of yours, O perpetuater of Bhrigu's race, I became stupefied.

9. I cannot comprehend your motive. O you having penances for wealth, I wish to hear the truth about all those acts of yours in full.

Chyavana said:—

10. Listen to me as I tell you fully the reasons which had moved me in all these acts of mine. Asked by you, O king, I cannot refuse to enlighten you.

11. In days of yore, on one occasion, when the deities had assembled together, the Grandfather Brahman said some words. I heard them, O king, and shall now repeat them to you.

12. On account of a quarrel between Brahmana and Kshatriya energy, there will occur an intermixture in my race.—Your grandson, O king, will become endued with great energy and power.

13. Hearing this, I came here resolved to exterminate your race. Indeed, I came,

O Kushika, seeking the utter extermination of your family, in fact, for reducing to ashes all your descendants.

14. Moved by this motive I came to your palace, O monarch, and said to you,—I shall observe some vow. Do you attend upon me and serve me dutifully.

15. While living, however, in your house I could not see any shortcomings in you. it is for that reason, O royal sage, that you are still alive, for otherwise you would have by this been dead.

16. It was with this resolution that I slept for twenty-one days in the hope that somebody would awake me before I arose out of my own accord.

17. You, however, with your wife, did not awake me. Even then, O best of kings, I became delighted with you.

18. Rising from my bed I went out of the chamber without speaking to any of you. I did this, O king, in the hope that you would ask me and thus I would have an opportunity of cursing you.

19. I then disappeared, and again showed myself in the room of your palace, and once more following Yoga slept for one and twenty days.

20. My motive was this. Exhausted with toil and hunger you two would be angry with me and do what would be unpleasant to me. It was from this motive that I caused yourself and your wife to be afflicted with hunger.

21. In your heart, however, O king, the slightest feeling of anger or vexation did not rise. For this, O king, I became higly pleased with you.

22. When I caused various kinds of food to be brought and then set fire to them, I hoped that yourself with your wife would yield to anger at the sight. Even that act, however, of mine was tolerated by you.

23—24. I then ascended the car, O king, and addressed you, saying,—Do you with your wife bear me!—You did what I ordered, without the least scruple, O king! I became delighted at this. The gifts of riches I made could not excite your anger.

25. Pleased with you, O king, I created with the help of my Yoga-power that forest which yourself with your wife did see here. Listen, O king, to the object I had.

26. For pleasing you and your queen I made you to have a glimpse of Heaven, All those things which you have seen in these woods, O king, are a foretaste of Heaven.

27. O best of kings, for a little while I made you and your wife behold, in even your earthly bodies, some sights of Heaven.

28. All this was done for showing the power of penances and the reward that is in store for virtue. The desire that arose in your heart, O monarch, at sight of those delightful objects, is known to me.

29. You became desirous of obtaining the dignity of a Brahmana and the merit of penances, O king, disregarding the sovereignty of the Earth, nay, the sovereignty of very Heaven.

30. You thought this, O king. The status of a Brahmana is highly difficult to get; having become a Brahmana, it is highly difficult to obtain the status of a Rishi; having become a Rishi it is difficult to become an ascetic.

31. I tell you that your desire will be fulfilled. From you, O Kushika, will originate a Brahmana who shall be called after your name. The person that will be the third in descent from you shall obtain the status of a Brahmana.

32. Through the energy of the Bhrigus, your grandson, O king, will be an ascetic gifted with the splendour of fire.

33. He shall always strike all men, indeed, the inhabitants of the three worlds, with fear. I tell you the truth.

34. O royal sage, do you accept the boon that is now in your mind. I shall soon start for a sojourn to all the sacred waters. Time is expiring.

Kushika said:—

35. This, O great ascetic, is a high boon in my case, for you have been pleased with me! Let that take place which you have said! Let my grandson become a Brahmana, O sinless one.

36. Indeed, let the dignity of Brahmanahood attach to my family, O holy one! This is the boon I pray for! I wish to once more ask you in full, O holy one.

37. In what way, O delighter of Bhrigu, will the dignity of Brahmanahood attach to my family? Who will be my friend? Who will have my affection and respect?

CHAPTER LVI.

(ANUSHASANIKA PARVA).—*Continued.*

Chyavana said:—

1. I should certainly, O king, tell you everything about the circumstance for

which, O monarch, I came hither for exterminating your race.

2. This is well-known, O king, that the Kshatriyas should always have the help of the sons of Bhrigu in the matter of sacrifices. Through an irresistible decree of destiny, the Kshatriyas and the Bhargavas will quarrel.

3. The Kshatriyas, O king, will kill all the descendants of Bhrigu. By an ordinance of fate, they will root out the race of Bhrigu, not sparing even infants in their mothers' wombs.

4. There will then be born in Bhrigu's race a Rishi of the name of Urva. Gifted with great energy, he will in splendour certainly resemble fire or the sun.

5. He will cherish such anger as will be sufficient to consume the three worlds. He will be competent to reduce the whole Earth with all her mountains and forests into ashes.

6. For a little while he will put out the flames of that fiery rage, throwing it into the Mare's mouth that wanders through the ocean.

7—9. He will have a son of the name of Richika. The whole science of arms, O sinless one, in its embodied form, will come to him, for the extermination of the entire Kshatriya caste, through a decree of Destiny. Receiving that science by inward light, he will, by Yoga-power, communicate it to his son, the highly blessed Jamadagni of purified soul. That foremost of Bhrigu's race will bear that science in his mind.

10. O you of righteous soul, Jamadagni will marry a girl, taking her from your race, for spreading its glory, O chief of the Bharatas.

11. Having obtained for wife the daughter of Gadhi and your grand-daughter, O king, that great ascetic will beget a twice-born son gifted with Kshatriya accomplishments.

12. In your race will be born a son, a Kshatriya gifted with the virtues of a Brahmana. Possessed of great virtue, he will be the son of Gadhi. Known by the name of Vishwamitra, he will in energy come to be considered as the equal of Vrihaspati himself, the preceptor of the celestials.

13. The illustrious Richika will grant this son to your race, this Kshatriya who will be endued with high penances. Two women will be the cause in the matter of this exchange of sons.

14. All this will take place at the command of the Grandfather. It will never be otherwise. The status of Brahmanahood will attach to one who is third in descent from you. You shall become a relative of the Bhargavas!

Bhishma said:—

15. Hearing these words of the great ascetic Chyavana, king Kushika became filled with joy, and answered as follow:—

16—17 Indeed, O best of the Bharatas, he said,—So be it!—Gifted with high energy, Chyavana once more addressed the king, and urged him to accept a boon from himself. The king replied,—Very well. From you, O great ascetic, I shall obtain the fruition of my wish.

18—19—20. Let my family become invested with the dignity of Brahmanahood, and let it always set its heart upon virtue!—The ascetic Chyavana, thus solicited, granted the king's prayer, and bidding farewell to the king, started on his intended sojourn to the sacred waters. I have now told you everything, O Bharata, relating to your questions, *viz.*, how the Bhrigus and the Kushikas became connected with each other by marriage. Indeed, O king, everything took place as the Rishi Chyavana had said. The birth of Rama (of Bhrigu's race) and of Vishwamitra (of Kushika's race) happened in the way that Chyavana had said.

CHAPTER LVII.

(ANUSHASANIKA PARVA).—*Continued,*

Yudhishthira said:—

1. I am stupefied, O grandfather, to hear your words! Thinking that the Earth is now destitute of a very large number of kings all of whom were gifted with great prosperity, my heart becomes filled with grief.

2. Having conquered the Earth and acquired hundreds of kingdoms, O Bharata, I turn with grief, O grandfather, at the thought of the millions of men I have killed.

3. Alas, what will the condition be of those foremost ladies who have been deprived by us of husbands and sons and maternal uncles and brothers?

4. Having killed those Kurus,—our kinsmen, that is, and our friends and well-wishers,—we shall have to sink in hell with heads hanging downwards. There is no doubt of this.

5. I wish, O Bharata, to afflict my body with severe penances. With that end in view, O king, I wish to receive instructions from you.

Vaishampayana said :—

6. The great Bhishma, hearing these words of Yudhishthira, reflected upon them acutely with the help of his understanding, and addressed Yudhishthira in reply.

Bhishma said :—

7. Hear what I say to you. It is highly wonderful and is a great mystery. The subject is the ends that creatures acquire after death as the rewards of particular acts or courses of conduct they follow.

8. One goes to Heaven by penances. By penances one acquires fame. By penances, O mighty king, one lives long and gets all articles of enjoyment.

9. By penances one acquires knowledge, science, health and freedom from disease, beauty of person, prosperity, and blessedness, O chief of Bharata's race.

10. By penances one acquires riches. By observing the vow of silence one succeeds in bringing the whole world under his sway. By making gifts one gets all kinds of enjoyable articles. By observing the rite of Diksha one acquires birth in a good and high family.

11. Those who spend their lives living upon only fruits and roots succeed in acquiring kingdom and sovereignty. Those who live upon the leaves of plants and trees as their food succeed in going to Heaven.

12. One who live upon water only attains to Heaven. By making gifts one simply increases his wealth. By serving with reverence his preceptor, one acquires learning. By performing Shraddhas every day in honor of his Departed Manes, one acquires a large number of children.

13. By observing Diksha upon potherbs and vegetables, one acquires a large number of kine. Those who live upon grass and straw succeed in going to Heaven. By bathing thrice every day with the necessary rites, one acquires a large number of waves. By drinking the air alone, one acquires residence in the regions of Prajapati.

14. The Brahmana who bathes every day and recites sacred Mantras in the two twilights, becomes possessed of the position of Daksha himself. By adoring the deities in a forest or desert, one acquires a kingdom or sovereignty, and by observing the vow of relinquishing the body by a long fast, one goes to the celestial region.

15. One having penances for wealth and always passing his days in Yoga obtains good beds and seats and vehicles. Renouncing the body by entering a burning fire, one becomes an object of respect in the region of Brahman.

16. Those who lie on the hard and bare ground acquire houses and beds. Those who clothe themselves in rags and barks get good dresses and ornaments.

17. By avoiding the several agreeable tastes one succeeds in winning great prosperity. By abstaining from meat and fish, one gets long-lived childen.

18. One who passes sometime in Udavasa, mode of life, becomes the very lord of the celestial region. The man who speaks the truth, O best of men, succeeds in sporting happily with the celestials themselves.

19. By making gifts, one acquires great fame on account of his high achievements. By abstention from cruelty, one acquires health and freedom from disease. By serving the Brahmanas with respect, one acquires kingdom and sovereignty, and the high position of a Brahmana.

20. By making gifts of water and other drinks, one acquires eternal fame on account of high achievements. By making gifts of food, one acquires various articles of enjoyment.

21. One who gives peace to all creatures, (by refraining to do them any injury), becomes freed from every region. By serving the gods, one obtains a kingdom and celestial beauty.

22. By presenting lights at places which are dark and frequented by men, one acquires a good eye-sight. By giving away good and beautiful objects, one acquires a good memory and understanding.

23. By distributing scents and garlands, one acquires far-reaching fame. Those who abstain from shaving off their hair and beards, get excellent children.

24. By observing fasts and initiation and baths, O Bharata, for twelve years one acquires a region which is superior to that attainable by unreturning heroes.

25. By conferring one's daughter on an eligible bridegroom according to the Brahma form, one gets, O best of men, male and female slaves and ornaments and fields and houses.

26. By celebrating sacrifices and observing fasts, one goes to the celestial region, O Bharata. The man who gives

away fruits and flowers succeeds in gaining sacred knowledge.

27. The man who gives away a thousand kine with horns bedecked with gold, succeeds in acquiring Heaven. This has been declard by the very deities in a celestial assemblage.

28. One who gives away a Kapila cow with her calf, with a brazen pot for milking, with horns bedecked with gold, and possessed of various other accomplishments, obtains the fruition of all his desires from that cow.

29. Such a person, on account of that act of gift, lives in the celestial region for as many years as there are hairs on the body of the cow and rescues in the next world his sons and grandsons and all his family to the seventh degree.

30. That man gets to the regions of the Vasus who gives away a cow with horns beautifully decorated with gold, accompanied with a brazen jar for milking, along with a piece of cloth embroidered with gold, a measure of sesame and a sum of money as gift.

31. A gift of kine rescues the giver in in the next world when he finds himself falling into the deep darkness of hell and fettered by his own deeds in this world, like a boat with sails that have caught the air rescuing a person drowning in the ocean.

32. He who confers a daughter according to the Brahma form upon an eligible person, or who makes a gift of land to a Brahmana, or who gives food according to due rites, succeeds in attaining to the region of Indra.

33. That man who presents a house, furnished with every sort of furniture to a Brahmana given to Vedic studies and endued with every accomplishment and good behaviour, lives in the country of the Uttara-Kurus.

34. By making gifts of draft bullocks, a person acquires the region of the Vasus. Gift of gold secures Heaven. Gift of pure gold yields greater merit still.

35. By making gift of an umbrella, one acquires a palatial residence. By making gift of a pair of sandals or shoes, one acquires good cars. The reward of cloths, is personal beauty, and by making gifts of scents, one gets a fragrant body in next life.

36. One who gives flowers and fruits and plants and trees to a Brahmana, acquires, without any toil, a palatial residence containing beautiful women and plenty of riches.

37. The giver of food and drink of different tastes and other articles of enjoyment succeeds in acquiring profuse supply of such articles. The giver, again, of houses and cloths get articles of a similar nature. There is no doubt in this.

38. That person who makes gifts of garlands and incense and scents and unguents and the articles needed by men after a bath, and garlands to Brahmanas, becomes freed from every disease and, possessed of personal beauty, sports in joy in the region reserved for great kings.

39. That man, O king, who presents to a Brahmana a house that is stored with grain, furnished with beds, full of riches, auspicious, and delightful, acquires a palatial residence.

40. He who gives to a Brahmana a good bed perfumed with fragrant scents, covered with an excellent sheet, and pillows, gets without any effort on his part a beautiful wife, belonging to a respectable family and of agreeable manners.

41. The man who takes to a hero's bed on the field of battle becomes the equal of the Grandfather Brahman himself. There is no end that is higher than this. Even this is what the great Rishis have said.

Vaishampayana said:—

42. Hearing these words of his grandfather, Yudhishthira, the delighter of the Kurus, became anxious to get the end reserved for heroes and no longer expressed any disgust for leading a domestic mode of life.

43. Then, O foremost of men, Yudhishthira, addressing all the other sons of Pandu, said to them,—Let the words which our grandfather has said, command your faith.'

44. At this, all the Pandavas with the famous Draupadi amongst them, highly spoke of the words of Yudhishthira and said 'yes.'

CHAPTER LVIII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. I wish, O Bharata, chief to hear from you what the rewards are, O best of the Kurus, of the planting of trees and the digging of tanks.

Bhishma said:—

2. A piece of land on a best sight, fertile, situate in the midst of charming adorned with various kinds of metals, and inhabited by all sorts of creatures, is considered as the foremost of spots.

3. A particular portion of such land should be chosen for digging a tank. I shall tell you, in due order, the different kinds of tanks. I shall also tell you what the merits also are of the digging of tanks.

4. The man who causes a tank to be dug becomes entitled to the respect and adoration of the three worlds.

5. A tank full of water is as agreeable and beneficial as the house of a friend. It is gratifying to the Sun himself. It also helps the growth of the celestials. It is the foremost of all things that lead to fame.

6—7. The wise have said that the excavation of a tank brings on Virtue, Profit and Pleasure. A tank is said to be properly excavated, if it is made on a piece of land that is inhabited by respectable persons. A tank is said to be necessary for all the four purposes of living creatures. Tanks, again, are considered as forming the excellent beauty of a country.

8. The celestials, human beings, Gandharvas, Departed Manes, Uragas, Rakshasas, and even immobile beings, all resort to a tank full of water as their refuge.

9. I shall, therefore, recite to you the merits attached to tanks as described by great Rishis, and the rewards in store for persons who cause them to be excavated.

10. The wise have said that that man acquires the merit of an Agnihotra sacrifice in whose tank water is held in the season of rains.

11. The high reward in the world that is reaped by the person who makes a gift of a thousand kine is acquired by that man in whose tank water is held in the season of autumn.

12. That person in whose tank water lies in the cold season acquires the merit of the wight who performs a sacrifice with profuse gifts of gold.

13. That person in whose tank water lies in the season of dew, acquires, the wise have said, the merits of an Agnishtoma sacrifice.

14. That man in whose well-made tank water lies in the season of spring acquires the merit of the Atiratra sacrifice.

15. That man in whose tank water lies in the season of summer wins, the Rishi say, the merits of a horse-scrifice.

16. That man rescues his whole race in whose tank kine are seen to satisfy their thirst and from which pious men draw their water.

17. That man in whose tank kine satisfy their thirst as also other animals and birds, and human beings, gains the merits of a horse-sacrifice.

18. Whatever quantity of water is drunk from one's tank and whatever quantity is taken therefrom by others for purposes of bathing, all become stored for the benefit of the excavater of the tank and he enjoys the same eternally in the next world.

19. Water, especially in the other world, is difficult to get, O son. A gift of drink yields eternal happiness.

20. Make gifts of sesame here. Make gifts of water. Do you also give lamps. While alive and awake, do you sport happily with kinsmen. These are acts which you shall not be able to achieve in the other world.

21. The gift of drink, O chief of men, is superior to every other gift. In point of merit, it is superior to all other gifts. Therefore, do you make gifts of water.

22. Thus have the Rishis described the high merits of the excavation of tanks. I shall now describe to you the planting of trees.

23. Of immobile objects, six classes have been spoken. They are Vrikshas, Gulmas, Latas, Vallis, Twaksaras, and Trinas of diverse kinds.

24. These are the several kinds of vegetables. Listen now to the merit of their planting. By planting trees one acquires fame in the world of men and auspicious rewards in the next world.

25. Such a man is applauded and respected in the world of the Departed Manes. Such a man's name does not die even when he goes to live in the world of celestials.

26. The man who plants trees rescues the ancestors and descendants of both his paternal and maternal lines. Do you, therefore, plant trees, O Yudhishthira.

27. The trees that a man plants become the planter's children. There is no doubt in this. Departing from this world, such a man goes to the celestial region. Indeed, he enjoys many eternal regions of bliss.

28. Trees please the deities by their flowers; the Departed Manes by their fruits; and all guests and strangers by the shadow they afford.

29. Kinnaras, Uragas, Rakshasas, deities Gandharvas, and human beings, as also Rishis, all resort to trees as their refuge.

30. Trees that bear flowers and fruits please all men. The planter of trees is saved in the next world by the trees he plants like children saving their own father.

31. Therefore, the man who is desirous of achieving his own good, should plant trees by the side of tanks and rear them like his own children. The trees which a man plants are, according to both reason and the scriptures, the children of the planter.

33. That Brahmana who excavates a tank, and he who plants trees, and he who performs sacrifices, are all adored in the celestial region as men who are devoted to truthfulness of speech.

33. Hence, one should cause tanks to be excavated and trees to be planted, adore the deities in diverse sacrifices, and speak the truth.

CHAPTER LIX.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. Amongst all those gifts mentioned in the work other than the Vedas, which gift, O chief of Kuru's race, is the most superior, in your opinion?

2. O powerful one, great is my curiosity in this matter. Do you describe to me that gift which follows the giver to the next world?

Bhishma said:—

3—4. An assurance to all creatures of love and affection and abstention from every sort of injury, acts of kindness and favor done to a person in distress, gifts of articles made to one who solicits with thirst and agreeable to the solicitor's wishes, and whatever gifts are made without the giver's ever thinking of them as gifts made by him, form, O chief of Bharata's race, the highest and best of gifts.

5. Gift of gold, gift of kine, and gift of earth,—these are considered as sin-cleansing. They rescue the giver from his evil deeds.

6. O king, do you always make such gifts to the righteous. Forsooth, gifts rescue the giver from all his sins.

7. That person who wishes to make his gifts eternal, should always give to persons gifted with necessary qualifications whatever articles are desired by all and whatever things are the best in his house.

8. The man who makes gifts of agreeable things and who does to others what is agreeable to others, always succeeds in getting things that are agreeable to himself. Such a person certainly becomes agreeable to all, both here and hereafter.

9. That man, O Yudhishthira, is a cruel wight, who, through vanity, does not, to the extent of his means, attend to the wishes of the poor and helpless who solicit assistance.

10. He is, indeed, the foremost of men who shows favour to even an helpless enemy fallen into distress when such enemy comes and prays for help.

11. No man is equal to him who satisfies the hunger of a person who is emaciated, possessed of learning, destitute of the means of support, and weakened by misery.

12. One should always, O son of Kunti, remove by ever means in his power, the distress of the pious observant of vows and acts, who, though having no sons and wives and plunged into misery, do not yet solicit others for any kind of help.

13—14. Those persons who do not utter blessings upon the deities and men, who are worthy of respect and always contented, and who live upon such alms as they get without begging, are considered as veritable snakes of virulent poison. Do you, O Bharata, always protect yourself from them by making gifts to them. They are capable to make the foremost of Ritwijas. You are to find them out by means of your spies and agents.

15. You should honor those men by gifts of good houses furnished with every necessary article, with slaves and servants, with good dresses and vestments, O son of Kuru, and with all articles bringing on pleasure and happiness.

16. Righteous men of righteous deeds should make such gifts, moved by the desire that it is their duty to act in that way and not from desire of reaping any rewards therefrom. Indeed, good men should act in this way so that the virtuous men described above might not, O Yudhishthira, feel any disinclination to accept those gifts sanctified by devotion and faith.

17. There are persons bathed in learning and bathed in vows. Without depending upon anybody they get their means of living. These Brahmanas of rigid vows are given to Vedic study and penanecs

without proclaiming their practices to any one.

18. Whatever gifts you may make to those persons of pure conduct, of thorough mastery over their senses, and always contented with their own married wives, are sure to acquire for you a merit that will accompany you in all the worlds into which you may go.

19. One reaps the same merit by making gifts to twice-born persons of controlled souls which one acquires by properly pouring libations to the sacred fire morning and evening.

20. This is the sacrifice spread out for you,—a sacrifice that is sanctified by devotion and faith and that is accompanied with Dakshina! It is superior to all other sacrifices. Let that sacrifice ceaselessly flow from you as you give away.

21. Performed in view of such men, O Yudhishthira, a sacrifice in which the water that is sprinkled for dedicating gifts forms the oblations in honor of the Departed Manes, and devotion and worship rendered to such superior men, serves to free one of the debts he owes to the deities.

22. Those persons who do not give way to anger and who never desire to take even a blade of grass belonging to others, as also they who are of sweet speech, deserve to receive from us the most respectful adorations.

23. Such persons and others never pay their regards to the giver. Nor do they try for obtaining gifts. They should, however, be maintained by givers as they maintain their own sons. I bend my head to them. From them also proceeds fearlessness.

24. Ritwijas, Priests and Preceptors, when well-read in the Vedas and when behaving mildly towards disciples, become such. Forsooth, Kshatriya energy loses its force upon a Brahmana when it meets him.

25. Thinking that you are a king, that you are gifted with great power, and that you have riches do, not, O Yudhishthira, enjoy your affluence without giving anything to the Brahmanas.

26. Observing the duties of your own caste, do you adore the Brahmanas with whatever riches you have, O sinless one, for purposes of adornment or sustaining your power.

27. Let the Brahmanas live in whatever way they like. You should always bend your head to them with respect. Let them always rejoice in you as your children, living happily and according to their wishes.

28. Who else save you, O best of the Kurus, can provide the means of livelihood for such Brahmanas as are gifted with eternal contentment, as are your well-wishers, and as are pleased with only a little?

29. As women have one eternal duty, in this world, *viz.*, dependence upon, and the obedient service of, their husbands, and as such duty forms their only end, so is the service of Brahmanas our eternal duty and end.

30—31. If on seeing cruelties and other sinful deeds in Kshatriyas, the Brahmanas, O son, unhonored by us, leave us all, I say, of what use would life be to us, in the absence of all contact with the Brahmanas, especially as we shall then have to carry on our existence without being able to study the Vedas, to celebrate sacrifices, to hope for worlds of bliss hereafter, and to perform great deeds?

32. I shall, about it, tell you what the eternal practice is. Formerly, O king, the Kshatriyas used to serve the Brahmanas.

33. The Vaishya likewise used in those days to adore the Kshatriya, and the Shudra to adore the Vaishya. This is what is heard. The Brahmana was like a burning fire. Without being able to touch him or approach his presence, the Shudra used to serve the Brahmana from a distance.

34. It was only the Kshatriya and the Vaishya who could serve the Brahmana by touching his body or approaching his presence. The Brahmanas are gifted with a mild disposition. They are truthful in conduct. They are followers of the true religion.

35. When angry, they are like snakes of dreadful poison. Such being their nature, do you, O Yudhishthira, serve and attend them with obedience and respect. The Brahmanas are superior to those who are higher than the high and the low.

36. The energy and penances of those Kshatriyas who blaze forth with energy and power, become powerless and neutralised when they come in contact with the Brahmanas.

37. My father himself is not dearer to me than the Brahmanas. My mother is not dearer to me than they. My grandfather, O king, is not dearer, my own life is not dearer, O king, to me than the Brahmanas.

38. On Earth there is nothing, O Yudhisthira, that is dearer to me than you. But, O chief of Bharata's race, the Brahmanas are dearer to me than even you.

39. I tell you truly, O son of Pandu! I swear by this truth, by which I hope to acquire all those blissful regions that have been Shantanu's.

40. I see those sacred regions with Brahma shining conspicuously before them. I shall go there, O son, and live in them eternally.

41. Seeing these regions, O best of the Bharatas, I am filled with joy at the thought of all these acts which I have done in aid and honor of the Brahmanas, O king.

CHAPTER LX.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. To which of two Brahmanas, when both happen to be equally pure in conduct, equally gifted with learning and purity, of birth and blood, but differing from each other in only this, *viz.*, the one solicits and the other does not,—I ask, O grandfather, would a gift be more meritorious?

Bhishma said:—

2. It has been said, O son of Pritha, that a gift made to an unsoliciting person yields greater merit than one made to a person who begs. One endued with contentment is certainly more deserving than that person who is shorn of that virtue and is, therefore, helpless amidst the storms and buffets of the world.

3. The firmness of a Kshatriya consists in the protection he gives to others. The firmness of a Brahmana consists in his refusal to beg. The Brahmana endued with steadiness and learning and contentment gladdens the celestials.

4. The wise have said that an act of begging on the part of a poor man is a great reproach. Those persons who solicit others are said to annoy the world like thieves and robbers.

5. The person who solicits is said to meet with death. The giver, however, is said not to meet with death. The giver is said to give life to him who solicits. By an act of gift, O Yudhishthira, the giver is said to rescue his own self also.

6. Mercy is a very high virtue. Led by mercy people make gifts to those who solicit. Those, however, who do not beg but are sunk into poverty and distress, should be respectfully invited for receiving help.

7. If such Brahmanas, who must be considered as the foremost of their order, live in your kingdom, you should consider them as fire covered with ashes.

8. Burning with penances, they are capable of consuming the whole Earth. Such persons, O son of Kuru's race though not generally adored, should still be considered as worthy of adoration in every way.

9. Gifted with knowledge and spiritual vision and penances and Yoga, such persons always deserve our adoration. O scorcher of enemies, do you always offer adoration to such Brahmanas.

10. One should go of his own accord to those foremost of Brahmanas who do not solicit any body and make gifts to them of various kinds of wealth in abundance. The merit that comes from properly pouring libations on the sacred fire every morning and evening, is acquired by the person who makes gifts to a Brahmana endowed with learning, with the Vedas, and with high and excellent vows.

11—12. You should, O son of Kunti, invite those foremost of Brahmanas, who are cleansed by learning and the Vedas and vows, who live in independence, whose Vedic studies and penances are concealed without being announced from the house top, and who observe excellent vows, and honor them with gifts of well-built and charming houses containing servitors and robes and furniture, and all other articles of pleasure and enjoyment.

13. Knowing all duties and possessed of minute vision, those foremost of Brahmanas, O Yudhishthira, may accept the gifts offered to them with devotion and respect, thinking that they should not refuse and disappoint the giver.

14. You should invite those Brahmanas whose wives wait for their return like tillers in expectation of rain. Having fed them well, you should present additional food to them so that upon their return home their expectant wives might be able to distribute that food among their children who had clamoured for food but who had been consoled with promises.

15. Brahmacharins of controlled senses, O son, by eating at one's house in the forenoon, cause the three sacrificial fires to be pleased with the householder at whose house they eat.

16. Let the sacrifice of gift proceed in your house at midday, O son, and do you also distribute kine and gold and dresses. By acting thus, you are sure to please the king of the celestials himself.

17. That would constitute your third sacrifice, O Yudhishthira, in which offerings are made to the deities, the Departed

Manes and the Brahmanas. By such sacrifice you are sure to please the Vishwedevas.

18. Let mercy to all creatures, giving to all creatures what is due to them, controlling the senses, renunciation, firmness, and truth, form the final bath of that sacrifice which is formed by gift.

19. This is the sacrifice that is spread out for you,—a sacrifice which is sanctified by devotion and faith, and who has a large sacrificial gift attached to it. This sacrifice which is formed by gift is superior to all other sacrifices. O son, let this sacrifice be always celebrated by you.

CHAPTER LXI.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1—2. I wish to know fully, O Bharata, where one gets the high rewards of gifts and sacrifices. Are those rewards acquired here or hereafter? Which amongst these two (*viz.*, Gift and Sacrifice) yields superior merit? To whom should gifts be made? In what manner are gifts and sacrifices to be made? When also are they to be made? I ask you this, O learned sire? Do you discourse to me on the duty of gifts!

3. Do you tell me, O grandfather, what brings on the highest reward, *viz.*, gifts made from the sacrificial platform or those made out of that place?

Bhishma said:—

4. O son, a Kshatriya is generally engaged in deeds of fierceness. In his case, sacrifices and gifts, are considered as cleansing or sanctifying him.

5. The good and righteous, do not accept the gifts of persons of the royal order, who perpetrate sinful deeds. Therefore, the king should celebrate sacrifices with profuse gifts in the form of Dakshina.

6. If the good and righteous would accept the gifts made to them, the Kshatriya, O king, should continually make gifts with devotion and faith to them. Gifts yield great merit, and are highly cleansing.

7. Observing vows, one should celebrate sacrifices and please with wealth, such Brahmanas as are friends of all creatures, endued with righteousness, conversant of the Vedas, and pre-eminent for acts, conduct and penances.

8. If such Brahmanas do not accept your gifts, no merit will become yours. Do you celebrate sacrifices with profuse Dakshina, and make gifts of good and agreeable food to the righteous.

9. By making an act of gift you should consider yourself as performing a sacrifice. You should, with gifts, worship those Brahmanas who perform sacrifices. By doing this you will acquire a share in the merits of those sacrifices of theirs.

10. You should support such Brahmanas as have children and as are capable of sending people to heaven. By acting thus, you are sure to get a large progeny,—in fact, as large a progeny as the Parjapati himself.

11. The righteous support and advance the cause of virtue. One should, by giving up his all, support such men as also those who do good to all creatures.

12. Yourself being rich, do you, O Yudhishthira, make gifts to Brahmanas of kine and bullocks and food and umbrellas and robes and sandles or shoes.

13. Do you give to sacrificing Brahmanas clarified butter as also food, and cars and vehicles with horses harnessed thereto, and dwelling houses and mansions and beds.

14. Such gifts yield prosperity and affluence to the giver, and are considered as pure, O Bharata. Those Brahmanas who are not censurable for anything they do, and who have no means of support assigned to them, should be found out.

15. Covertly or publicly, do you maintain such Brahmanas by giving to them the means of support. Such conduct always gives higher benefit to Kshatriyas than the Rajasuya and the Horse-Sacrifices.

16. Purged off of sin, you are sure of attaining to Heaven. Filling your treasury, you should do good to your kingdom.

17. By such conduct you are sure to acquire immense riches, and become a Brahman (in your next life). Do you, O Bharata, protect your own means as also the means of other people's livelihood.

18. Do you support your servants as your own children. Do you, O Bharata, protect the Brahmanas in the enjoyment of what they have and make gifts to them of such articles as they have not.

19. Let your life be devoted to the Brahmanas. Let it never be said that you do not grant protection to the Brahmanas. Much wealth, when possessed by

a Brahmana; becomes a source of evil to him.

20. Constant association with riches and prosperity is sure to fill him with pride and cause him to be stupefied. If the Brahmanas become stupefied and steeped in folly, virtue and duties are sure to suffer destruction. Forsooth, if virtue and duty come to an end, it will lead to the destruction of all creatures.

21. That king who having amassed riches makes it over to his treasury officers and guards, and then begins to again plunder his kingdom, saying to his officers, —Do ye bring me as much riches as you can extort from the kingdom.

22. And who spends the riches that is thus collected at his behest under circumstances of fear and cruelty, in the performance of sacrifices, should know that those sacrifices of his, are never highly spoken of by the pious.

23. The king should celebrate sacrifices with such money as is willingly paid to his treasury by prosperous and unpersecuted subjects. Sacrifices should never be celebrated with money got with severity and extortion.

24. The king should then celebrate great sacrifices with large presents in the shape of Dakshina, when on account of his being devoted to the behoof of his subjects the latter bathe him with copious showers of riches brought willingly by them for the purpose.

25. The king should protect the riches of those that are old, of those that are minors, of those that are blind, and of those that are otherwise disqualified. The king should never take any money from his people, if they, in a season of drought, succeed in growing any corn with the help of water obtained from wells. Nor should he take any wealth from weeping women.

26. The riches taken from the poor and the helpless is sure to destroy the kingdom and the prosperity of the king. The king should always present to the righteous all enjoyable articles in abundance. He should certainly remove the fear of famishing which those men may have.

27. There are no men more sinful than those upon whose food children look wistfully without being able to eat them duly.

28. If within your kingdom any learned Brahmana dies with hunger like any of those children, you shall then incur the sin of fœticide for having allowed such an act.

29. King Shivi himself had said this, *viz.*,—Fie on that king in whose kingdom a Brahmana or even any other man starves.

30. That kingdom in which a Brahmana of the Snataka class starves, becomes overwhelmed with adversity. Such a kingdom with its king also incurs reproach.

31. That king is more dead than alive in whose kingdom women are easily abducted from their husbands and sons uttering cries and groans of indignation and grief.

32. The subjects should arm themselves for killing that king who does not protect them, who simply plunders their riches, who confounds all distinctions, who is incapable of taking their lead, who is without mercy, and who is considered as the most sinful of kings.

33. That king who tells his people that he is their protector but who does not or is unable to protect them, should be killed by his subjects in a body like a dog that is affected with the rabies and has become mad.

34. A fourth part of whatever sins are committed by the subjects visits that king who does not protect, O Bharata.

35. Some authorities say that the whole of those sins visits such a king. Others are of opinion that a half thereof visits him. Bearing in mind, however, the saying of Manu, it is our opinion that a fourth part of such sins visits the unprotecting king.

36. That king, O Bharata, who affords protection to his subjects gets fourth part of whatever merits his subjects win by living under his protection.

37. Do you, O Yudhishthira, act in such a way that all your subjects may seek refuge with you as long as you are alive, as all creatures seek the refuge of the god of rain or as the birds seek the refuge of a large tree.

38. Let all your kinsmen and all your friends and well-wishers, O scorcher of enemies, seek refuge with you as the Rakshasas seek Kuvera or the gods seek Indra as theirs.

CHAPTER LXII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. People accept with respect the sayings of the Shrutis which say,—This is to be given.—This other thing is to be given!—As regards kings, again, they make gifts

of various things to various men. What, however, O grandfather, is the best or foremost of all gifts?

Bhishma said:—

2. Of all kinds of gifts, the gift of earth is said to be the first. Earth is immovable and indestructible. It is capable of giving to him who possesses it all the best things upon which he may like to have.

3. It gives dresses and vestments, jewels and gems, animals, paddy, and barley. Amongst all creatures, the giver of earth grows rich for ever and ever.

4. As long as the earth lasts, so long does the giver thereof grow rich. There is no gift that is higher, O Yudhishthira, than the gift of earth.

5. We have heard that all men have given a little quantity of earth. All men have made gifts of earth, hence all men enjoy a little of earth.

6. Whether in this or in the next world, all creatures live subject to their own deeds. Earth is Prosperity's self. She is a powerful goddess. She makes him her lord who makes gifts of her in this life to other people.

7. That person, O best of kings, who gives away earth, which is indestructible, as gift, is born in next life as a man and becomes also a lord of Earth.

8. The quantity of one's enjoyment in this life is equal to one's gifts in a pristine life. This is the conclusion pointed out by the scriptures. For a Kshatriya should either give away the Earth in gift or renounce his life in battle.

9. This is the highest source of prosperity to Kshatriyas. We have heard that earth, when given away, cleanses and sanctifies the giver.

10. The man who is of sinful conduct who is guilty of Brahmanicide and of falsehood, is purified by a gift of earth. Indeed, such a gift rescues even such a sinner from all his sins.

11. The virtuous accept gifts of earth only and no other thing from sinful kings. Like one's mother, earth, when given away, purifies the giver and the taker.

12. This is an eternal and secret name of earth, *viz.*, Priyadatta. Given away or accepted in gift, the name that is dear to her is Priyadatta.

13. The gift of earth is desirable. That king who makes a gift of earth to a learned Brahmana, gets from that gift a kingdom.

14. Upon being born again in this world, such a man, forsooth, attains to a position equal to that of a king. Hence, a king, as soon as he gets earth, should make gifts of earth to the Brahmanas.

15. None but a lord of Earth can make gifts of earth. Nor should one who is not a worthy person accept a gift of earth.

16. They who desire earth should act thus. That person who takes away earth belonging to a pious person never gets any earth.

17. By making gifts of earth to the righteous, one gets good earth. Of virtuous soul, such a giver acquires great fame both in this world and in the next.

18. That pious king about whom the Brahmanas say,—We live on earth given to us by him,—is such that his very enemies cannot utter the least reproach about his kingdom.

19. Whatever sins a man commits from want of the means of livelihood, are all washed off by gift of only so much earth as is covered by a cow-hide.

20. Those kings who are mean in their acts or are of fierce deeds, should be taught that gift of earth is highly purifying and is at the same time the highest gift.

21. The ancients thought that there is always very little difference between the man who celebrates a Horse-Sacrifice and him who makes a gift of earth to one who is righteous.

22. The learned doubt the acquision of merit which all other pious acts yield. The only act about which they are dead certain, is the gift of earth which, indeed, is the foremost of all gifts.

23. The wise man who makes gifts of earth, gives away all these, *viz.*, gold, silver cloth, gems and pearls and precious stones.

24. Penances, sacrifice, Vedic learning, good conduct, absence of cupidity, firmness in truth, adoration of elders, preceptors, and the deities, all these live in him who makes a gift of earth.

25. They who ascend to the region of Brahman by renouncing their lives in battle after having fought without any consideration for themselves for securing the behoof of their masters,—even they are unable to go above the merit of those who make gifts of earth.

26. As the mother always nourishes her own child with milk from her breast, so does earth please with all the tastes the person that makes a gift of earth.

27. Mrityu, Vaikinkara, Danda, Tama, Fire, who is highly fierce, and all heinous

and terrible sins are incapable of touching the person who makes a gift of earth.

28. That man of tranquil soul who makes a gift of earth pleases (by that act) the Departed Manes living in their region and the deities also hailing from the region that is theirs.

29. The man who makes a gift of earth to one who is weak and cheerless and destitute of the means of life and famishing with weakness, and who thereby supplies one with the means of sustenance, deserves the honor and merit of celebrating a sacrifice.

30. As an affectionate cow runs towards her half, with full udders dropping milk, similarly the highly blessed Earth, runs towards the person who makes a gift of earth.

31. That man who makes to a Brahmana a gift of earth which has been tilled, or sown with seeds, or which contains standing crops, or a palace well furnished with every necessary article, succeeds in becoming the accomplisher of the wishes of everybody.

32. The man who makes a Brahmana having the means of life, possessing a domestic fire and of pure vows and practices, accept a gift of earth, never falls into any danger or distress.

33. As the moon increases day by day, so the merit of a gift of earth increases every time such earth produces crops.

34. Those persons conversant with ancient history sing this verse regarding the gift of earth. Hearing that verse Jamadagni's son (Rama) gave away the whole Earth to Kashyapa.

35. The verse to which I refer is this.—Receive me in gift. Give me away. By giving me away, you (O giver) will obtain me again! That which is given away in this life is re-acquired in the next.

36. That Brahmana who recites this great saying of the Vedas at the time of a Shraddha get the highest reward.

37. A gift of earth is a great expiation for the sin of those powerful men who perform Atharvan rites for injuring others. Indeed, by making a gift of earth one rescues ten generations of his paternal and maternal families.

38. That person who knows this Vedic saying about the merits of a gift of earth, succeeds in rescuing ten generations of both his paternal and maternal families. Earth is the original source of all creatures. It has been said that the god of fire is the presiding genius of earth.

39. After the coronation ceremony has been performed of a king, this Vedic saying should be recited to him, so that he may make gifts of earth and may never take away earth from a pious person.

40. Forsooth, the entire wealth owned by the king belongs to the Brahmanas. A king knowing well the science of duty and morality is the first requisite of the kingdom's prosperity.

41. Those people whose king is unrighteous and atheistic in conduct and belief, can never be happy. Such people can never sleep or wake in peace.

42—43. On account of his deeds of wickedness his subjects become always filled with anxiety. Protection of what the subjects already have and new acquisitions by fair means are events that are not seen in the kingdom of such a king. Those people, again, who have a wise and righteous king, sleep happily and wake up in happiness.

44. By the Blessed and righteous acts of such a king, his subjects become shorn of anxiety. The subjects, restrained from wicked deeds, grow in prosperity through their own conduct. Capable of keeping what they have, they go on making new acquisitions.

45. That king who makes gifts of earth, is considered as well-born. He is considered as a man. He is a friend. He is righteous in his acts. He is a giver. He is considered as possessing prowess.

46. Those men who make gifts of ample and fertile earth to Brahmanas knowing the Vedas, always shine in the world, on account of their energy, like so many suns.

47. As seeds scattered on the soil grow, and yield a goodly crop, so all one's wishes become successful on account of his making gifts of earth.

48. The Sun, Varuna, Vishnu, Brahman, the Moon, the Fire-God and the illustrious and trident-bearning Mahadeva, all praise the man who makes a gift of earth.

49. Living creatures originate from Earth and it is to the Earth that they return when they disappear. Living creatures which are divided into four classes have Earth for their primordial essence.

50. The Earth is both the mother and father of the universe of creatures, O king. There is no element, O king, that can compare with Earth.

51. About it is cited the old discourse between the celestial preceptor Vrihaspati and Indra the king of Heaven, O Yudhishthira.

52. Having worshipped Vishnu in a hundred sacrifices each of which was

famous for plentiful gifts, Maghavat put this question to Vrihaspati, that foremost of all orators.

Maghavat said :—

53. O illustrious one, by what gift does one succeed in coming to the celestial region and acquiring beatitude? O foremost of speakers, do you tell me of that gift which yields high and eternal merit.

Bhishma said :—

54. Thus addressed by the king of the celestials, the preceptor of the gods, *viz.*, Vrihaspati of great energy, said these words in reply to him of a hundred sacrifices.

Vrihaspati said :—

55. Gift of gold, gift of kine, and gift of earth,—by these, O destroyer of Vritra, one becomes cleansed, O you of great wisdom, of all sins.

56. There is no gift, O king of the celestials, higher than the gift of earth, O powerful one. I consider this gift as the most superior, according to what has been declared by the wise.

57. Those heroes who, fearless of battle, give their lives in battles with enemies, come to Heaven. How high sover their end, none of them can get over the giver of earth.

58. Those men who, disregarding their bodies, give their lives in battle while working for the behoof of their masters, ascend to the region of Brahman himself. But even they are unable to get over the giver of earth.

59. By making a gift of earth one rescues these eleven, *viz.*, five generations of ancestors and six generations of descendants.

60. That person, O Purandara, who makes a gift of earth rich with jewels and gems becomes purged off of all his sins and is highly respected in the celestial region.

61. If a person, O king, makes a gift of rich and fertile earth that is capable of granting every wish he succeeds in attaining to the position of a king of kings (in his next life). A gift of earth, therefore, is the foremost of all gifts.

62. That person, O Vasava, who makes a gift of earth capable of satisfying every wish with fruition is considered as making a gift of every object in the world.

63. That man who gives away a cow endued with every accomplishment and granting the fruition of every desire, succeeds, O you of a thousand eyes, in attaining the celestial region.

64. The giver of earth, O king of the celestials, is pleased when he comes to Heaven, by hundreds of rivers which run honey and ghee and milk and curds.

65. A king, by making gifts of earth, is purged off of all his sins. There is no gift, therefore, which is superior to the gift of earth.

66. That king who gives away the Earth bounded by the ocean, after having conquered it with the help of his weapons, is talked of by all men and his memory lasts as long as the mountains last on the surface of Earth.

67. Gifted as he is with the merits that belong to the gift of earth, the region of happiness reserved for the person who makes gift of such earth as is auspicious and rich with every taste, never become exhausted.

68. That king, O Shakra, who wishes to have prosperity and who wishes to acquire happiness for himself, should always make gifts of earth, with due rites, to worthy persons.

69. If after committing numerous sins a person makes gifts of earth to the twice-born class, he leaves off all those sins like a snake casting off its slough.

70. The person who makes a gift of earth is said to make gifts of everything, that is, of seas and rivers and mountains and forests.

71. By making a gift of earth, the person is said to give away lakes and tanks and wells and rivers. On account of the moisture of earth, one is said to give away articles of various tastes by making a gift of earth.

72. The man who makes a gift of earth is considered as giving away herbs and plants possessed of high and efficacious virtues, trees adorned with flowers and fruit, charming forests, and hillocks.

73. The merit which a person acquires by making a gift of earth is incapable of being acquired by the performance of even such great sacrifices as the Agnishtoma and others with profuse gifts in the shape of Dakshina.

74. The giver of earth, it has been already said, rescues ten generations of both his paternal and maternal families. Likewise, by taking away earth that was given away, one sinks himself into hell and casts ten generations of both one's paternal and maternal lines into the same place of misery.

75. That man who having promised to make a gift of earth does not actually make

it, or who having made a gift resumes it, has to pass a long time, in great misery on account of being tied with the noose of Varuna at the command of Death.

76. Those men have never to go to Yama who honor and adore those foremost of Brahmanas who pour libations every day on their domestic fire, who are always engaged in the performance of sacrifices, who have scanty means of livelihood, and who receive with hospitality every guest seeking shelter in their houses.

77. The king, O Purandara, should free himself from the debt he owes to the Brahmanas and protect the helpless and the weak of the other castes.

78. The king should never resume, O chief of the gods, earth that has been given away by another to a Brahmana, O king, of the celestials, who is destitute of the means of life.

79. The tears that would drop from the eyes of such cheerless and destitute Brahmanas on account of their lands being resumed, are capable of destroying the ancestors and descendants to the third generation of the resumer.

80. That man who re-instates a king driven away from his kingdom, gets residence in Heaven and is much honored by the denizens thereof.

81—82. That king who succeeds in making gifts of earth with such crops standing thereon as sugarcane or barley or wheat, or with kine and horses and other draft cattle,—earth that has been acquired with the might of the giver's arms,—that has mineral in its bowels and that is covered with every kind of wealth on the surface, acquires unending regions of happiness in the next world, and such a king it is that is said to celebrate the earth-sacrifice.

83. That king who makes a gift of earth is purged off of every sin and, and, therefore, is pure and liked by the righteous. In this world he is highly honored and praised by all righteous men.

84. The merit of a gift of earth increases every time the earth given away bears crops for the benefit of the owner, as a drop of oil, falling upon water, is seen to extend on every side, and cover the watery surface.

85. Those heroic kings and ornaments of assemblies who give their lives in battle with faces towards the foe, attain, O Shakra, to the region of Brahman.

86. Beautiful ladies skilled in music and dancing and adorned with garlands of flowers, approach, O king of the deities, the giver of earth as he comes to Heaven departing from the Earth.

87. That king who makes gifts of earth with due rites to persons of the twice-born order, sports in bliss in the celestial regions, worshipped all the while by the celestials and Gandharvas.

88. One hundred Apsaras, adorned with celestial garlands, approach, O king of the deities, the giver of earth as he ascends to the region of Brahman.

89. Sweet-scented flowers, an excellent conch and excellent seat, an umbrella and excellent horses with good vehicles, are always ready for the person who makes gifts of earth.

90. By making gifts of earth a king can always command fragrant flowers and heaps of gold. Having all kinds of wealth, the commands of such a king can never be disobeyed anywhere, and cries of victory welcome him whereever he may go.

91. The rewards of the gifts of earth consist of residence in the celestial region, O Purandara, and gold, and flowers, and plants and herbs of medicinal virtue, and Kusha and mineral wealth and verdant grass. A person by making a gift of earth wins in his next life nectar-giving earth.

92. There is no gift equal to a gift of earth. There is none worthy of greater respect than the mother. There is no duty higher than truth. There is no riches more valuable than that which is given away.

Bhishma said:—

93. Hearing these words from the son of Angiras, Vasava made a gift to him of the whole Earth with all her jewels and gems and all her riches.

94. If these verses describing the merit of the gifts of earth be recited on the occasion of a Shraddha, neither Rakshasas nor Asuras can succeed in getting any share of the offerings made in it.

95. Forsooth, the offerings one makes to the departed manes at such a Shraddha become unending. Hence, on occasions of Shraddhas, the learned man should recite these verses on the subject of the merits of the gifts of earth, in the presence and hearing of the invited Brahmanas when engaged in eating.

96. I have thus, O chief of the Bharatas, described to you that gift which is the foremost of all gifts. What else do you wish to hear?

CHAPTER LXIII.

(ANUSHASANA PARVA).—
Continued.

Yudhishthira said:—

1. When a king wishes to make gifts in this world, what, indeed, are those gifts which he should make, O best of the Bharatas, to such Brahmanas as are endued with superior accomplishments? What gift is that by which the Brahmanas become readily pleased? What fruits do they give in return? O you of powerful arms, tell me what is the high reward which can be won through the merit of gifts.

3. What gifts, O king, yield rewards both in this world and in the next? I wish to hear all this from you. Do you describe to me all this in detail.

Bhishma said:—

4. These very questions were formerly put by me to Narada. Hear me as I recite to you what that celestial sage had told me in reply.

Narada said:—

5. The celestials and all the Rishis speak highly of food. The course of the world and the intellectual faculties have all been fixed on food.

6. There has never been, nor will be, any gift equal to the gift of food. Hence, men always wish particularly to make gifts of food.

7. In this world, food is the root of energy and strength. The vital airs are established on food. It is food that keeps up the wide universe, O powerful one.

8. All classes of men, house-holders and mendicants and ascetics, live upon food. The vital airs depend upon food. There is no doubt in this.

9. Afflicting one's relatives, one, if desirous of his own prosperity, should make gifts of food to a great Brahmana or a person of the mendicant order.

10. That man who makes a gift of food to an accomplished Brahmana who begs the same, secures for himself in the next world wealth of great value.

11. The house-holder who seeks his own prosperity should receive with respect a deserving old man who is worn out with toil while proceeding on his way far from home, when such a man comes to the house-holder's house.

12. That man who, shorn of irrepressible anger and becoming righteous in nature and freed from malice, makes gifts of food, is sure to acquire happiness, O king, both in this world and in the next.

13. The house-holder should never disregard the man who comes to his place, nor should he insult him by sending him away. A gift of food made to even a Chandala or a dog is never lost.

14. That man who makes a gift of clean food to a person on the way who is fatigued and unknown to the giver, is sure to win great merit.

15. The man who pleases with gifts of food the departed manes, the deities, the Rishis, the Brahmanas, and guests arrived at his house, wins great merit.

16. That person who having committed even a heinous crime makes a gift of food to one who solicits, or to a Brahmana in special, is never stupefied by that heinous sin.

17. A gift of food made to a Brahmana becomes eternal. One made to a Shudra yields great merit. This is the difference between the merits of the gifts of food made to Brahmanas and Shudras.

18. Solicited by a Brahmana, one should not enquire about his family or conduct or Vedic learning. Asked for food, one should give food to him who asks.

19. There is no doubt in this, O king, that he who makes gifts of food gets both in this world and in the next many trees giving food and every other object of desire.

20. Like cultivators expecting auspicious showers of rain, the departed manes always expect that their sons and grandsons would present food to them.

21. The Brahmana is a great being. When he comes into one's house and solicits, saying,—Give me!—the owner of the house, whether actuated or not by the desire of gaining merit, is sure to win great merit by listening to that prayer.

22--23. The Brahmana is the guest of all creatures in the universe. He is entitled to the first part of every food. That house increases in prosperity to which the Brahmanas go from desire of getting alms and from which they return honored on account of their desires being satisfied. The owner of such a house is born in his next life in a family, O Bharata, that has all the comforts and luxuries of life.

24. A man, by making gifts of food in this world, is sure to acquire an excellent place hereafter. He who makes gifts of sweetmeats and all food that is sweet, gains a residence in heaven where he is honored of all the deities and other denizens.

25. Food forms the life-breaths of men. Everything rests upon food. He who makes gifts of food gets many animals, many children, profuse riches (in other shape), and all articles of comfort and luxury in profusion.

26. The giver of food is said to be the giver of life. Indeed, he is said to be the giver of everything. Hence, O king, such a man acquires both strength and personal grace in this world.

27. If food be given duly to a Brahmana come to one's house as a guest, the giver acquires great happiness, and is adored by the very celestials.

28. The Brahmana, O Yudhishthira, is a great Being. He is also a fertile field. Whatever seed is sown on that field yields an abundant crop of merit.

29. A gift of food readily yields the happiness of both the giver and the receiver. All other gifts produce unseen fruits.

30. From food originate creatures. From food springs happiness and joy, O Bharata, Know that virtue and worldly profit both spring from food. The cure of disease or health also comes from food.

31. In a former Æon, the Lord of all creatures said that food is ambrosia or the source of immortality. Food is Earth, Food is Heaven, Food is the Sky. Everything rests on Food.

32. In the absence of food, the five elements that form the body cease to exist in a state of unision. From want of food the strength of even the strongest man is seen to fail.

33. Invitation and marriages and sacrifices all cease for want of food. The very Vedas disappear when there is no food.

34. All the mobile and immobile creatures of the universe depend on food. Virtue and, worldly profit, in the three worlds, depend on food. Hence the wise should make gifts of food.

35. The strength, energy, fame and achievements of the man who makes gifts of food, always multiply themselves in the three worlds, O king.

36. The deity of wind, places above the clouds (the water drawn by the Sun). The water thus taken to the clouds is caused by Shakra to be poured upon the Earth, O Bharata.

37. The Sun, by means of his rays, draws up the moisture of the Earth. The god of wind causes the moisture to fall down from the Sun.

38. When the water comes down from the clouds upon the Earth, the goddess Earth become moist, O Bharata.

39. Then do people sow various kinds of crops upon whose outturn the universe of creatures depends. It is from the food thus produced that the flesh, fat, bones and vital seed of all beings originate.

40. From the vital seed thus made, O king, spring various kinds of living creatures. Agni and Soma, living within the body, create and maintain the vital seed.

41. Thus from food, the Sun and the god of wind and the vital seed spring and act. All these are said to form one element or quantity, and it is from these that all creatures originate.

42. That man who gives unto one who comes to his house and begs it, is said, O chief of the Bharatas, to contribute both life and energy to living creatures.

Bhishma said:—

43. Thus addressed by Narada, O king, I have always made gifts of food. Do you also, therefore, freed from malice and with a cheerful heart, make gifts of food.

44. By making gifts of food, O king, worthy Brahmanas with due rites, you may be sure, O powerful one, of attaining to Heaven.

45. Hear me, O king, as I tell you what the regions are reserved for those who make gifts of food. The mansions of those great persons shine with resplendence in the regions of Heaven.

46. Bright as the stars in the sky, and supported upon many columns, white as the disc of the moon, and adorned with many tinkling bells, and rosy like the newly risen sun, those palaces are either fixed or movable.

47. Those mansions are filled with hundreds and hundreds of things and animals that live on land and as many things and animals living in water. Some of them are effulgent like *lapis lazuli* and some are resplendent like the sun. Some of them are made of silver and some of gold.

48. Within those mansions are many trees capable of satisfying every desire of the inmates. Many tanks and roads and halls and wells and lakes are all there.

49. Thousands of vehicles with horses and other animals harnessed thereto and with wheels whose caltter is always loud, are all there. Mountains of food and all enjoyable articles and heaps of cloths and ornaments are also there.

50. Numerous rivers that run milk, and hills of rice and other edibles, are also there. Indeed, many palatial residences looking like white clouds, with many beds of golden splendour, are in those regions.

51. All these are won by those men who make gifts of food in this world. Do you, therefore, become a giver of food. Indeed, these are the regions reserved for those great and righteous persons who make gifts of food in this world. For these reasons, men should always make gifts of food in this world.

CHAPTER LXIV.

(ANUSHASANIKA PARVA).—

Continued,

Yudhishthira said :—

1. I have heard your discourse about the ordinances for the gift of food. Do you describe to me now about the conjunctions of the planets and the stars in relation to the subject of making gifts.

Bhishma said :—

2. Regarding it is recited this ancient discourse between Devaki and Narada, that foremost of Rishis.

3. Once on a time when Narada of god-like features and knowing every duty arrived at Dwaraka, Devaki asked him this question.

4. The celestial Rishi Narada replied to her question in the following words. Do you hear as I recite them.

Narada said :—

5. By pleasing, O blessed lady, worthy Brahmanas with pudding mixed with ghee, under the constellation Krittika, one acquires regions of great happiness.

6. Under the constellation Rohini, one should, for freeing himself from the debt he owes to the Brahmanas, make gifts to them of many handfuls of vension along with rice and clarified butter and milk, and other kinds of edibles and drinks.

7. One giving away a cow with a calf under the constellation called Somadaivata (or Mrigashiras), proceeds from this human region to a region in Heaven of great felicity.

8. One undergoing a fast and giving away Krishara mixed with sesame, gets over all difficulties in the next world, including those mountains with rocks sharp as razors.

9. By making gifts, O beautiful lady, of cakes and other food under the constellation Punarvasu, one gets personal beauty and great fame and takes birth in his next life in a family in which there is profuse food.

10. Making a gift of wrought or unwrought gold, under the constellation Pushya, one shines like the Moon himself in regions of surrounding darkness.

11. He who makes a gift, under the constellation Ashlesha, of silver or a bull, becomes freed from every fear and acquires riches and prosperity.

12. By making a gift, under the constellation Megha, of earthen dishes filled with sesame, one gets children and animals in this world and acquires happiness in the next.

13. By making gifts, while fasting, to Brahmanas, under the constellation called Purva-Phalguni, of food mixed with Phanita, the reward is great prosperity both here and hereafter.

14. By making a gift, under the constellation called Uttara-Phalguni, of clarified butter and milk with rice called Shashthika, one wins great honors in Heaven.

15. Whatever gifts are made by men under the constellation of Uttara-Phalguni yield great merit, which, again, becomes unending. This is very certain.

16. Observing a fast, the person who makes, under the constellation Hasta, a a gift of a car with four elephants, acquires regions of great happiness that are capable of granting the fruition of every wish.

17. By making a gift, under the constellation Chittra, of a bull and of good perfumes, one sports in bliss in regions of Apsaras like the deities sporting in the garden of Nandana.

18. By making gifts of riches under the constellation Swati, one acquires such excellent regions as one desires and wins, besides great fame.

19—20. By making gifts, under the constellation Vishakha, of a bull, and a cow giving profuse milk, a cart full of paddy, with a Prasanga for covering the same, and also cloths for wear, a person pleases the departed manes and the deities and acquires external merit in the other world. Such a person never meets with any calamity and certainly reaches Heaven.

21. By making gifts the Brahmanas of whatever articles they want, one acquires such means of subsistence as he wishes, and becomes rescued from Hell and every calamity that befall sinners after death.

This is the certain conclusion of the scriptures.

22. By making gifts, under the constellation Anuradha, of embroidered cloth and other dresses and of food, observing a fast all the while, one becomes honored in Heaven for a hundred cycles.

23. By making a gift under the constellation Jyeshtha, of the potherb called Kalashaka with the roots, one acquires great prosperity as also such an end as is desirable.

24. By making to Brahmanas a gift under the constellation Mula, of fruits and roots, with a controlled soul, one pleases the departed manes and attains to a desirable end.

25—26. By making, under the constellation Purvashada, a gift, to a Brahmana knowing the Vedas and of good family and conduct, of cups filled with curds, while observing a fast, one is born in his next life in a family having abundant kine. One secures the fruition of every desire, by making gifts, under the constellation Uttarashda, of jugs full of barley-water, with clarified butter and juice of sugar-cane in abundance.

27. By making a gift, under the conjunction called Abhijit, of milk with honey and ghee unto men of wisdom, a righteous person attains to Heaven and becomes an object of adoration and honor there.

28. By making, under the conjunction Shravana, a gift of blankets or other cloth of thick texture, one passes freely through every region of happiness, riding on a white car of pure resplendence.

29. By making with a controlled soul under the constellation Dhanishtha, a gift of a car with bulls yoked thereto, or masses of cloths and riches, one at once acquires Heaven in his next life.

30. By making gifts, under the constellation Shatabhisha, of perfumes with Aquilaria Agallocha and sandal wood, one acquires in the next world the companionship of Apsaras as also eternal perfumes of various sorts.

31. By making gifts, under the constellation Purva-Bhadrapada, of Rajamasha, one acquires great happiness in next life and comes by a profuse supply of every kind of food and fruits.

32. One who makes, under the constellation Uttara, a gift of mutton, pleases the departed manes by such an act and acquires unending merit in the next world.

33. If one makes a gift, under the constellation Revati, of a cow with a vessel of white copper for milking her, the cow so given away approaches him in the next world, ready to grant the fruition of every desire.

34. By making a gift, under the constellation Ashwini, of a car with horses yoked thereto, one is born in his next life in a family possessing abundant elephants and horses and cars and becomes gifted with great energy.

35. By making, under the constellation Bharani, a gift to the Brahmanas of kine and sesame, one attains in his next life great fame and abundant kine.

Bhishma said:—

36. Thus did Narada describe to Devaki the subject of what gifts should be made under what constellations. Devaki herself, having heard this account related it in her turn to her daughters-in-law.

CHAPTER LXV.

(ANUSHASANIKA PARVA).—

Continued.

Bhishma said:—

1. The illustrious Atri, the son of the Grandfather Brahman, said,—They who make gifts of gold are said to make gifts of every thing in the world.

2. King Harishchandra said that the gift of gold washes off sins, leads to long life, and yields inexhaustible merit to the departed manes.

3. Manu has said that a gift of drink is the best of all gifts: therefore should a man cause wells and tanks and lakes to be excavated.

4. A well full of water and from which various creatures draw water, is said to take off half the sinful deeds of the person who has excavated it.

5. The entire family of a person is rescued from hell and sin in whose well or tank or lake kine and Brahmanas and pious people constantly satisfy their thirst.

6. That man gets over every sort of calamity from whose well or tank every one draws water without restraint during the summer season.

7. Clarified butter is said to please the illustrious Vrihaspati, Pushan, Bhaga, the twin Ashwins, and the god of fire.

8. Clarified butter is possessed of high medicinal virtues. It is a high requisite of Sacrifice. It is the best of all liquids.

The merit a gift of clarified butter yields is very superior.

9. That man who wishes for the reward of happiness in the next world, who wishes for fame and prosperity, should, with a purified heart and having purified himself, make gifts of clarified butter to the Brahmanas.

10. The twin Ashwins, pleased, confer personal beauty upon that man who makes gifts of clarified butter to the Brahmanas in the month of Ashwin.

11. Rakshasas never invade the house of that man who makes gifts to the Brahmanas of pudding mixed with clarified butter.

12. That man never dies of thirst who makes gifts to the Brahmanas of jars filled with water. Such a person gets every necessary of life in profusion, and has never to suffer from any calamity or distress.

13. That man, who with great devotion and controlled senses makes gifts to the foremost of Brahmanas, is said to take a sixth part of the merits acquired by the Brahmanas by their penances.

14—15. That man who makes presents, to Brahmanas having the means of life, of fire-wood for purposes of cooking as also for enabling them to drive cold, finds all his purposes and all his acts successful. Such a one is seen to shine over all his enemies.

16. The illustrious god of fire becomes pleased with such a man. As another reward, he never becomes divested of cattle, and he is sure to win victory in battle.

17. The man who makes a gift of an umbrella gets children and great prosperity. Such a person never suffers from any eye-disease. The merits also that originate from the performance of a sacrifice become his.

18. That man who makes a gift of an umbrella in the season of summer or rains, has never to suffer from any heart-burning on any account.

19—20. Such a man quickly succeeds in freeing himself from every difficulty and obstacle. The highly blessed and illustrious Rishi Shandilya has said that of all gifts, the gift of a car, O king, is the greatest.

CHAPTER LXVI.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said :—

1. I wish to hear, O grandfather what the merits are of that person who makes the gift of a pair of sandals to a Brahmana whose feet are burning or being scorched by hot sands while walking.

Bhishma said :—

2. The man who gives to the Brahmanas sandals for the protection of their feet, succeeds in crushing all thorns and gets over every sort of difficulty.

3—4. Such a man, O Yudhishthira, stands over the heads of all his enemies, cars of pure splendour, with mules yoked thereto and made of gold and silver, O monarch, approach him. He who makes a gift of sandals is said to acquire the merit of making the gift of a car with well-broken horses yoked thereto.

Yudhishithra said :—

5. Tell me fully once more, O grandfather, of the merits of gifts of sesame and land, and of kine and food.

Bhishma said :—

6. Hear, O son of Kunti, what the merits are of the gift sesame. Hearing me, do you then, O best of the Kurus, make gifts of sesame according to the rites.

7. Sesame seeds were created by the Self-create Brahman as the best food for the departed manes. Hence, gifts of sesame seeds always please the departed manes greatly.

8. The man who makes gifts of sesame seeds in the month of Magha, to the Brahmanas, has never to see Hell which is full of all dreadful creatures.

9. He who worship the departed manes with offerings of sesame seeds is considered as worshipping the deities in all the sacrifices. One should never make a Shraddha with offerings of sesame seeds without entertaining some purpose.

10. Sesame seeds sprang from the limbs of the great Rishi Kashyapa. Hence, in the matter of gifts, they have come to be considered as possessed of great efficacy.

11. Sesame seeds confer both prosperity and personal beauty cleanse the giver of all his sins. It is for this reason that the gift of sesame seeds is superior to the gift of every other article

12. The highly intelligent Apastamva, Shankha and Likhita, and the great Rishi Gautama, have all gone to the celestial region by having made gifts of sesame seeds.

13. Those Brahmanas who make Homa with offerings of sesame, abstain from sexual intercourse, and are observant of the religion of Acts, are considered as equal to vaccine Havi.

14. The gift of sesame seeds is superior to all gifts. Amongst all gifts, the gift of sesame is considered as yielding unending merit.

15. Formerly when Havi (clarified butter) on one occasion could not be procured, the Rishi Kushika, O scorcher of enemies made offerings of sesame seeds to his three sacrificial fires and succeeded in acquiring an excellent end.

16. I have thus said to you, O chief of the Kurus, what the regulations are about the excellent gift of sesame seeds. It is on account of these regulations that the gift of sesame seeds has come to be considered as fraught with very superior merit.

17. After this, listen to what I would say. Once on a time the gods, desirous of making a Sacrifice, went, O king, to the presence of the Self-create Brahman.

18. Having met Brahman, desirous as they were of celebrating a sacrifice on the Earth, they begged him for a piece of sacred earth, saying,—We want it for our sacrifice.

The deities said :—

19. O illustrious one, you are the lord of all the Earth as also of all the gods! With your permission, O highly blessed one, we wish to perform a sacrifice.

20. The person who has not got by lawful means the earth whereon to make the sacrificial altar, acquires not the merit of the sacrifice he performs.

21. You are the Lord of all the universe consisting of its mobile and immobile objects. Therefore, you should grant us a piece of earth for the sacrifice we wish to make.

Brahman said :—

22. Ye foremost of gods, I shall give you a piece of earth whereon, ye sons of Kashyapa, you shall celebrate your intended sacrifice.

The gods said :—

23. Our wishes, O holy one, have become successful. We shall celebrate our sacrifice even here with large gifts. Let, however, the ascetics always worship this piece of Earth.

24. Then there came to that place Agastya, Kanwa, Bhrigu, Atri, and Vrishakapi, Asita and Devala.

25. The great deities then, O you of unfading glory, celebrated their sacrifice. Those foremost of gods finished it in due time.

26 Having completed that sacrifice of theirs on the breast of that foremost of mountains, *viz.*, Himavat, the celestials attached to the gift of earth a sixth part of the merit originating from their sacrifice.

27. The man who makes a gift of even a span of earth with reverence and faith, has never to suffer from any difficulty and has never to meet with any calamity.

28. By making a gift of a house that prevents cold, wind, and sun, and that stands upon a piece of clean land, the giver attains to the region of the celestials and does not fall down even when his merit becomes exhausted.

29. By making a gift of a house to live in, the giver, endued with wisdom, lives, O king, happily in the company of Shakra. Such a person receives great honors in the celestial region.

30. That person in whose house a Brahmana of controlled senses, well-read in the Vedas, and belonging by birth to a family of preceptors, lives in contentment, succeeds in attaining to and enjoying a region of great happiness.

31. Likewise, O best of the Bharatas, by giving away a shed for the shelter of kine that can prevent cold and rain and that is substantial in structure, the giver rescues seven generations of his race.

32. By giving away a piece of earth fit for cultivation, the giver acquires great prosperity. By giving a piece of earth containing mineral riches, the giver advances his family.

33. One should never give away earth that is barren or that is burnt; nor should one give away any earth that is near a crematorium, or that has been possessed and enjoyed by a sinful person before such gift.

34. When a man performs a Shraddha in honor of the departed manes on earth belonging to another person, the departed manes render both the gift of that earth and the Shraddha itself fruitless.

35. Hence, a wise man should buy even a small piece of earth and make a gift of it. The funeral cake that is offered to

one's ancestors on earth that has been duly purchased, becomes endless.

36. Forests, mountains, rivers, and Tirthas, are considered as having no owners. No earth need be bought here for performing Shraddhas.

37. This has been said, O king, on the subject of the merits of making gifts of earth. After this, O sinless one, I shall describe to you the subject of the gift of kine.

38. Kine are considered as superior to all the ascetics. And therefore, the divine Mahadeva practised penances in their company.

39. Kine, O Bharata, live in the region of Brahman, in the company of Soma. Forming, as it does, the highest end, the twice-born Rishis, crowned with success, try to attain to that very region.

40. Kine benefit human beings with milk, clarified butter, curd, dung, skin, bones, horns, and hair, O Bharata.

41. Kine do not feel cold or heat. They always work. Even the rainy season cannot afflict them at all.

42. And since kine attain to the highest end, in the company of Brahmanas, therefore do the wise say that kine and Brahmanas are equal.

43. Formerly king Rantideva celebrated a grand sacrifice in which an immense number of kine were offered up and killed. From the juice that was secreted by the skins of the slain animals, a river was formed that passed by the name of Charmanwati.

44—45. Kine no longer are animals fit for sacrifice. They now are animals fit for gift. That king who presents kine to foremost of Brahmanas, O king, is sure to get over every danger even if he falls into it. The man who presents a thousand kine has not to go to hell.

46. Such a person, O king, wins victory everywhere. The very king of the celestials had said that the milk of kine is nectar.

47. Therefore, one who presents a cow is considered as making a gift of nectar. Persons, well-read in the Vedas, have declared that the clarified butter, manufactured from cow's milk, is the very best of all libations poured upon the sacrificial fire.

48—49. Therefore, the man, who presents a cow, is considered as making a gift of a libation for sacrifice. A bull is the embodiment of Heaven. He who makes the gift of a bull to a qualified Brahmana, receives great honors in the celestial region. Kine, O chief of Bharata's race, are said to be the vital airs of living creatures.

50. Therefore, the man, who makes the gift of a cow, is said to make the gift of vital airs. Persons, conversant with the Vedas, have said that kine are the great refuge of living creatures.

51. The man, who makes the gift of a cow, is considered as making the gift of what is the high refuge of all creatures. The cow should never be given away for slaughter; nor should the cow be given to a tiller of the soil; nor should the cow be given away to an atheist. The cow should not also, O chief of the Bharatas, be given to one whose occupation is the keep of kine.

52. The wise have said that the person, who gives away the cow to any of such sinful persons, has to sink in eternal Hell.

53. One should never give to a Brahmana a cow that is lean, or that produces dead calves, or that is barren, or that is diseased, or that is defective of limb, or that is worn out with toil.

54. The man, who gives away ten thousand kine, attains to Heaven and sports in bliss in the company of Indra. The man, who makes gifts of kine by hundred thousands, wins many regions of eternal happiness.

55. Thus have I recited to you the merits of the gift of kine and of sesame, as also of the gift of earth. Listen now to me as I describe to you the gift of food, O Bharata.

56. The gift of food, O son of Kunti, is considered as a very superior gift. Formerly king Rantideva ascended to the celestial region by having made gifts of food.

57. That king, who makes a gift of food to one who is toil-worn and hungry, acquires the region of supreme happiness belonging to the Self-create.

58. Men cannot, by gifts of gold and dresses and of other things, win that happiness which givers of food succeed in winning, O you of great power.

59. Food is, indeed, the first article. Food is considered as the highest prosperity. It is from food that life originates as also energy and prowess and strength.

60. He, who always makes gifts of food, with attention, to the righteous, never suffers any distress. This has been said by Parashara.

61. Having adored the deities duly, food should be first dedicated to them. It

has been said, O king, that the kind of food that is taken by particular men is taken also by the gods those men worship.

62. That man, who makes gifts of food in the light half of the month of Kartika, succeeds in getting over every difficulty here and acquires endless happiness hereafter.

63. That man, who makes a gift of food to a hungry guest arrived at his house, acquires all those regions, O chief of Bharata's race, that are reserved for persons acquainted with Brahman.

64. The man, who makes gifts of food, is sure to get over every difficulty and distress. Such a person gets over every sin and purges himself of every evil act.

65. I have thus described to you the merits of making gifts of food, of sesame, of earth, and of kine.

CHAPTER LXVII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. I have heard, O sire, of the merits of the different kinds of gift which you have described to me. I understand, O Bharata, that the gift of food is especially praiseworthy and superior.

2. What, however, are the great merits of making gifts of drink. I wish to hear of this in full, O grandfather.

Bhishma said:—

3. I shall, O chief of Bharata's race, relate to you this subject. Listen to me, O you of unbaffled prowess, as I speak to you.

4—5. I shall, O sinless one, describe to you gifts beginning with that of drink. The merit that a man wins by making gifts of food and of drink is such that the like of it, I think, is incapable of being acquired by any other gift. There is no gift, superior to that of either food or drink. It is from food that all living creatures are able to exist.

6. Therefore, food is considered as a very superior object in all the worlds. From food the strength and energy of living creatures continually increase.

7. Hence, the master of all creatures has himself said that the gift of food is a very superior gift. You have heard, O son of Kunti, what the auspicious words are of Savitri herself.

8. You know why those words were said, what those words were, and how they were said in course of the sacred Mantras, O you of great intelligence. A man, by making a gift of food, really makes a gift of life itself.

9. There is no gift in this world which is superior to the gift of life. You are not unacquainted with this saying of Lomasha, O you of mighty arms.

10. The end that was attained to formerly by king Shivi on account of his having granted life to the pigeon is acquired by him, O king, who makes a gift of food to a Brahmana.

11. Hence, we have heard that they who give life attain to very superior regions of happiness in after life. Food, O best of the Kurus, may or may not be superior to drink.

12. Nothing can exist without the help of what comes from water. The very lord of all the planets, *viz.*, the illustrious Soma, has originated from water.

13. Ambrosia and Suddha and Swadha and milk, as also every sort of food, the deciduous herbs, O king, and creepers originate from water.

14. From these, O king, the vital airs of all living creatures flow. The deities have nectar for their food. The Nagas have Sudha.

15. The departed manes have Swadha for theirs. The animals have herbs and plants for their food. The wise have said that rice, &c., form the food of human beings.

16. All these, O king, originate from water. Hence, there is nothing superior to the gift of water or drink.

17. If a person wishes to get prosperity for himself, he should always make gifts of drink. The gift of water is considered as very laudable. It brings on great fame and bestows long life on the giver.

18. The giver of water, O son of Kunti, always stands over the heads of his enemies. Such a person obtains the fruition of all his desires and acquires everlasting fame.

19. The giver, O king, becomes purged of every sin and obtains unending happiness hereafter as he proceeds to the celestial region. O you of great splendour. Manu himself has said that such a person acquires regions of endless bliss in the other world.

CHAPTER LXVIII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. Do you describe to me once again, O grandfather, the merits of the gifts of sesame and of lamps for lighting darkness, as also of food and clothes.

Bhishma said:—

2. Regarding it, O Yudhishthira, is recited the discourse that took place formerly between a Brahmana and Yama.

3. In the region lying between the rivers Ganga and Yamuna, at the foot of the hills called Yamuna, there was a large town peopled by Brahmanas.

4. The town was known by the name of Parnashala and was very charming, O king. A large number of learned Brahmanas lived in it.

5—6. One day, Yama, the king of the dead, commanded a messenger of his, who was clad in black, having blood-red eyes and hair standing erect, and possessed of feet, eyes, and nose all of which resembled those of a crow, saying,—Go you to the town inhabited by Brahmanas and bring here the person known by the name of Sharmin and born in the race of Agastya.

7. He is intent on mental tranquillity and gifted with learning. He teaches the Vedas and his practices are well-known. Do not bring me another person belonging to the same race and living in the same neighbourhood.

8. This other man I want is equal to him in virtues, study, and birth. As for children and conduct, this other resembles the intelligent Sharmin.

9. Do you bring the individual I want He should be adored with respect.—The messenger, going there, did the very reverse of what he had been ordered to do.

10. Attacking that person, he brought him who had been forbidden by Yama to be brought. Endued with great energy, Yama rose up on seeing the Brahmana and adored him duly.

11—12. The king of the dead then ordered his messenger, saying,—Let this one be taken back, and let the other one be brought to me.—When the great judge of the dead said these words, that Brahmana addressed him and said,—I have finished my study of the Vedas and am no longer attached to the world. Whatever period may yet remain of my life, I wish to pass, living here, O you of unfading glory.

Yama said:—

13. I cannot determine the exact period, ordained by Time, of one's life, and hence, unurged by Time, I cannot allow one to live here. I take note of the acts of virtue (or otherwise) that one does in the world.

14. Do you, O learned Brahmana of great splendour, return forthwith to your house. Tell me what also is in your mind and what I can do for you, O you of unfading glory.

Brahmana said:—

15. Do you tell me what those acts are by doing which one may acquire great merit. O best of all beings, you are the foremost of authorities in the three worlds.

Yama said:—

16. Do you hear, O twice-born Rishi, the excellent ordinances about gifts. The gift of sesame seeds is a very superior gift. It yields everlasting merit.

17. O foremost of twice-born ones, one should make gifts of as much sesame as one can. By making gifts of sesame every day, one is sure to acquire the fruition of his desires.

18. The gift of sesame at Shraddhas is highly spoken of. The gift of sesame is a very superior gift. Do you make gifts of sesame to the Brahmanas according to the rites laid down in the scriptures.

19. One should, on the day of the full moon of the month of Vaishakha, make gifts of sesame to the Brahmanas. They should also be made to eat and to touch sesame on every occasion that one can afford.

20. They, who are desirous of seeing their well-being, should, with their whole minds do this in their houses. Forsooth, men should likewise make gifts of water and set up resting places for the distribution of drinking water.

21. One should make tanks and lakes and wells to be excavated. Such acts are rare in the world, O best of twice-born persons.

22. Do you always make gifts of water. This act is full of great merit, O best of twice-born persons, for making such gifts you should put up resting places along the roads for the distribution of water.

23. After one has eaten, the gift to one should especially be made of water for drink,

Bhishma said:—

24. After Yama had said these words to him, the messenger who had borne him from his house conveyed him back to it. The Brahmana, on his return, obeyed the instructions he had received.

25. Having thus conveyed him back to his abode, the messenger of Yama fetched Sharmin who had really been sought by Yama. Taking Sharmin to him, he informed his master.

26. Endued with great energy, the judge of the dead adored that pious Brahmana, and having conversed with him for some time dismissed him for being taken back to his house.

27. To him also Yama gave the same instructions. Sharmin too, returning to the world of men, did all that Yama had said.

28. Like the gift of water, Yama, from desire of doing good to the departed manes, applauds the gift of lamps to light dark places, for it is considered as benefiting the departed manes.

29. Hence, O best of the Bharatas, one should always give lamps for lighting dark places. The giving of lamps increases the power of vision, of the deities, the Pitris, and one's own self.

30. It has been said, O king, that the gift of gems is a very great gift. The Brahmana, who having accepted a gift of gems, sells the same for celebrating a sacrifice, commits no sin.

31. The Brahmana, who having accepted a gift of gems, makes a gift of them to Brahmanas, wins endless merit himself and confers endless merit upon him from whom he had originally received them.

32. Knowing every duty, Manu himself has said that he who, observant of proper control makes a gift of gems to a Brahmana observant of proper restraints, wins inexhaustible merit himself and confers inexhaustible merit upon the recipient.

33. The man, who is content with his own married wife and who makes a gift of dressess, acquires an excellent complexion and excellent dresses for himself.

34. I have told you, O foremost of men, what the merits are of gifts of kine, of gold and of sesame, according to various precepts of the Vedas and the scriptures.

35. One should marry and procreate offspring upon one's married wives. Of all acquistions, O son of Kuru's race, that of sons is considered the foremost.

CHAPTER LXIX.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. Do you, O foremost one of Kuru's family, describe to me once again the excellent ordinances about gifts, with especial reference, O you of great wisdom, to the gift of earth.

2. A Kshatriya should make gifts of earth to a pious Brahmana; such a Brahmana should accept the gift with due rites. None else, however, save a Kshatriya can make gifts of Earth.

3. You should now tell me what those objects are that persons of all classes can freely give if actuated by the desire of acquiring merit. You should also tell me what has been said in the Vedas on this subject.

Bhishma said:—

4. There are three gifts that pass by the same name and that yield equal merits. Indeed, these three confer the fruition of every desire. The three objects whose gifts are of such a character are kine, earth, and knowledge.

5. That person, who tells his disciple words of good meang drawn from the Vedas, acquires merit equal to that which is acquired by making gifts of earth and kine.

6. Likewise are kine praised; There is no object of gift higher than they. Kine are supposed to confer merit forthwith. They are also, O Yudhishthira, such that a gift of them cannot but yeild great merit.

7. Kine are the mothers of all creatures. They grant every sort of happiness. The person, who seeks his own prosperity, should always make gifts of kine.

8. No one should kick at kine or pass through the midst of kine. Kine are goddessess and homes of auspiciousness. Therefore they always deserve worship.

9. Formerly, the deities, while tilling the earth whereon they celebrated a sacrifice, used the goad for striking the bullocks yoked to the plough. Hence, in cultivating earth for such a purpose, one may, without incurring censure or sin, apply the goad to bullocks. In other acts, however, bullocks should never be struck with the goad of the whip.

10. When kine are grazing or lying down, no one should tease them in any way. When thirsty and they do not get water, kine, by merely looking at such a

person, can destroy him with all his relatives and friends.

11. What creatures can be more sacred than kine when with the very dung of kine altars, whereon Shraddhas are performed in honor of the departed manes, or those whereon the deities are adored, are cleansed and sanctified?

12. That man who, before eating himself, gives every day, for a year, only a handful of grass to a cow belonging to another, is considered as practising a vow or observance which bestows the fruition of every desire.

13. Such a person acquires children and fame and wealth and prosperity, and removes all evils and bad dreams.

Yudhishthira said:—

14. What should be the marks of those kine that deserve to be given away? What are those kine that should be looked over in the matter of gifts? What should be the characters of those persons to whom should kine be given? Who, again, are those to whom kine should not be given?

Bhishma said:—

15. 'A cow should never be given to one who is not pious in conduct, or one that is sinful, or one that is covetous, or one who is a liar, or one who does not make offerings to the departed manes and celestials.

16. A person, by making a gift of ten kine to a Brahmana learned in the Vedas, poor in earthly riches, possessed of many children, and owning a domestic fire, attains numerous regions of great happiness.

17. When a man performs any meritorious act, assisted by what he has got in gift from another, he acquires a portion of that merit.

18. He who procreates a person, he who rescues a person, and he who assigns the means of livelihood to a person, are considered as the three fathers.

19. Services dutifully done to the preceptor destroys sin. Pride destroys even great fame. The possession of three children removes the reproach of childlessness, and the possession of ten kine removes the reproach of poverty.

20—21. To one who is devoted to the Vedanta, who is gifted with great learning, who has been filled with wisdom, who has a complete mastery over his senses, who observes the restraints laid down in the scriptures, who has withdrawn himself from all worldly attachments, to him who says agreeable words to all creatures, to him who would never do an evil act even when actuated by hunger, to one who is mild or possessed of a peaceful disposition, to one that is hospitable to all guests,—to such a Brahmana, should a man, possessed of similar conduct and having children and wives, assign the means of livelihood.

22. The merit of the gift of kine to a worthy person is exactly equal to the sin of robbing a Brahmana of what belongs to him. Under all circumstances anything belonging to a Brahmana should be avoided and his wives kept at a distance.

CHAPTER LXX.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said:—

1. Regarding it, O perpetuater of Kuru race, is recited by the righteous the narrative of the great calamity that befell king Nigra on account of his taking what had belonged to a Brahmana.

2. Sometime before, certain youths of Yadu's race, while searching for water, came to a large well covered with grass and creepers.

3. Desirous of drawing water from it, they worked hard for removing the creepers that covered its mouth. After the mouth had been cleaned, they saw within the well a very large lizard living within it. The youths made strong and repeated efforts for rescuing the lizard from that plight.

5. Resembling a very hill in size, the lizard was sought to be freed by cords and leathern tongs. Not succeeding in their attempts, the youths then went to Janardana.

6. Addressing him they said.—Covering the entire space of a well, there is a very large lizard to be seen. Despite our best efforts we have not succeeded in rescuing it from that plight. This was what they said to Krishna.

7. Vasudeva then went there and took out the lizard and questioned it as who it was. The lizard said that it was the soul of king Nriga who had flourished in days of yore and who had celebrated many sacrifices.

8. To the lizard that said those words,

Madhava spoke:—

You had done many pious deeds. You committed no sin. Why then, O king, have you come by such a distressful end? Do you explain what is this and why has it been caused?

9 We have heard that you did repeatedly make gifts to the Brahmanas numberable kine. Why, therefore, have you come by this end.

10. Nriga then replied to Krishna, saying,—On one occasion a cow belonging to a Brahmana who regularly adored his domestic fire, escaping from the owner's house while he was absent from home, entered my flock.

11. The keepers of my cattle included that cow in their list of a thousand. In time that cow was given away by me to a Brahmana, wishing for happiness in heaven.

12. The true owner, returning home, sought for his lost cow and at last found it in the house of another. Finding her, the owner said,—This cow is mine.—

13. The other person contested his claim, till both, growing wroth came to me. Addressing me, one of them said,—You gave this cow.—The other one said,—You have robbed me of this cow because she is mine.

14. I then begged the Brahmana to whom I had given that cow, to return the gift in exchange for hundreds and hundreds of other kine. Without yielding to my earnest solicitations, he addressed me saying,—The cow I have got is well suited to time and place. She gives profuse milk, besides being very quiet and very fond of us. The milk she gives is very sweet. She is lauded in my house.

16. She is nourishing, besides, a weak child of mine that has just been born. I cannot, therefore, part with her.—Having said these words, the Brahmana went away.

17. I then begged the other Brahmana offering him an exchange, and saying,—Do you take a hundred thousand kine for this one cow.

18. The Brahmana, however, replied to me saying,—I do not accept gifts from Kshatriyas. I am able to support myself without aid. Do you then, forthwith, give me that very cow which was mine. Thus, O slayer of Madhu, did that Brahmana speak to me.

19. I then offered to make gifts to him of gold and silver and horses and cars. That foremost of Brahmanas refused to accept any of these gifts and departed.

20. Meanwhile, urged by Time's irresistible power, I had to depart from this world. Going to the region of the departed manes I was taken before Yama the king of the dead.

21. Adoring me duly, Yama addressed me saying,—The end cannot be determined, O king, of your righteous deeds.

22. There is, however, a little sin which was unconsciously committed by you. Do you suffer the punishment for that sin now or afterwards as you like.

23. You had sworn that you would protect (all persons in the enjoyment of their own.) This oath of yours was not rigidly kept by you. You took also what belonged to a Brahmana. This has been the twofold sin you have perpetrated.

24. I answered, saying,—I shall first suffer the distress of punishment, and when that is over, I shall enjoy the happiness that is in store for me, O lord!—After I had said these words to the king of the dead, I dropped down on the Earth.

25. Though fallen down I still could hear the words that Yama said to me very loudly. Those words were,—Janarddana the son of Vasudeva, will save you.

26. Upon the completion of a full thousand years, when your sin will be dissipated you shall then attain to many regions of unending happiness that have been acquired by you through your own pious deeds.

27. Falling down I found myself, with head downwards, within this well, changed into a creature of the intermediate order. Memory, however, did not leave me.

28. By you I have been saved to-day. What else can it testify than the power of your penances? Let me have your permission, O Krishna. I wish to ascend to the celestial region.

29. Permitted then by Krishna, king Nriga bowed his head to him and then mounted a celestial car and went to Heaven.

30. After Nriga had thus proceeded to the celestial region, O best of the Bharatas, Vasudeva recited this Verse, O delighter of the Kurus.

31. No one should knowingly misappropriate anything belonging to a Brahmana. The property of a Brahmana, if taken, destroys the taker even as the Brahmana's cow destroyed king Nriga!

32. I tell you, again, O Partha, that a meeting with the good never proves furtile. See, king Nriga was rescued from Hell through a meeting of his with one that is good.

33. As a gift yields merit, so an act of spoliation brings on to demerit. Hence also, O Yudhishthira, one should avoid doing any injury to kine.

CHAPTER LXXI.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. O sinless one, do you describe to me more fully the merits of making gifts of kine. O you of mighty arms, I am never satiated with your words.

Bhishma said:—

2. Regarding it is cited the old discourse between the Rishi Uddalaki and Nachiketa.

3. Once on a time the Rishi Uddalaki, gifted with great intelligence, approaching his son Nachiketa, said to him,—Do you wait upon and serve me.—

4—5. Upon the completion of the vow he had observed, the great Rishi once more said to his son,—Engaged in performing my ablutions and deeply busy with my Vedic study, I have forgotten to bring with me the fire-wood, the Kusha blades, the flowers, the water-jar, and the potherbs I had collected. Bring me those things from the river-bank.

6. The son went there, but found all the articles washed away by the current. Returning to his father, he said:—"I do not see the things."

7. Stricken as he then was by hunger, thirst, and fatigue, the Rishi Uddalaki of great ascetic merit, in a sudden anger cursed his son, saying,—meet with Yama to-day.

8. Thus struck by his father with the thunder of his speech, the son, with joined hands, said,—"Be pleased with me.—Soon, however, he dropped down on the earth dead.

9. Seeing Nachiketa prostrated upon the earth, his father became senseless with grief. He, too, exclaiming,—Alas, what have I done!—dropped down on the earth,

10. Filled with grief as he bewailed for his son, the rest of that day passed away and night came.

11. Then Nachiketa, O son of Kuru's race, drenched by the tears of his father, showed signs of returning life as he lay on a mat of Kusha grass. His regaining of life under the tears of his father resembled the sprouting forth of seeds when drenched with good showers.

12. The son, just restored to life, was still weak. His body was smeared with scents and he looked like one just awaking from a deep sleep. The Rishi asked him, saying.—

13. Have you, O son, acquired auspicious regions by your own deeds? By good luck, you have been restored to me. Your body does not seem to be human.

14. Thus asked by his great father, Nachiketa who had seen every thing with his own eyes, answered thus in the midst of the Rishis.—

15. In obedience to your command I proceeded to the vast region of Yama which is possessed of a charming effulgence. There I saw a palatial mansion which extended for thousands of Yojanas and emitted a golden splendour on every part.

16. As soon as Yama saw me approaching with face towards him, he ordered his attendants, saying,—Give him a good seat.—Indeed the king of the dead, for your sake, adored me with the Arghya and other ingredients.

17. Thus adored by Yama and seated in the midst of his counsellors, I then asked him mildly,—I have come to your house, O judge of the dead. Do you assign me those regions which I deserve for my acts.

18. Yama then answered me, saying,—You are not dead, O amiable one. Gifted with penances, your father said to thee—Meet with Yama.—The energy of your father is like that of a burning fire. I could not possibly falsify that speech of his.

19. You have seen me. Do you go hence, O child. The author of your body is bewailing for you. You are my dear guest. What wish of yours shall I fulfill? Solicit the fruition of whatever desire you may have.

20. Thus addressed by him, I replied to the king of the dead, saying,—I have arrived within your territory from which no traveller ever returns. If I am worthy of your attentions, I wish, O king of the dead, to see those regions of great prosperity and happiness that have been reserved for doers of virtuous deeds.

21. Thus addressed by me, Yama made me mount a vehicle effulgent as the Sun and to which were yoked many excellent horses. Taking me on that car, he showed me, O foremost of twice-born ones, all those charming regions that are reserved for the pious.

22. I saw in those regions many effulgent palaces intended for great persons. Those mansions are of various forms and are adorned with every kind of gems.

23. Bright as the lunar disc, they are ornamented with rows of tinkling bells.

Hundreds among them are many-storied. Within them are charming groves and gardens and transparent pools of water.

24. Effulgent like *lapis lazuli* and the Sun, and made of silver and gold, their color resembles that of the morning Sun. Some of them are fixed and some movable.

25. Within them are many hills of foods any enjoyable articles, and dresses and beds in abundance. Within them are many tress capable of granting the fruition of every desire.

26. There are also many rivers and roads and spacious halls and lakes and large tanks. Thousands of cars with rattling wheels may be seen there, having excellent horses yoked to them.

27. Many rivers of milk, many hills of clarified butter and large pieces of transparent water are there. Indeed, I saw many such regions, never seen by me before, of happiness and joy, approved by the king of the dead.

28. Seeing all those objects, I addressed the ancient and powerful judge of the dead, saying,—For whose use and enjoyment have these rivers with eternal currents of milk and clarified butter been ordained?

Yama said:—

29. These rivers of milk and clarified butter are for the enjoyment of those pious persons who make gifts in the world of men. Other eternal worlds there are which are filled with such palaces free from every sort of sorrow. These are reserved for those persons who make gift of kine.

30. The mere gift of kine is not laudable. There are considerations of fitness or otherwise about the person to whom kine should be given, the time for making those gifts, the kind of kine and the rites that should be observed in making the gifts. Gifts of kine should be made after knowing the qualifications of both Brahmanas and the kine themselves. Kine should not be given to one in whose house they are likely to suffer from fire or the sun.

31. That Brahmana, who is endued with Vedic learning, who is of austere penances, and who celebrates sacrifices, is considered as worthy of receiving kine in gift. Those kine which have been saved from distressful situations, or which have been given by poor householders from want of sufficient means to feed and cherish them, are, for these reasons, counted as of great value.

32. Abstaining from all food and subsisting upon water alone for three nights and sleeping the while on the naked earth, one should, having properly fed the kine intended to be given away, give them to Brahmanas after having pleased them also (with other gifts).

33. The kine, given away, should be accompanied by their calves. They should, again, be such as to bring forth good calves at the proper seasons. They should be accompanied with other articles. Having completed the gift, the giver should live for three days on only milk and abstaining from food of every other kind.

34. He, who gives a good cow that brings forth good calves at proper time, and that does not fly away from the owner's house, and accompanies such gifts with a vessel of white brass for milking her, enjoys the divine happiness for as many years as are measured by the number of hairs on the animal's body. He who gives a bull to a Brahmana, that is well-broken and capable of carrying loads, strong and young in years, disinclined to do any mischief, large-sized and powerful, enjoys those regions, approved of the righteous, that are reserved for givers of kine.

35—36. He is considered as a proper person for receiving a cow in gift who is known to be mild towards kine, who takes kine for his refuge, who is grateful, and who has no means of livelihood assigned to him. When an old man becomes ill, or when a famine takes place or when a Brahmana intends to celebrate a sacrifice, or when one wishes to till for agriculture, or when one gets a son through the efficacy of a Homa performed for the purpose, or for the use of one's preceptor, or for the sustenance of a child, one should give away a loved cow. These are the considerations that are spoken highly of about place and time. The kine worthy of being given away are those that give profuse milk, or those which are well-known, or those that have been purchased for a price, or those that have been acquired as honoraria for learning, or those that have been obtained in exchange by offering other living creatures, or those that have been got by prowess of arms, or those that have been got as marriage-dower.

Nachiketa said:—

37. Hearing these words of Vaivaswata, the Regent of the dead, I once more addressed him, saying,—What are those objects by giving which, when kine cannot be had, givers may yet go to regions reserved for men making gifts of kine.

38. Accosted by me, the wise Yama answered, explaining further what the end is which one wins by making gifts of kine. He said,—In the absence of kine, a person by making gifts of the substitutes of kine, acquires the merit of making gifts of kine.

39. If in the absence of kine, one makes a gift of a cow made of clarified butter, observant of a vow the while, one gets for one's use these rivers of clarified butter all of which approach one like an affectionate mother approaching her loved child.

40. If, in the absence of even a cow, made of clarified butter, one makes a gift of a cow made of sesame seeds, observing a vow the while, one succeeds with the help of that cow to get over all calamities in this world and to enjoy great happiness hereafter from these rivers of milk that you see.

40. If a cow made of sesame seeds, is not available, one makes a gift of a cow made of water, he succeeds in coming to these happy regions and enjoying this river of cool and transparent water, that can grant the fruition of every desire.

42. The king of the dead explained to me all this while I was his guest, and, O you of unfading glory, great was the joy that I felt on seeing all the wonders he showed me.

43. I shall now tell you what would certainly be agreeable to you. I have now got a great sacrifice whose performance does not require much riches. That sacrifice may be said to originate from me, O sire. Others will obtain it also. It is not quite of a piece with the ordinances of the Vedas.

44. The curse that you had imprecated on me was no curse but was in sooth a blessing, since it enabled me to see the great king of the dead. There I have seen what the rewards are of gifts. I shall henceforth, O you of great soul, practise the duty of gift without any doubt about its rewards.

45. And, O great Rishi, the righteous Yama, filled with joy, repeatedly told me,—One who, by making repeated gifts, has succeeded in acquiring purity of mind should then make gifts of kine in particular.

46. This subject is fraught with sanctity. Do you never disregard the duties of gifts. Gifts, again, should be made to worthy persons, when time and place are suitable. Do you, therefore, always make gifts of kine. Never entertain any doubt about it.

47. Devoted to the path of gifts, formerly many great persons used to make gifts of kine. Fearing to practise austere penances, they made gifts according to their power.

48. In time they shook off all sentiments of pride and vanity, and purified their souls. Engaged in performing Shraddhas in honor of the departed manes and in all religious acts of righteousness, they used to make, according to their power, gifts of kine, and as the reward of those acts they have attained to the celestial region and are shining in effulgence for such virtue.

49. One should, on the eighth day of the moon that is known by the name of Kamyashtami, make gifts of kine, properly got, to the Brahmanas, after determining the fitness of the recipients. After making the gift, one should then live for ten days together upon only the milk of kine, their dung and their urine.

50. The merit that one acquires by making a gift of a bull is equal to that of the divine cow. By making a gift of a couple of kine one gains, as the reward thereof, a mastery of the Vedas. By making a gift of cars and vehicles with kine yoked thereto, one wins the merit of baths in sacred waters. By making a gift of a cow of the Kapila kind, one becomes purged of all his sins.

51. Indeed, by giving away even a single cow of the Kapila kind that has been acquired by fair means, one becomes purged of all his sins. There is nothing higher than the milk which is given by kine. The gift of a cow is truly considered as a very superior gift.

52. Kine, by giving milk, rescue all the worlds from calamity. It is kine, again, that produce the food upon which creatures live. One who, knowing the extent of the service that kine do, does not entertain in his heart love for kine, is a sinner who is sure to sink in Hell.

53. If one gives a thousand or a hundred or ten or five kine, indeed, if one gives to a pious Brahmana even a single cow which brings forth good calves at proper seasons, he is sure to see that cow approach him in Heaven in the form of a river of sacred water capable of granting the fruition of every desire.

54. About prosperity and the growth that kine confer, in the matter also of the protection that kine grant to all creatures of the Earth, kine are equal to the very rays of the Sun that fall on the Earth. The word that signifies the cow means also the rays of the Sun. The giver of a cow begets a very large progeny inhabiting a large part of the Earth. Hence, he who gives a cow shines like a second Sun in effulgence.

55. The disciple should, in the matter of making gifts of kine, select his preceptor. Such a disciple is sure to go to Heaven everytime. The selection of a preceptor is considered as a high duty by persons knowing the ordinances. This is, indeed, the

initial ordinance. All other ordinances depend upon it.

56. Selecting, after examination, a fit person among the Brahmanas, one should make to him the gift of a cow that has been acquired by fair means, and having made the gift make him accept it. The deities and men and ourselves also, in wishing good to others, say,—Let the merits of gifts be yours on account of your virtue?

57. Thus did the judge of the dead speak to me, O twice-born Rishi. I then bowed my head to the righteous Yama. Getting his permission I left his kingdom and have now come to the sole of your feet.

CHAPTER LXXII.

(ANUSHASANIKA PARVA).—*Continued,*

Yudhishthira said:—

1. You have, O grandfather, describe to me the topic of gifts of kine in speaking of the Rishi Nachiketa. You have also, related O powerful one, the efficacy and pre-eminence of that act.

2. You have also told me, O grandfather, of great intelligence, the exceedingly painful character of the misfortune that befell the great king Nriga on account of a single transgression of his.

3. He had to live for a long time at Dwaravati (in the form of a mighty lizard) and how Krishna became the instrument of his rescue from that miserable condition.

4. I have, however, one doubt. About the regions of kine. I wish to hear particularly about those regions which are reserved for the residence of persons who make gifts of kine.

Bhishma said:—

5. Regarding it is cited the old discourse between Him who sprang from the primeval lotus and him who performed a hundred sacrifices.

Shakra said:—

6. I see, O grandfather, that those who live in the region of kine transcend by their effulgence the prosperity of the celestial dwellers and pass them by. This has created a doubt in my mind.

7. Of what kind, O holy one, are the regions of kine? Tell me all about them, O sinless one. Indeed, what is the nature of those regions that are inhabited by givers of kine? I wish to know this.

8. Of what kind are those regions? What fruits do they yield? What is the highest object there which the inhabitants thereof succeed in acquiring? What are its virtues. How also do men, shorn of anxiety, succeed in going to those regions?

9. For what period does the giver of a cow enjoy the fruits of his gift? How may persons make gifts of many kine and how may they make gifts of a few kine?

10. What are the merits of the gifts of many kine and what those of the gifts of a few only. How also do persons become givers of kine without really giving any kine? Do you tell me all this.

11. How does one making gifts of even many kine, O powerful lord, become the equal of one who has made gifts of only a few kine? How also does one who has made gifts of only a few kine equal one who has made gifts of many kine?

12. What kind of present is considered as distinguished for pre-eminence in the matter of gifts of kine? You should, O holy one, describe to me all this according to truth.

CHAPTER LXXIII.

(ANUSHASANIKA PARVA).—*Continued.*

The grandfather said:—

1. The questions you have put to me about kine, beginning with their gift, are such that there is none else in the three worlds, O you of a hundred sacrifices, who could put them.

2. There are many kinds of regions, O Shakra, which are invisible to even you. Those regions are seen by me, O Indra, as also by those women who are chaste and who have been devoted to only one husband.

3. Rishis observe excellent vows, by means of their deeds of virtue and piety and Brahmanas of righteous souls, succeed in going there in even their human bodies.

4. Men who perform excellent vows see those regions which resemble the bright creations of dreams helped by their purified minds and by that (temporary) liberation which succeeds the loss of one's consciousness of body.

5. O you, of a thousand eyes, hear me as I tell you what the attributes are of those regions. There the very course of Time is stopped. Decrepitude is not there, nor Fire which is omnipresent in the universe. There is slightest transgression does not take place, nor disease, nor weakness of any sort.

6. The kine which live there, O Vasava, acquire the fruition of every desire which they cherish in their hearts. I have direct experience of what I say to you.

7. Capable of going everywhere at will and actually going from place to place with ease, they enjoy the fruition of desire after desire as it arises in their minds. Lakes, tanks, rivers, forests of diverse kinds, mansions, hills and all kinds of delightful objects,—are to be seen there. There is no region of happiness that is superior to any of these of which I speak.

9. All those foremost of men, O Shakra, who are forgiving to all creatures, who endure everything, who are full of love for all things, who render dutiful obedience to their preceptors, and who are freed from pride and vanity, go to those regions of supreme happiness.

10—11. He who abstains from every kind of flesh, who is possessed of a pure heart, who is gifted with righteousness, who worships his parents with respect, who is endued with truthfulness of speech and conduct, who attends with obedience upon the Brahmanas, who is faultless in conduct, who never behaves with anger towards kine and towards the Brahmanas, who performs every duty, who serves his preceptors with reverence, who is devoted for his whole life to truth and to gifts, and who is always forgiving towards all transgressions against himself, who is mild and self-controlled, who is full of respect for the celestials, who is hospitable to all guests, who is gifted with mercy,—indeed, he who is adorned with these attributes,—succeeds in attaining to the eternal region of kine.

13—14. He who is sullied with adultery, sees not such a region; nor he who is a destroyer of his preceptor; nor he who speaks falsely or indulges in idle vaunts; nor he who always disputes with others; nor he who acts with hostility towards the Brahmanas. Indeed, that wicked man who is sullied with such faults cannot even see these regions of happiness; nor he who injures his friends; nor he who is guileful; nor he who is ungrateful; nor he who is a cheat; nor he who is crooked in conduct; nor he who is a disregarder of religion; nor he who is a slayer of Brahmanas. Such men cannot see in even imagination the region of kine that is the abode of only the pious.

15. I have told you every thing particularly about the regions of kine, O king of the celestials. Hear now, O you of a hundred sacrifices, the merit of persons who are engaged in making gifts of kine.

16. He who makes gifts of kine, after purchasing them with money obtained by inheritence or acquired by fair means, attains, as the fruit of such an act, to many regions of endless happiness.

17. He who makes a gift of a cow, having acquired it with money, won at dice, enjoys happiness, O Shakra, for ten thousand celestial years.

18. He who acquires a cow as his share of ancestral riches is said to acquire her legitimately. Such a cow may be given away. They who make gifts of kine so acquired, obtain innumerable endless regions of eternal happiness.

19. That person who having acquired a cow in gift makes a gift of her with a pure heart, succeeds, forsooth, O lord of Sachi, in obtaining eternal regions of beatitude.

20. That person who with controlled senses speaks the truth from his birth and who endures everything at the hands of his preceptor and of the Brahmanas, and who practises forgiveness, gains an end that is equal to that of kine.

21. Improper words, O lord of Sachi, should never be addressed to a Brahmana. One, again, should not, in even his mind, do an injury to a cow. One should, in his conduct, imitate the cow, and show mercy towards the cow.

22. Hear, O Shakra, of the fruits which truthful persons enjoy. If such a person gives away a single cow, that one cow becomes a thousand-fold.

23. If a Kshatriya endued with such qualifications, makes a gift of a single cow, his merit equals that of a Brahmana's. That single cow, listen, O Shakra, which such a Kshatriya gives away produces as much merit as the single cow that a Brahmana gives away does under similar circumstances. This is the issue of the scriptures.

24. If a Vaishya, endued with similar accomplishments, were to make a gift of a single cow, that cow would equal five hundred kine. If a Shudra endued with humility were to make a gift of a cow, such cow would be equal to a hundred and twenty-five kine.

25. Given to penances and truth, versed in scriptures through dutiful services done to

his preceptor, gifted with forgiving nature, engaged in the adoration of the deities, possessed of a tranquil soul, pure, enlightened, observant of all duties, and freed from every sort of egotism, that man who makes a gift of a cow to a Brahmana, forsooth, acquires great merit through that act of his, *viz.*, the gift, according to proper rites, of a cow giving profuse milk. Hence, one, with singleness of devotion, observant of truth, and engaged in humbly serving his preceptor, should always make gifts of kine.

27. Hear, O Shakra, what the merit is of that person who, duly studying the Vedas, shows respect for kine, who always becomes glad on seeing kine, and who since his birth always bows his head to kine.

28. The merit which one wins by celebrating the Rajasuya sacrifice, the merit that one acquires by making gifts of heaps of gold, that high merit is acquired by a person who shows such respect for kine. Virtuous Rishis and great persons crowned with success have said so.

29. Given to truth, possessed of a tranquil soul, free from cupidity, always truthful in speech, and behaving with respect towards kine with the steadiness of a vow, the man who, for a whole year, before himself taking any food, regularly presents some food to kine, acquires the merit, by such an act, of the gift of a thousand kine.

30. That man who takes only one meal a day and who gives away the entire quantity of his other meal to kine,—that man, who thus respects kine with the steadiness of a vow and shows such mercy towards them,—enjoys for ten years unlimited happiness.

31. That man who takes himself only one meal a day and with the other meal saved for some time purchases a cow and makes a gift of it, acquires, through that gift, O you of a hundred sacrifices, the eternal merit of the gift of as many kine as there are hairs on the body of that single cow so given away.

32. These are sayings about the merits that Brahmanas acquire by making gifts of kine. Listen now to the merits that Kshatriyas may acquire. It has been said that a Kshatriya, by purchasing a cow in this manner and making a gift of it to a Brahmana, acquires great happines for five years. A Vaishya, by such conduct, wins only half the merit of a Kshatriyas, and a Shudra, by such conduct, wins half the merit that a Vaishya does.

33. That man who sells himself and with the proceeds thereof purchases kine and gives them away to Brahmanas, enjoys happiness in Heaven for as long a period as kine are seen on Earth.

34—35. It has been said, O highly blessed one, that a region of eternal happiness exists in every hair of such kine as are purchased with the proceeds obtained by selling oneself. That man who having acquired kine by battle makes gifts of them, acquires as much merit as he who makes gifts of kine after having bought the same with the proceeds of selling oneself. That man who, in the absence of kine, makes a gift of a cow made of sesame seeds, controlling his senses the while, is saved by such a cow from every sort of calamity or distress. Such a man sports in great happiness.

36. The mere gift of kine is not fraught with merit. The considerations of worthy recipients, of time, of the kind of kine, and of the ritual to be observed, should be seen. One should determine the proper time for making a gift of kine. One should also determine the distinctive qualifications of both Brahmanas and of kine themselves. Kine should not be given to one in whose house they are likely to suffer from fire or the sun.

37. One who is rich in Vedic learning, who is of pure birth, who is gifted with a tranquil soul, who is given to the celebration of sacrifices, who fears the perpetration of sin, who is gifted with varied knowledge, who is compassionate towards kine, who is mild in conduct, who gives protection to all who seek it of him, and who has no means of livelihood assigned to him, is considered as a proper person for receiving a gift of kine.

38. To a Brahmana who has no means of livelihood, to him while he is want of food for purposes of agriculture, for a child born on account of Homa, for the purposes of his preceptor, for the sustenance of a child born should a cow be given. Indeed, the gift should be made at a proper time and in a proper place.

39. Those kine, O Shakra, whose dispositions are well known, which have been won as honoraria for knowledge, or which have been bought in exchange for other animals (such as goats, sheep, etc)., or which have been got by prowess of arms, or obtained as marriage-dower, or which have been acquired by being rescued from situations of danger, or which, their poor owners, being unable to maintain them, have been made over by careful keep, is one's house with the wish of remaining there, are, for such reasons, considered as proper objects of gift.

40. Those kine which are strong of body, which have good dispositions, and which emit a sweet fragrance, are highly spoken of in the matter of gifts. As Ganga is the foremost of all rivers, so is a Kapila the foremost of all kine.

41. Abstaining from all food and subsisting only upon water for three nights, and sleeping for the same time upon the naked earth, one should make gifts of kine to Brahmanas after having pleased them with other presents. Such kine, freed from every vice, should, at the same time, be accompanied by healthy calves. Having made the gift, the giver should live for the next three days successively on food consisting only of the products of the cow.

42. By giving away a good-natured cow, that quietly allows herself to be milked, that always brings forth living and healthy calves, and that does not fly away from the owner's house, the giver enjoys happiness in the next world for as many years as there are hairs on her body.

43. Likewise, by giving to a Brahmana a bull that is capable of carrying heavy loads, that is young and strong and quiet, that quietly bears the yoke of the plough, and that is possessed of such energy as is sufficient to undergo even great labour, one acquires such regions as are his who gives away ten kine.

44. That person who rescues kine and Brahmanas in the forest, O Kaushika, is himself rescued from every sort of danger. Hear what his merit is.

45. The merit such a man wins is equal to the eternal merit of a Horse-sacrifice. Such a person acquires whatever end he desires at the hour of death.

46. For such an act a man acquires many a region of happiness,—in fact, whatever happiness he seeks in his heart.

47. Indeed, such a man permitted by kine, lives honoured in every region of happiness. That man who follows kine every day in the forest with this intention, himself living the while on grass and cow-dung and leaves of trees, his heart freed from desire of fruit, his senses controlled from every improper object, and his mind purified,—that man—O you of a hundred sacrifices, lives happily freed from the control of desire in my region or in any other region of happiness that he wishes, in the company of the celestials.

CHAPTER LXXIV.

(ANUSHASANIKA PARVA).

Continued.

Indra said :—

1. I desire to know, O Grandfather, what the end is of his who consciously steals a cow or who sells one from motives of cupidity.

The Grandfather said :—

2. Hear of the consequences that befall those persons who steal a cow for killing her for food or selling her for money, or making a gift of her to a Brahmana.

3. He who, without being governed by the restraints of the Scriptures, sells a cow, or kills one, or eats the flesh of a cow, or they who, for the sake of money, allow a person to kill kine,—all these, *viz.*, he that kills, he that eats, and he that allows the destruction,—rot in hell for as many years as there are hairs on the body of the cow so killed.

5. O you of great power, those sins and those kinds of faults that have been said to attach to one which obstructs a Brahmana's sacrifice, are said to attach to the sale and the theft of kine.

6. That man who having stolen a cow makes a gift of her to a Brahmana, enjoys happiness in Heaven as the reward of the gift but suffers misery in Hell for the sin of theft for the same period.

7. Gold has been said to form the present, O you of great splendour, in gifts of kine. Indeed, gold has been said to be the best present in all sacrifices.

8. By making a gift of kine one is said to rescue his ancestors to seventh degree as also his descendants to the seventh degree. By giving away kine with the presents of gold, one rescues his ancestors and descendants of double the number.

9. The gift of gold is the best of gifts. Gold is, again, the best present. Gold is a great purifier, O Shakra, and is, indeed, the best of all purifying objects.

10. O you of a hundred sacrifices, gold has been said to be the purifier of the entire family of him who gives it away. I have thus, O you of great splendour, told you in brief of Dakhsina.

Bhishma said :—

11. This was said by the Grandfather to Indra, O chief of Bharata's race. Indra delivered it to Dasharatha, and Dasharatha in his turn to his son Rama.

12. Rama of Raghu's race gave it to his dear and illustrious brother Lakshmana. While living in the forest, Lakshmana imparted it to the Rishis.

13. It has then described from generation to generation, for the Rishis of rigid vows held it amongst themselves as also the pious kings of the Earth.

14. My preceptor, O Yudhishthira, communicated it to me. That Brahmana who recites it every day in the conclaves of Brahmanas, in sacrifices, or at gifts of kine, or when two persons meet together, acquires hereafter many regions of unending happiness where he always lives with the celestials as his companions.

16. The holy Brahman, the supreme Lord, had said so.

CHAPTER LXXV.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. I have been greatly assured, O you of power, by you thus discoursing to me of duties. I shall, however, express the doubts I have. Explain them to me, O grandfather.

2. What are the fruits, described in the scriptures, of the vows that men observe. Of what nature are the fruits, O you of great splendour, of observances of other kinds? What, again, are the fruits of one's Vedic studies.

3. What are the fruits of gifts, and what those of keeping the Vedas in memory? What are the fruits of teaching the Vedas? I wish to know all this.

4. What, O grandfather, are the merits of the non-acceptance of gifts in this world. What fruits does one enjoy who makes gifts of knowledge?

5. What merits do persons enjoy who perform the duties of their order, as also do heroes who do not retreat from the battle-field. What are the fruits of the observance of purity and of the practice of Brahmacharya?

6. What are the merits of serving the parents. What also are the merits of serving preceptors and teachers, and what the merits of mercy and kindness?

7. I wish to know all this, O grandfather, in sooth and in particular, O you, who are conversant with all the scriptures. Great is my curiosity.

Bhishma said:—

8. He enjoys eternal regions of happiness, who, having properly commenced a Vrata (vow) completes its observance according to the scriptures.

9. The fruits of restraints, O king, are visible even in this world. These rewards that you have acquired are those of Niyamas and sacrifices.

10. The fruits of the Vedic studies are seen both in this world and the next. The person who is given to the study of the Vedas is seen to sport happily both in this world and in the region of Brahma.

11. Listen now to me, O king, as I tell you in detail what the fruits are of self-control. The self-controlled are happy everywhere. The self-controlled always enjoy that happiness which results from the absence or subjugation of desire.

12. The self-controlled can go everywhere at will. The self-controlled can destroy every enemy. Forsooth, the self-controlled succeed in getting everything they seek.

13. The self-controlled, O son of Pandu, obtain the fruition of every desire. The self-controlled and the forgiving share the happiness that men enjoy in Heaven through penances and prowess, (in arms), through gift, and through various sacrifices.

14. Self-control is more meritorious than gift. A giver, after making a gift to the Brahmanas, may yield to the influence of anger. A self-controlled man, however, never gives way to anger. Hence self-control is superior to gift. That man who makes gifts without yielding to anger, succeeds in acquiring eternal regions of happiness.

16. Anger destroys the merit of a gift. Hence self-control is superior to gift.

17. There are ten thousand invisible places, O monarch, in Heaven. Existing in all the regions of Heaven, these places belong to the Rishis. Persons, leaving this world, attain to them and become changed into deities.

18. O king, the great Rishis repair there, helped only by their self-control, and as the end of their efforts to attain to a region of superior happiness, Hence, self-control is superior to gift.

19. The person who becomes a preceptor, and who duly adores the fire taking leave of all his miseries in this world, enjoys endless happiness, O king, in the region of Brahma.

20. That man who, having himself read the Vedas, imparts a knowledge thereof to righteous disciples, and who praises the acts of his own preceptor, acquires great honors in Heaven.

21. That Kshatriya who is given to the studies of the Vedas, to the celebration of sacrifices, to the making of gifts, and who rescues the lives of others in battle, similarly acquires great honors in Heaven.

22. The Vaishya who, observes the duties of his caste, makes gifts, reaps as the fruit of those gifts, a crowning reward. The Shudra who duly observes the duties of his order, acquires Heaven as the reward of such services.

23. Various kinds of heroes have been spoken of. Listen to me as I explain to you what the rewards are that they attain to. The rewards are fixed of a hero belonging to a heroic race.

24. There are heroes of sacrifice, heroes of self-control, heroes of truth, and others equally entitled to to the name of hero. There are heroes of battle, and heroes of gift or liberality among men.

25. There are many persons who may be called the heroes of the Sankhya faith, there are many others that are called heroes of Yoga. There are others who are considered as heroes in the forest-life, of domesticity, and of renunciation.

26. Likewise, there are others who are called heroes of the intellect, and also heroes of forgiveness. There are other men who live in tranquillity and who are considered as heroes of virtue.

27. There are various other kinds of heroes who practise various other kinds of vows and observances. There are heroes given to the study of the Vedas, and heroes devoted to the teaching of the same.

28. There are, again, men who come to be regarded as heroes for the devotion with which they wait upon and serve their preceptors, as indeed, heroes in respect of the respect they show for their fathers. There are heroes in obedience to mothers, and heroes in the life of mendicancy they lead.

29. There are heroes in the matter of hospitality to guests, whether living as hermits or as house-holders. All these heroes attain to very superior regions of happiness which are, of course, acquired by them as the rewards of their own deeds.

30. Keeping all the Vedas in memory, or ablutions performed in all the sacred waters, may or may not be equal to telling the Truth every day in one's life.

31. A thousand Horse-sacrifices and Truth were once weighed in the balance. It was seen that Truth weighed heavier than a thousand Horse-sacrifices.

32. It is by Truth that the Sun is giving heat; it is by Truth that fire burns up; it is by Truth that the winds blow; indeed, everything rests upon Truth.

33. It is Truth that pleases the deities, the departed manes, and the Brahmanas. Truth has been said to be the highest duty. Therefore, no one should ever transgress Truth.

34. The Munis are all given to Truth. Their prowess depends upon Truth. They also swear by Truth. Hence Truth is pre-eminent. All truthful men, O chief of Bharata's race, succeed by their truthfulness in acquiring Heaven and sporting there in happiness.

35. Self-control is the attainment of the reward that attaches to Truth. I have described it with my whole heart. The man of humble heart who is endued with self-control, forsooth, acquires great honors in Heaven.

36—37. Listen now to me, O king as I explain to you the merits of Brahmacharyya. That man who practises the vow of Brahmacharyya from his birth to the time of his Death, know, O king, has nothing unattainable! Many millions of Rishis are living in the region of Brahma.

38—39. All of them, while here, were given to Truth, and self-control, and had their vital seed drawn up. The vow of Brahmacharyya, O king, duly observed by a Brahmana, is sure to dissipate all his sins. The Brahmana is said to be a burning fire. In those Brahmanas that are given to penances, the deity of fire becomes visible.

40. If a Brahmcharin gives way to anger on account of any slight, the chief of the deities himself trembles in fear. This is the visible fruit of the vow of Brahmacharyya that is observed by the Rishis.

41—42. Listen to me, O Yudhishthira, what the merit is of the worship of the father and the mother. He who dutifully serves his father without ever provoking him in anything, or similarly serves his mother or (elder) brother or other senior or preceptor, it should be known, O king, acquires a residence in Heaven. The man of purified soul, on account of such service done to his seniors, has never to even see Hell.

CHAPTER LXXVI.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. I wish, O king, to hear you discourse in detail upon those high ordinances which regulate gifts of kine, for it is by making gifts (of kine) according to those ordinances that one acquires innumerable regions of eternal happiness.

Bhishma said:—

2. There is no gift, O king, that is higher in point of merit than the gift of kine. A cow, lawfully acquired, if given away, immediately rescues the entire family of the giver.

3. That ritual which sprang for the benefit of the pious, was subsequently declared for the sake of all creatures. That ritual has come down from primeval time. It existed even before it was declared. Indeed, O king, listen to me as I recite to you that ritual which affects the gift of kine.

4. Formerly, when a number of kine was brought (before him), king Mandhatri, filled with doubt about the ritual he should observe, properly questioned Vrihaspati for an explanation of that doubt.

Vrihaspati said:—

5. Duly observing restraints all the while, the giver of kine should, on the previous day, properly honor the Brahmanas and appoint the time of gift. As for the kine to be given away, they should be of the class called Rohini.

6. The kine also should be addressed with the words—Samange and Vahule—Entering the fold where the kine are kept, the following Shrutis should be uttered:—

7. The cow is my mother. The bull is my father. (Give me) Heaven and Earthly prosperity. The cow is my refuge.—Entering the fold and acting thus, the giver should pass the night there. He should again utter the formula when actually giving away the kine.

8. The giver, thus living with the kine in the fold without doing anything to control their freedom, and lying down on the naked earth, becomes readily cleansed of all his sins on account of his bringing himself down to a condition of perfect similitude with the kine.

9. When the Sun rises in the morning, you should give away the cow, accompanied by her calf and a bull. As the reward of such a deed, you will surely attain to the celestial region. You will also enjoy the blessings shown by the Mantras.

10. The Mantras contain these references to kine: Kine are gifted with strength and energetic exertion. Kine are also wise. They are the root of that immortality which sacrifice yields. They are the root of all energy. They are the steps by which earthly prosperity is gained. They are the eternal course of the universe. They multiply one's race.

11. Let the kine dissipate my sins. They have in them the nature of both the Sun and the Moon. Let them help me in the attainment of the celestial region. Let them come to me, as a mother takes to her children. May I enjoy all other blessings which have not been named in the Mantras I have uttered.

12. For alleviating or curing phthisis and other wasting diseases, and for achieving freedom from the body, if a person takes the help of the five products of the cow, kine confer blessings upon the person like the river Saraswati.—Ye kine, ye are always conveyers of all sorts of merit. Pleased with me, do ye assign a desirable end for me.

13. I have to-day become what ye are. By giving you away, I really give myself away.—Ye do not belong to him who gives you away. Ye have now become mine. Possessed of the nature of both the Sun and the Moon, do ye cause both the giver and the receiver to shine with all kinds of prosperity.

14. The giver should duly utter the words found in the first part of the above Verse. The twice-born recipient, conversant with the ritual regulating the gift of kine, should, when receiving the kine in gift, utter the words found in the latter half of the above Verse.

15. The man who, instead of a cow, gives away the usual value thereof or cloths or gold, is considered as the giver of a cow. The giver, when giving away the usual value of a cow, should utter the words,—This cow with face upturned is being given away. Do you accept her.—The man who gives away cloths should utter the words,—Bhavitavya—(this should be regarded as representing a cow). The man who gives away gold should utter the word,—Vaishnavi *i.e.*, the gold is of the form and nature of a cow.

16. These are the words that should be uttered according to the kind of gift mentioned above. The reward that was reaped by making gifts of kine is residence in the celestial region for six and thirty thousand

years, eight thousand years, and twenty thousand years respectively.

17. These are the merits, respectively, of gifts of things as substitutes of kine. While, about him who gives an actual cow all the merits that attach to gifts of kine become his at only the eighth step of the recipient.

18. He who gives an actual cow becomes gifted with righteous conduct in this world. He who gives the value of a cow becomes freed from every sort of fear. He who gives a cow never suffers from sorrow. All the three, as also they who regularly perform their ablutions and other acts at early dawn, and he who is well conversant with the Mahabharata, it is well known attain to the regions of Vishnu and Soma.

19. Having given away a cow, the giver should, for three nights, adopt the vaccine vow, and pass one night with kine. Beginning again from that lunation, numbering the eighth, named Kamya, he should pass three nights, living exclusively on milk and the urine and dung of the cow.

20. By giving away a bull, one acquires the merit of Brahmacharyya. By giving away two kine, one acquires the mastery of the Vedas. That man who celebrates a sacrifice and makes gifts of kine according to the ritual laid down, attains to many great regions. These, however, are not attainable by the person who does not know that ritual.

21. That man who gives away even a single cow, which gives profuse milk, acquires the merit of giving away all desirable objects on Earth collected together. What more should be said of the gift of many such kine as give Havya and Kavya on account of their full udders? The merit which belongs to the gift of superior oxen is greater than that of the gift of kine.

22. One should not, by giving a knowledge of this ritual, benefit a person who is not his disciple or who does not observe vows or who is bereft of faith or who is possessed of a crooked understanding. Indeed this religion is a mystery, which many people do not know. One who knows it should not speak of it everywhere.

23. There are, in the world, many men who have no faith. There are among men many persons who are mean and who resemble Rakshasas. This religion, if given to them, would lead to evil. It would produce equal evil if given to such sinful men as are atheists.

24. Listen to me, O king, as I recite to you the names of those pious kings who have attained to regions of great happiness as the reward of those gifts of kine which they made according to the instructions of Vrihaspati.

25. Ushinara, Vishwagashwa, Nriga, Bhagiratha, the celebrated Mandhatri the son of Yuvanashwa, king Muchukunda, Bhuridyumna, Naishadha, Somaka. Pururavas, emperor Bharata to whose race belongs all the Bharatas, the heroic Rama tha son of Dasharatha, and many other celebrated kings of great deeds, and also king Dilipa of widely-known deeds, all, on account of their gifts of kine according to the ritual, attained to Heaven. King Mandhatri, was always observant of sacrifices, gifts, penances royal duties, and gifts of kine.

18. Therefore, O son of Pritha, do you also keep in mind, those instructions of Vrihaspati which I have recited to you. Having obtained the kingdom of the Kurus, do you, with a cheerful heart, make gifts of good kine to foremost of Brahmanas.

Vaishampayana said:—

29. Thus addressed by Bhishma on the subject of properly making gifts of kine, king Yudhishthira did all that Bhishma desired. Indeed, king Yudhishthira bore in mind the whole of that religion which the preceptor of the gods imparted to the Royal Mandhatri.

30. Yudhishthira from that time began to always make gifts of kine and to maintain himself with grains of barley and cow-dung as both his food and drink. The king also began to sleep from that day on the naked earth, and possessed of controlled soul and resembling a bull in conduct, he became the foremost of monarchs.

31. The Kuru king from that day became very attentive to kine and always adored them, singing their praises. From that day, the king gave up the practice of yoking kine to his cars. Wherever he had occasion to go, he proceeded on cars drawn by horses of good breed.

CHAPTER LXXVII.

(ANUSHASANA PARVA).—*Continued.*

Vaishampayana said:—

1. King Yudhishthira gifted with humility, once again asked the royal son of Shantanu on the subject of gifts of kine in full.

The king said:—

2. Do you, O Bharata, once more describe to me in full the merits of giving away kine. Indeed, O hero, I have not been satiated with hearing your nectar-like words.

Vaishampayana said:—

3 Thus accosted by king Yudhishthira the just, Shantanu's son began to describe to him once again, in full, the merits of the gift of kine.

Bhishma said:—

4. By giving to a Brahmana a cow having a calf, gifted with docility and other virtues, young in years and covered round with a piece of cloth, one is purged of all his sins.

5. There are many regions which have no sun. One who makes the gift of a cow has not to go there.

6. That man, however, who gives to a Brahmana a cow that cannot drink or eat, that has her milk dried up, that has weakened senses and that is diseased and overcome with decrepitude, and that may, therefore, be compared to a tank whose water has been dried up,—indeed, the man who gives such a cow to a Brahmana and thereby inflicts only pain and disappointment upon him, has certainly to enter into dark Hell.

7. That cow which is wrathful and vicious, or diseased, or weak, or which has been brought without the price agreed upon having been paid, or which would only afflict the twice-born recipient with distress and disappointment, should never be given. The regions such a man may acquire would not give him any happiness or energy.

8. Only such kine as are strong, gifted with good behaviour, young in years, and possessed of odour, are highly spoken of by all. Indeed, as Ganga is the foremost of all rivers, so is a Kapila cow the foremost of all kine.

Yudhishthira said:—

9. Why, O grandfather, do the righteous highly speak of the gift of a Kapila cow when all good kine that are given away should be considered as equal? O you of great power, I wish to hear what the superiority is of a Kapila cow. You are indeed, competent to discourse to me on this subject.

Bhishma said:—

10. I have, O son, heard old men recite this history about the circumstances under which the Kapila cow was created. I shall recite that old history to you.

11. Formerly the Self-create Brahman commanded the Rishi Daksha, saying,—Do you create living creatures.—For doing good to creatures, Daksha, first of all created food.

12. As the deities live upon nectar, so all living creatures, O powerful one, live upon the food assigned by Daksha.

13. Among all objects mobile and immobile, the mobile are superior. Among mobile creatures, Brahmanas are superior. The sacrifices are all set upon them.

14. It is by sacrifice that Soma is got. Sacrifice has been fixed upon kine. The gods become pleased through sacrifices. The means of livelihood were created first, creatures came next.

15. As soon as creatures were born, they began to cry aloud for food. All of them then approached their creator who was to give them food, like children approaching their parents.

16. Approved of the desire of all his creatures, the holy lord of all creatures, *viz.*, Daksha, for the sake of his creatures, himself drank a quantity of nectar.

17.. He became pleased with the nectar, he drank and thereupon an eructation came out, spreading an excellent odour all around. That eructation, Daksha saw gave birth to a cow which he named Surabhi. This Surabhi was thus a daughter of his, that had come out of his mouth.

18. That cow called Surabhi gave birth to a number of daughters who became the mothers of the world. They were gold-hued, and were all Kapilas. They were the means of livelihood for all creatures.

19. As those kine, whose complexion resembled that of nectar, began to pour milk, the forth of that milk arose and began to spread on all sides as when the waves of a running river dashing against one another, sufficient froth is produced that spreads on all sides.

20. Some of that froth fell, from the mouths of the calves that were sucking, upon the head of Mahadeva who was then sitting on the Earth. The powerful Mahadeva thereupon, stricken with anger, looked at those kine.

21. With that third eye of his which adorns his forehead, he seemed to burn those kine as he espied them. Like the Sun living masses of clouds with various colors, the energy that, came out from the third eye of Mahadeva produced, O king, various complexions in those kine. Those amongst them, however, which succeeded in escaping from the looks of Mahadeva by entering the region of Soma, remained of

the same color with which they were born, for no change was produced in their color. Seeing that Mahadeva had become highly wroth, Daksha, the lord of all creatures, addressed him, saying,—You have, O great deity, been drenched with nectar. The milk or the froth that escapes from the mouths of calves sucking their dams is never considered as impure. The Moon, after drinking the nectar, pours it once more. It is not, therefore, regarded as impure.

25. Likewise, the milk that these kine give, being born of nectar, should not be considered as impure. The wind can never become impure. Fire can never become impure. Gold can never become impure. The Ocean can never become impure.

26. The Nectar, even when drunk by the gods, can never become impure. Likewise, the milk of a cow, even when her udders are sucked by her calf, can never become impure. These kine will support all these worlds with the milk they will give and the clarified butter that will be made from it.

27. All creatures wish to enjoy the sacred wealth, at one with nectar, that kine possess,—Having said these words, the lord of creatures, Daksha, made a present to Mahadeva of a bull with certain kine.

28. Daksha pleased Rudra, O Bharata, with that present. Mahadeva, thus pleased, made that bull his career. And it was after the form of that bull that Mahadeva adopted the emblem on the standard floating on his battle-car. Therefore it is that Rudra came to be known as the bull-bannered deity.

29. It was on that occasion also that the celestials, in a body, made Mahadeva the lord of animals. Indeed, the great Rudra became the Master of kine and is named as the bull-emblemed deity.

30. Hence, O king, the gift of kine is considered as primarily desirable of Kapila kine which are endued with great energy and possessed of unchanged colour.

31. Thus are kine the foremost of all creatures in the world. It is from them that thefood of all the worlds has emanated. They have Rudra for their lord. They yield (nectar) in the form of milk. They are auspicious and sacred, and grantors of every wish and givers of life. A person by making a gift of a cow is considered as making a gift of every article that is to be enjoyed by men.

32. That man who, wishing to acquire prosperity, reads with a pure heart and body these Verses on the origin of kine, becomes purged of all his sins and acquires prosperity and children and wealth and animals.

33. He who makes a gift of a cow, O king, always succeeds in winning the merits of gifts of Havya and Kavya, of the offer of oblations of water to the departed Manes, of religious acts whose performance brings peace and happiness, of the gift of vehicles and cloths, and of cherishing of children and the old.

Vaishampayana said :—

34. Hearing these words of his grandfather, Pritha's son, *viz.*, the royal Yudhishthira of Ajamida's race, uniting with his brothers, began to make gifts of both bulls and kine of different colors to foremost of Brahmanas.

35. Indeed, for getting regions of felicity in the next, and acquiring great fame, king Yudhishthira celebrated many sacrifices and, as sacrificial presents, gave away hundreds of thousands of kine to such Brahmanas.

CHAPTER LXXVIII.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said :—

1—2. Formerly, king Saudasa born of Ikshaku's race, that foremost of eloquent men, on one occasion approached his family priest, *viz.*, Vashishtha, that foremost of Rishis, crowned with ascetic success, capable of passing through every region, the receptacle of Brahma, and gifted with eternal life, and put to him the following question.

Saudasa said :—

3. O holy one, O sinless one, what is that in the three worldswhich is sacred and by reciting which at all times a man may win high merit?

Bhishma said :—

4. Having first bowed to kine and purified himself, the learned Vashishtha described to king Saudvsa who stood belory him with head bent in reverence, the mystere about kine, a subject that is fraught with results highly beneficial to all persons.

Vashishtha said :—

5. Kine, are always fragrant. The perfume of the Amyris agallochum comes out of their bodies. Kine are the great refuge

of all creatures. Kine form the great source of blessings to all.

6. Kine are the Past and the Future. Kine are the root of eternal growth. Kine are the root of Prosperity. Anything given to kine is never lost.

7. Kine from the highest food. They are the best Havi for the celestials. The Mantras called Swaha and Vashat are forever established in kine.

8. Kine form the fruit of sacrifices. Sacrifices are established in kine. Kine are the Future and the Past, and the Sacrifices rest on them.

9. Morning and evening kine give to the Rishis, O foremost of men, Havi for use in Homa, O you of great effulgence.

10. They who make gifts of kine succeed in getting over all sins which they may have committed and all kinds of dangers into which they may fall, O you of great power.

11. The man possessing ten kine and making a gift of one cow, one possessing a hundred kine and making a gift of ten kine, and one possessing a thousand kine and making a gift of a hundred kine, all acquire the same measure of merit.

12. That man who, having hundred kine, does not establish a domestic fire for daily worship, that man who though possessed of a thousand kine does not celebrate sacrifices, and that man who though having riches acts as a miser, are all three considered as not worthy of any respect.

13. Those men who make gifts of Kapila kine with their calves and with vessels of white brass for milking them,—kine, which are not vicious and which, while given away, are wrapped round with cloths,—conquer both this and the next world.

14—15. Such persons as make gift of a young bull, that has all its senses, strong, and that may be considered as the foremost one among hundreds of herds, that has large horns adorned with ornaments, to a Brahmana endued with Vedic lore, succeed, O scorcher of foes, in acquiring great prosperity and riches each time they are born in the world.

16. One should never go to bed without reciting the names of kine. Nor should one rise from bed in the morning without similarly reciting the names of kine. Morning and evening one should bend one's head respectfully to kine. As the result of such deeds, one is sure to acquire great prosperity.

17. One should never feel any repugnance for the urine and the dung of the cow. One should never eat the meat of kine. As the result of this, one is sure to acquire great prosperity.

18. One should always recite the names of kine. One should never show any disregard for kine in any way. If evil dreams are seen, men should recite the names of kine.

19. One should always bathe, using cowdung. One should sit on dried cowdung. One should never pass urine and excreta and other secretions on cowdung. One should never obstruct kine in any way.

20. One should eat, sitting on a cowhide purified by dipping it in water, and then look towards the west. Sitting with controlled speech, one should eat clarified butter using the bare earth as his dish. One reaps, on account of such deeds, that prosperity of which kine are the root.

21. One should pour libations on the fire, using clarified butter for purpose. One should make Brahmanas utter blessings upon one by presents of clarified butter. One should make gifts of clarified butter. One should also eat clarified butter. As the reward of such deeds one is sure to acquire that prosperity which kine grant.

22. That man who inspires a cow's form made of sesame seeds by uttering the Vedic Mantras named Gomati, and then adorns that form with every sort of gems and makes a gift of it, has never to suffer any grief on account of all his deeds of omission and commission.

23. Let kine which give profuse milk and which have horns adorned with gold,—kine *viz.*, that are Surabhis or the daughters of Surabhis,—approach me even as rivers approach the ocean.

24. I always look at kine. Let kine always look at me. Kine are ours. We are theirs. We are there where kine are.

25. Thus, at night or day, in weal or woe,—at times of even great fear,—should a man exclaim. By uttering such words, he is sure to become freed from every fear.'"

CHAPTER LXXIX.

(ANUSHASANIKA PARVA).—*Continued.*

Vashishtha said:—

1. The kine which had been created in a former age practised the hardest penances for a hundred thousand years with

the object of acquiring a position of great pre-eminence.

2. Indeed, O scorcher of enemies, they said to themselves,—We shall, in this world, become the best of all kinds of presents in sacrifices, and we shall not be liable to be sullied with any fault.

3—4. By bathing in water mixed with our dung, people shall become purified. The celestials and men shall use our dung for the purpose of purifying all creatures mobile and immobile. They also who will give us away shall acquire those regions of happiness which will be ours.

5. Appearing to them at the termination of their austerities, the powerful Brahman gave them the boons they sought, saying,—your desire will be fulfilled. Do you rescue all the worlds.

6. Crowned with fruition of their desires, they all rose up,—those mothers of both the Past and the Future. Every morning, people should bow respectfully to kine. As the result of this, they are sure to acquire prosperity.

7. At the termination of their penances, O king, kine became the refuge of the world. It is therefore that kine are said to be highly blessed, sacred, and the foremost of all things. It is therefore that kine are said to stay at the very head of all creatures.

8. By giving away a Kapila cow with a calf resembling herself, giving profuse milk, free from every vicious habit, and covered with a piece of cloth, the giver acquires great honors in the region of Brahma.

9. By giving away a red cow with a calf that resembles herself, giving milk, free from every vice, and covered with a piece of cloth, one acquires great honors in the region of the Sun.

10. By giving away a cow of variegated hue, with a calf similar to herself, giving milk, free from every vice, and covered with a piece of cloth, one acquires great honors in the region of Soma.

11. By giving away a white cow, with a calf similar to herself, giving milk, free from every vice, and covered with a piece of cloth, one acquires great honors in the region of Indra.

12. By giving away a cow of dark hue, with a calf similar to herself, giving milk, free from every vice, and covered with a piece of cloth, one acquires great honors in the region of Fire-God.

13. By giving away a smoke-colored cow, with a calf similar to herself, giving milk, free from every vice, and covered with a piece of cloth, one acquires great honors in the region of Yama.

14. By giving away a frothy-coloured cow, with a calf and a vessel of white brass for milking her, and covered with a piece of cloth, one acquires the region of Varuna.

15. By giving away a dust-coloured cow, with a calf and a vessel of white brass for milking her, and covered with a piece of cloth, one acquires great honors in the region of the Wind-God.

16. By giving away a gold-hued cow, having eyes of a tawny color, with a calf and a vessel of white brass for making her, and covered with a piece of cloth, one enjoys the happiness of the region of Kuvera.

17. By giving away a cow of the hue of the smoke of straw, with calf and a vessel of white brass for milking her, and covered with a piece of cloth, one acquires great honors in the region of the departed Manes.

18. By giving away a fat cow with the flesh of its throat hanging down and accompanied by her calf, one acquires easily the high region of the Vishwedevas.

19. By giving away a Gouri cow, with a calf similar to her, giving milk, free from every vice, and covered with a piece of cloth, one acquire the region of the Vasus.

20. By giving away a cow of the hue of a white blanket, with a calf and a vessel of white brass, and covered with a piece of cloth, one acquires the region of the Saddhyas.

21. By giving away a bull with a huge hump and adorned with every jewel, the giver, O king, acquires the region of the Maruts.

22. By giving away a blue-coloured bull, that is full-grown in years and adorned with every ornament, the giver acquires the regions of the celestial musicians and nymphs.

23. By giving away a cow with the flesh of her throat hanging down, and adorned with every ornament, the giver, shorn of grief, acquires the region of Prajapati himself.

24. That man, O king, who habitually makes gifts of kine, proceeds, passing through the clouds, on a sunny car to the celestial region and shines there in splendour.

25. That man who habitually makes gifts of kine is considered as the foremost of his kind. When thus proceeding to celestial region, he is received by a thousand celestial damsels of beautiful hips and adorned with handsome dresses and ornaments,

These girls serve him there and minister to his delight.

26. He sleeps there in peace and is awakened by the musical laughter of those gazelle-eyed maidens, the sweet notes of their Vinas, the soft strains of their lutes, and the sweet tinkle of their Nupuras.

27. The man who makes gifts of kine lives in the celestial region and is honored there for as many years as there are hairs on the bodies of the kine he gives away. Falling off from the celestial region (upon the termination of his merit), such a man is born as a man and, in fact, in a superior family among men.

CHAPTER LXXX.

(ANUSHASANIKA PARVA).—*Continued.*

Vashishtha said:—

1. Kine give clarified butter and milk. They are the sources of clarified butter and they have originated from clarified butter. They are rivers of clarified butter, and eddies of clarified butter. Let kine ever be in my house.

2. Clarified butter is always in my heart. Clarified butter is even established in my navel. Clarified butter is in every limb of mine. Clarified butter lives in my mind.

3. Kine are always at my front. Kine are always at my rear. Kine are on every side of my body. I live in the midst of kine.

4. Having purified oneself by touching water, one should, morning and evening, recite these Mantras every day. By this, one is sure to be purged of all the sins one may commit in course of the day.

5. They who make gifts of a thousand kine, leaving this world, proceed to the regions of the Gandharvas and the celestial nymphs where there are many palatial buildings made of gold and where the celestial Ganga, called the current of Vasu, runs.

6. Givers of a thousand kine go there where run many rivers having milk for their water, cheese for their mire, and curds for their floating moss.

7. That man who gives hundreds of thousands of kine away according to the ritual laid down in the scriptures, acquires great prosperity (here) and great honors in the celestial region.

8. Such a man causes both his paternal and maternal ancestors to the tenth degree acquire regions of great happiness, and sanctifies his whole race.

9. Kine are sacred. They are the foremost of all things in the world. They are indeed the refuge of the universe. They are the mothers of the very celestials. They are indeed incomparable. They should be dedicated in sacrifices.

10. When going on journeys, one should leave the kine to his left. Determining the proper time, they should be given away to worthy persons.

11. By giving away a Kapila cow, having large horns, accompanied by a calf and a vessel of white brass for milking her, and covered with a piece of cloth, one freed from fear, enters the palace of Yama that is so difficult to enter.

12. One should always recite this sacred Mantra, *viz.*,—Kine are of beautiful form. Kine are of various forms. They are of universal form. They are the mothers of the universe. O, let kine approach me.

13. There is no gift more sacred than that of kine. There is no gift that yields more blessed merit. There has been nothing equal to the cow, nor will there be anything that will equal her.

14. With her skin, her hair, her horns, the hair of her tail, her milk, and her fat,—with all these together,—the cow maintains sacrifice. What thing is there that is more useful than the cow?

15. Bending my head to her with respect, I worship the cow who is the mother of both the Past and Future, and by whom the entire universe of mobile and immobile creatures is sustained.

16. O best of men, I have thus recited to you only a portion of the great merits of kine. There is no gift in this world that is superior to that of kine. There is also no refuge in this world that is higher than kine.

Bhishma said:—

17. Considering these words of the Rishi Vashishtha as highly important, that great giver of land, king Saudasa, then made gifts of a very large number of kine to the Brahmanas, controlling his senses all the while, and as the result of those gifts, the king succeeded in acquiring many regions of happiness in the next world.

CHAPTER LXXXI.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. Tell me, O grandfather, what is that which is the most sacred of all sacred things in the world, other than that which has been already mentioned, and which is the greatest of all purifying objects.

Bhishma said:—

2. Kine are the foremost of all objects. They are highly sacred and they save men. With their milk and with the Havi manufactured therefrom, kine sustain all creatures in the universe.

3. O best of the Bharatas, there is nothing that is more sacred than kine. The highest of all things in the three worlds, kine are themselves sacred and capable of purifying others.

4. Kine live in a region that is even greater than the region of the celestials. When given away, they save their givers. Wise men succeed in acquiring the celestial region by making gifts of kine.

5. Yuvanashwa's son Mandhatri, Yayati, and Nahusha, used always to give away kine in thousands.

6. As the reward of those gifts, they have acquired such regions as are unattainable by the very celestials. There is, about it, O sinless one, a discourse delivered of yore. I shall recite it to you.

7—8. Once on a time, having finished his morning rites, the intelligent Shuka approached with a controlled mind his father, that foremost of Rishis, *viz.*, the Island-born Krishna, who knows the distinction between the superior and the inferior, and saluting him, said,—What is that sacrifice which appears to you as the foremost of all sacrifices?

9. What is that act by doing which wise men succeed in acquiring the highest region? What is that sacred deed by which the celestials enjoy divine happiness?

10. What forms the character of sacrifice as sacrifice? What is that upon which sacrifice rests? What is that which is considered as the best by the deities? What is that sacrifice which is above the sacrifices of this world? Do you also tell me, O father, what is that which is the most sacred of all things.

11. Having heard these words of his son, O chief of Bharata's race, Vyasa, the foremost of all persons knowing duties, said as follows to him.

Vyasa said:—

12. Kine form the support of all creatures. Kine are the refuge of all creatures. Kine are the embodiment of virtue. Kine are sacred, and kine are purifiers of all.

13. Formerly kine were hornless as we have heard. For getting horns they adored the eternal and powerful Brahman.

14. Seeing the kine paying their adorations to him and sitting without food, the powerful Brahman granted to each of them what each desired.

15. Thereafter their horns grew and each got what each wished. Of various colors, and gifted with horns, they began to shine beautifully, O son!

16. Favored by Brahman himself with boons, kine are auspicious and givers of Havya and Kavya. They are the embodiments of virtue. They are sacred and highly blessed. They have excellent form and qualities.

17—18. Kine form high and excellent energy. The gift of kine is highly spoken of. Those good men who, shorn of pride, make gifts of kine, are considered as doers of righteous deeds and as givers of all articles. Such men, O sinless one, acquire the highly sacred region of kine.

19. The trees there yield sweet fruits. Indeed, those trees are always bedecked with excellent flowers and fruits. Those flowers, O best of twice-born persons, have celestial fragrance.

20. The entire soil of that region is formed of gems. The sands there are all gold. The climate there possesses the excellencies of every season. There is no mire, no dust. It is, indeed, highly sacred.

21. The rivers there shine in resplendence for the red lotuses blossoming upon their bosoms, and for the jewels, gems and gold that are on their banks and which display the effulgence of the morning Sun.

22. There are many lakes also on whose breasts are many lotuses, mixed here and there with Nymphœa stellata, and having their petals made of costly gems, and their filaments gold-hued.

23. They are also bedecked with flowering forests of the Nerium odorum with thousands of beautiful creepers twining round them, as also with forests of Santanakas bearing flowers.

24. There are rivers whose banks are variegated with many bright pearls and shining gems and gold.

25. Parts of those regions are covered with excellent trees that are decked with

jewels and gems of every sort. Some of them are made of gold and some of them are effulgent like fire.

26. There stand many mountains made of gold, and many hills made of jewels and gems. These shine in beauty on account of their tall summits made of all sorts of gems.

27. The trees that bedeck those regions always put forth flowers and fruits, and are always covered with dense foliage. The flowers always yield a celestial fragrance and the fruits are greatly sweet, O chief of Bharata's race.

28. The righteous persons, O Yudhishthira, always sport there happily. Freed from grief and anger, they spend their time there, crowned with the fruition of every desire.

29. Pious and illustrious persons sport there happily, moving from place to place, O Bharata, on delightful and highly beautiful cars.

30. Bevies of celestial nymphs always amuse there, with music and dance. Indeed, Yudhishthira, a person goes to such regions as the fruit of his making gifts of kine.

31—32. Those regions which are owned by Pushan, and the Maruts of great power, are acquired by givers of kine. In riches the royal Varuna is considered as pre-eminent. The giver of kine acquires riches like that of Varuna himself. One should, with the steadiness of a vow, daily recite these Mantras sung by Prajapati himself, *viz.*,—Yugandharah, Surupah, Vahurupah, Vishwarupah, and Matara.

33. He who serves kine with respect and who follows them with humility, succeeds in getting many invaluable boons from kine who become pleased with him.

34. One should never, even in his heart, injure kine. One should, indeed, always confer happiness on them. One should always respect kine and adore them, by bending low his head.

35. He who does this, controlling his senses all the while and filled with cheerfulness, succeeds in acquiring that happiness which is enjoyed by kine. One should for three days drink the hot urine of the cow. For the next three days one should drink the hot milk of the cow.

36. Having thus drunk for three days hot milk, one should next drink hot clarified butter for three days. Having thus drunk hot clarified butter for three days, one should live for the next three days on air only.

37. That sacred thing by whose help the celestials enjoy regions of happiness, that which is the most sacred of all sacred things, *viz.*, clarified butter, should then be carried on the head.

38. With the help of clarified butter, one should pour libations on the sacred fire. By making gifts of clarified butter, one should make the Brahmanas utter benedictions on oneself. One should eat clarified butter and make gifts of clarified butter. As the reward of this conduct, one may then acquire that prosperity, which belongs to kine.

39. That man who, for a month, lives upon the gruel of barley picked up every day from cow-dung, becomes purged of sins as heinous as Brahmanicide.

40. After their defeat at the hands of the demons, the deities practised this expiation. It was on account of this expiation that they succeeded in regaining their position as celestials. Indeed, it was through this that they regained their strength and became successful.

41. Kine are sacred. They are embodiments of virtue. They are high and most efficacious purifiers of all. By making gifts of kine to the Brahmanas one acquires the celestial region.

42. Living in a pure state, in the midst of kine, one should mentally recite those sacred Mantras named Gomati, after touching pure water. By doing this, one becomes purified.

43—44. Brahmanas of righteous deeds, who have been purified by knowledge, study of the Vedas, and observance of vows, should, only in the midst of sacred fires or kine or conclaves of Brahmanas, impart to their disciples a knowledge of the Gomati Mantras which are in every way like a sacrifice. One should observe a fast for three nights for receiving the boon formed by a knowledge of the meaning of the Gomati Mantras.

45. The man who wishes to get a son may obtain it by worshipping these Mantras. He who wishes to acquire riches may have his desire fulfilled by worshipping these Mantras. The girl desirous of having a good husband may have her wish fulfilled by the same means. In fact, one may acquire the fruition of every desire he may cherish, by worshipping these sacred Mantras.

46. When kine are pleased with the service one renders them, they are, forsooth, capable of granting the fruition of every desire. Even so, kine are highly blessed. They are the essential articles of sacrifices. They are grantors of every wish. Know that there is nothing superior to kine.

Bhishma said:—

47. Thus addressed by his great father, Shuka, gifted with great energy, began from that time to adore kine every day. Do you also, O son, act thus.

CHAPTER LXXXII.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishithra said:—

1. I have heard that the dung of the cow is gifted with prosperity. I wish to hear how this has been occasioned. I have doubts, O grand father which you should remove.

Bhishma said:—

2. Regarding it is cited the old story, O king, of the conversation between kine and goddess of prosperity, O best of the Bharatas.

3. Once on a time, assuming a very beautiful form, the goddess Shree entered a herd of kine. Seeing her beauty the kine became filled with wonder.

The kine said:—

4. Who are you, O goddess? Whence have you become nonpariel on Earth for beauty? O highly blessed goddess, we have been filled with wonder at your beauty.

5. We wish to know who you are. Who, indeed, are you? Where will you proceed? O you of very great beauty, do tell us in detail all we wish to know!—

Shree said:—

6. Blessed be ye, I am dear to all creatures. Indeed, I am known by the name of Shree. Forsaken by me, the demons have been lost for ever.

7. The celestials, *viz.*, Indra, Vivaswat, Soma, Vishnu, Varuna, and Agni, having obtained me, are sporting happily and will do so for ever.

8. Indeed, the Rishis and the celestials, only when they are endued with me, become successful. Ye kine, those beings meet with destruction into whom I do not enter,

9. Virtue, Prosperity, and Pleasure, only when endued with me, become sources of happiness. Ye kine who are givers of happiness, know that I am gifted with such energy.

10. I wish to always live in every one of you. Going to your presence, I solicit you. Be all of you gifted with Shree.

The kine said:—

11. You are fickle and restless. You allow yourself to be enjoyed by many persons. We do not wish to have you! Blessed be you, go wherever you like.

12. As regards ourselves, all of us have good forms. What need have we with you? Go wherever thou like. You have already pleased us greatly.

Shree said:—

13. Is it proper with you, ye kine, that you do not welcome me? I am difficult of being attained. Why then do you not accept me?

14. It appears, ye creatures of excellent vows, that the popular proverb is true, *viz.*, that it is certain that when one comes to another of his own accord and without being sought, he is not much respected.

15. The gods, the Danavas, the Gandharvas, the Pishachas, the Uragas, the Rakshasas, and human beings succeed in getting me only after practising the severest austerities.

16. Ye who have such energy, do ye take me! Ye amiable ones, I am never dishonored by any one in the three worlds of mobile and immobile creatures.

The kine said:—

17. We do not disregard you, O goddess! We do not slight you! You are fickle and of a very restless heart. It is for this only that we take leave of you.

18. What need of much talk? Go wherever you like! All of us have excellent forms. What need have we with you, O sinless one?

Shree said:—

19. Ye givers of honors, renounced by you thus, I shall certainly be an object of disregard with all the world! Do ye show me grace.

20. Ye are all highly blessed. Ye are ever ready to grant protection to those who seek your protection. I have come to you soliciting your refuge. I have no fault. Do you rescue me.

21. Know that I shall always be devoted to you! I wish to live in any part of your bodies, however repulsive it may be. Indeed, I wish to live even in your rectum.

22. Ye sinless ones, I do not see that ye have any part in your bodies that may be considered as repulsive, for ye are sacred, and purifying, and highly blessed! Do ye, however, grant my prayer. Do ye tell me in which part of your bodies shall I live.

Bhishma said:—

23. Thus addressed by Shree, the kine, always auspicious and bent on showing kindness to all who are devoted to them, parleyed with one another, and then addressing Shree, said to her, O king, these words.

The kine said:—

24. O you of great fame, it is certainly desirable that we should honor you! Do you live in our urine and dung. Both these are sacred, O goddess.

Shree said:—

25. By good luck, ye have shown me much favour. Let it be even as you say! Blessed be you all, I have really been honored by you, ye givers of happiness.

Bhishma said:—

26. Having, O Bharata, made this contract with kine, Shree, there and then, before those kine, disappeared.

27. I have thus told you, O son, the glory of the dung of kine. I shall once again describe to you the glory of kine. Do you listen to me.

CHAPTER LXXXIII.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said:—

1. They who make gifts of kine, and who live upon the remnants of things offered as libations on the sacred fire, are considered, O Yudhishthira, as always performing sacrifices of kind.

2. No sacrifice can be performed without the help of curds and clarified butter. The very character as sacrifice which sacrifices have, depends upon clarified butter. Hence clarified butter is considered as the very root of sacrifice.

3. Of all kinds of gifts, the gift of kine is spoken highest of. Kine are the foremost of all things. Themselves sacred, they are the best of purifier.

4. People should cherish kine for getting prosperity and even peace. The milk, curds, and clarified butter that kine yield are capable of purifying one from every kind of sin.

5. Kine are said to represent the highest energy both in this world and the next. There is nothing that is more sacred or purifying than kine, O chief of the Bharatas.

6. Regarding it is recited the ancient discourse between the Grandfather and chief of the celestials.

7. After the demons had been defeated and Shakra had become the lord of the three worlds, all creatures grew prosperous and became devoted to the true religion.

8—10. Then, on one occasion, the Rishis, the Gandharvas, the Kinnaras, the Uragas, the Rakshasas, the Deities, the Asuras, the winged creatures, and the Prajapatis, O you of Kuru's race, all assembled together and worshipped the Grandfather. There were Narada and Parvata and Vishwavasu and Haha-Huhu, who sang celestial songs for worshipping that powerful lord of all creatures. The god of wind bore there the fragrance of celestial flowers.

11—13. The Seasons also, in their embodied forms, bore the fragrance of flowers peculiar to each, to that assemblage of celestials, that gathering of all creatures of the universe, where celestial maidens danced and sang in accompaniment with celestial music. In the midst of that assembly, Indra, saluting the Lord of all the celestials and bowing his head to him with respect, asked him, saying,—I wish, O Grandfather, to know why the region of kine is higher, O holy one, than the region of the celestials themselves who are the lords of all the worlds.

14. What austerities, what Brahmacharyya, O lord, did kine perform on account of which they are able to live happily in a region that is even above that of the celestials.

15. Thus addressed by Indra, Brahman said to the destroyer of Vala,—You have always, O destroyer of Vala, disregarded kine.

16. Hence, you are not acquainted with glorious pre-eminence of kine. Listen now to me, O powerful one, as I explain to you the great energy and glorious pre-eminence of kine, O king of the celestials.

17. Kine have been said to be the limbs of sacrifice. They represent sacrifice itself, O Vasava! Without them there can be no sacrifice.

18. With their milk and the Havi produced therefrom, they sustain all creatures.

19. Their male children are engaged in helping the cultivation and thereby produce various kinds of paddy and other seeds.

20. From them originate sacrifices and Havya and Kavya, and milk and curds and clarified butter. Hence, O chief of the celestials, kine are sacred. Stricken with hunger and thirst, they carry various burthens.

21. Kine support ascetics. They sustain all creatures by various acts. O Vasava, kine are guileless in their conduct on account of such conduct and of many well-performed acts, they are able to live always in regions that are even above ours.

22. I have thus explained to you to-day, O you of a hundred sacrifices, the reason, O Shakra, of kine living in a place that is high above that of the celestials.

23. Kine got many excellent forms, O Vasava, and are themselves givers of boons. They are called Surabhis. Of sacred deeds and gifted with many auspicious marks they are highly purifying.

24. Listen to me also, O destroyer of Vala, as I tell you in full the reason why kine,—the children of Surabhi,—have descended on the Earth, O best of the celestials.

25—26. Formerly, O son, when in the golden age the great Danavas became lords of the three worlds, Aditi performed the severest austerities and got Vishnu within her womb. Indeed, O chief of the celestials, she had sto d upon one leg for many long years, desirous of having a son.

27—28. Seeing the great goddess Aditi thus practising the severest austerities, the daughter of Daksha, *viz.*, the illustrious Surabhi, herself given to virtue, likewise practised very severe austerities upon the breast of the charming mountains of Kailasa that are resorted to by both the celestials and the Gandharvas.

29. Established on the highest Yoga, she also stood upon one leg for eleven thousand years.

30. The celestials with the Rishis and the great Nagas all became scorched with the severity of her penances. Going there with me, all of them began to worship that auspicious goddess.

31. I then addressed that goddess gifted with penances, and said,—O goddess, O you of faultless conduct, for what purpose do you practise such severe austerities.

32. O highly-blessed one, I am pleased with your penances, O beautiful one! Do you, O goddess, beg what boon you wish to have. I shall grant you whatever you may ask!—These were my words to her, O Purandara.

33—35. Thus addressed by me, Surabhi answered me, saying,—I have no need, O grandfather, of boons. O sinless one, that you have been pleased with me is a great boon to me. To the illustrious Surabhi, O chief of the celestials, who said so to me, O lord of Sachi, I answered thus,—O goddess, I have been highly pleased with this your freedom from cupidity and desire, and with these penances of yours, O you of beautiful face. I therefore, grant you the boon of immortality.

36. You will live in a region that is higher than the three worlds, through my favour. That region shall be known to all by the name of Goloka.

37. Your offspring, ever engaged in doing good deeds, will live in the world of men. In fact, O highly blessed one, your daughters will live there.

38—39. You will readily get all kinds of enjoyment, celestial and human, that you may think of. You will get whatever happiness exists in the celestial region, O blessed one! The regions, O you of a hundred eyes, that are Surabhi's are replete with means for the satisfaction of every desire. Neither Death, nor Decrepitude, nor fire, can overcome its inhabitants.

40. No ill-luck, O Vasava, exists there. Many charming forests and delightful ornaments and objects of beauty may be seen there.

41—42. There may be seen many beautiful cars, all excellently equipt and which move at the will of the rider, O Vasava. O you having eyes like lotus petals, it is only by celibacy, by penances, by Truth, by self-control, by gifts, by various kinds of righteous deeds, by sojourns to sacred waters, in fact, by severe austerities and righteous deeds well-performed, that one can attain to Goloka.

43. You had asked me, O Shakra and I have answered you in full. O destroyer of Asuras, you should never disregard kine!

Bhishma said:—

44. Hearing these words of the self-create Brahman, O Yudhishthira, Shakra of a thousand eyes began from that time to adore kine every day and to show them the greatest respect.

45—47. I have thus told you everything about the purifying character of kine, O you of great splendour. I have expounded to you the sacred and high pre-eminence and glory of kine, that is capable of purifying one from every sin, O chief of men.

That man who with senses withdrawn from every other object will recite this account to Brahmanas, on occasions when Havya and Kavya are offered, or at sacrifices, or on occasions of worshipping the departed manes succeeds in conferring upon his ancestors an endless happines fraught with the fruition of every desire.

48. The man who is devoted to kine succeeds in getting the fruition of every desire of his. Indeed, even those women who are devoted to kine succeed in securing the fulfilment of every desire of theirs.

49. He who wishes for sons obtains them. He who desires daughters obtains them. He who desires riches succeeds in acquiring wealth, and he who desires religious merit succeeds in winning it.

50. He who desires knowledge acquires it, and he who desires happiness succeeds in acquiring happiness. Indeed, O Bharata, there is nothing which one devoted to kine cannot obtain.

CHAPTER LXXXIV.

(ANUSHASANIKA PARVA).—*Continued*,

Yudhishthira said:—

1. You have, O grandfather, expounded to me the highly meritorious gift of kine. In the case of kings performing their duties, that gift is most meritorious.

2. Sovereignty is always painful. It is incapable of being borne by persons of impure souls. Generally kings fail to acquire auspicious ends.

3. By always making, however, gifts of earth, they succeed in purifying themselves. You have, O prince of Kuru's race, describe to me many duties.

4. You have described to me the gifts of kine formerly made by king Nriga. The Rishi Nachiketa, in ancient times, had described the merits of this act.

5. The Vedas and the Upanishads also have laid down that in all sacrifices,—in fact, in all sorts of religious rites,—the sacrificial present should be earth or kine or gold.

6. The Shrutis, however, declare that of all presents, gold is very superior and is, indeed, the best. I wish, O grandfather, to hear you describe truly this subject.

7. What is gold? How did it spring up? When did it come into existence? What is its essence? Who is its presiding god? What are its fruits. Why is it considered as the foremost of all things?

8. Why do wise men applaud the gift of gold? Why is gold considered as the best of presents in all sacrifices?

9. Why also is gold considered as a purifier superior to earth itself and kine? Why, indeed, is it considered so superior as a sacrificial present? Do you, O grandfather, describe to me all this.

Bhishma said:—

10. Listen, O king, with rapt attention to me as I recite to you in detail the circumstances connected with the origin of gold as understood by me.

11. When my highly energetic father Shantanu died, I proceeded to Gangadwara for performing his Shraddha.

12. Arrived there I began the Shraddha of my father. My mother Janhavi coming there, gave me great assistance.

13. Inviting many ascetics crowned with success and making them take their seats before me, I began the priliminary rites consisting of gifts of water and of other things.

14. Having with a concentrated mind performed all preliminary rites as laid down in the scriptures, I began to duly offer the obsequial cake.

15. I then saw, O king, that a beautiful arm, adorned with armlets and other ornaments, rose up, piercing the ground, through the blades of Kusha grass which I had spread.

16. Seeing that arm rise from the ground, I became stricken with wonder. Indeed, O chief of Bharata's race, I thought that my father had come himself for accepting the cake I was about to offer.

17—20. Reflecting then, by the light of the scriptures, I became convinced that the ordinance is in the Vedas that the cake should not be presented to the hand of him whose Shraddha is performed. My conviction was that the obsequial cake should never be presented in this world by a man to the visible hand of the man whose obsequial rites are performed. The departed Manes do not come in their visible forms for taking the cake. On the other hand, the ordinance lays down that it should be presented on the blades of Kusha grass spread on the earth for the purpose. I then, disregarding that hand which was the mark of my father's presence, and recollecting the true ordinance of the scriptures regarding the mode of presenting the cake, offered the entire cake, O chief of the Bharatas, upon

those blades of Kusha grass that were spread before me.

21. Know, O king, that what I did was perfectly consistent with the scriptural ordinance. After this, the arm of my father, O monarch, vanished in our very sight.

22—23. On that night as I slept, the departed Manes appeared to me in a dream. Pleased with me they said, O chief of Bharata's race, these words,—We have been pleased with you, for the mark you have shown to-day of your adherence to the ordinance. It has pleased us to see that you have not deviated from the injunctions of the scriptures. The scriptural ordinance, followed by you, has become more authoritative, O king.

24—25. By such conduct you have honored and maintained the authority of yourself, the scriptures, the Vedas, the Pitris and the Rishis, the Grandfather Brahman himself, and those elders, *viz.*, the Prajapatis. Adherence to the scriptnres has been upheld. You have to-day, O chief of the Bharatas, acted very properly.

26—28. You have made gifts of earth and kine. Do you make gifts of gold. The gift of gold is very purifying. O you that are well-conversant with duties, know that by such acts both ourselves and our fore-fathers will all be purged of all our sins. Such gifts rescue both ancestors, and descendants to the tenth degree of the person who makes them!—These were the words that my ancestors, appearing to me in a dream, said to me. I then awoke, O king, and become filled with wonder.

29 Indeed, O chief of Bharata's race, I determined upon making gifts of gold, Listen now, O king, to this old history.

30—32. It is highly praiseworthy and it gives longevity to a man who listens to it. It was first recited to Rama the son of Jamadagni. Formerly Jamadagni's son Rama, existed with great anger, rooted out the Kshatriyas from off the face of the Earth for twenty-one times. Having subjugated the entire Earth, the heroic Rama having eyes like lotus petals began to make preparations for celebrating a Horse-Sacrifice, O king, that is lauded by all Brahmanas and Kshatriyas and that is capable of granting the fruition of every desire.

33. That sacrifice purifies all creatures and increases the energy and splendour of those who succeed in celebrating it. Gifted with great energy, Rama, by the celebration of that sacrifice, became sinless.

34. Having, however, celebrated that foremost of sacrifices, the great Rama could not acquire perfect lightness of heart.

35—37. Going to Rishis conversant with every branch of learning as also the celestials, Rama of Bhrigu's race questioned them. Filled with repentance and mercy, he addressed them, saying,—O highly blessed ones, do ye declare that which purifies men engaged in terrific deeds?—Thus addressed by him, those great Rishis, fully read in the Vedas and the scriptures, answered him, saying,—O Rama, guided by the authority of the Vedas, do you honor all learned Brahmanas. Acting thus for sometime, do you once more ask the twice-born Rishis as to what should be done by you for purifying yourself.

38.—39. Follow the advice which those highly wise persons would give! Going then to Vashishtha and Agastya and Kashyapa, that delighter of the Bhrigus, gifted with great energy, asked them the very question—Ye foremost of Brahmanas, even this is the wish that has originated in my heart. How, indeed, can I purify myself.

40. By what acts and rites may this be engendered? Or, if by gifts, what is that article by giving away which this wish of mine may be satisfied, O foremost of righteous persons, if you are bent upon doing me a favour, then do tell me, ye who have asceticism for wealth, what is that by which I may succeed in purifying myself!—

The Rishis said:—

41. O delighter of the Bhrigus, the mortal that has committed sin becomes purified by making gifts of kine, of earth, and of riches. This is what we have heard.

42. There is another gift that is considered as a great purifier. Listen to us, O twice-born Rishi, as we discourse on it! That article is excellent and is wonderful to look at and is, besides, the offspring of Fire.

43. Formerly the god Agni burnt all the world. We have heard that from his seed sprung gold of bright complexion. It passed by the name of the good-complexioned. By making gifts of gold you are sure to have your wish fulfilled.

44. Then the illustrious Vashishtha in especial, of rigid vows, addressing him, said,—Hear, O Rama, how gold, which is effulgent like fire, first came into being.

45. That gold will confer merit on you. In matters of gifts, gold is highly spoken of. I shall also tell you what is gold, whence it has come, and how it has come to be endued with superior attributes.

46. Listen to me, O you of mighty arms, as I describe these subjects. Know this as certain that gold is of the essence of Fire and Moon.

47—48. The goat is Fire, the sheep is Varuna; the horse is the Sun; elephants are Nagas; buffalos are Asuras; cocks and boars are Rakshasas; O delighter of the Bhrigus; earth is sacrifice, kine, water, and Soma. These are the declarations of the Smritis.

49. Churning the entire universe, a mass of energy was found. That energy is gold. Hence, O twice-born Rishi, compared to all these objects gold is surely superior. It is a valuable thing, high and excellent.

50. It is therefore that the celestial and Gandharvas and Uragas and Rakshasas and human beings and Pishachas hold it with care.

51. All these beings, O son of Bhrigu's race, shine in splendour, with the help of gold, after converting it into crowns and armlets and various ornaments.

52. It is also for this reason that gold is considered as the most purifying of all cleansing things such as earth and kine and all other kinds of riches, O king.

53. The gift of gold, O powerful king, is the highest gift. It is superior to the gift of earth, of kine, and of all other things.

54. O you who are effulgent like an immortal, gold is an eternal purifier. Do you make gifts of it to the foremost of Brahmanas as it is the foremost of purifying things.

55. Of all kinds of presents, gold is the best. They who make gifts of gold are said to be givers of all things,

56. Indeed, they who make gifts of gold are considered as givers of celestials. Agni is all the deities in one, and gold has Agni for its essence.

57. Hence it is that the person who makes gift of gold gives away all the celestials. Hence, O king, there is no gift higher than the gift of gold.

Vashishtha said:—

58. Hear once more, O twice-born Rishi, as I describe the superiority of gold, O foremost of all wielders of weapons.

59. I heard this formerly in the Purana, O son of Bhrigu's race. It represents the speech of Prajapati himself.

60—63. After the marriage was over of the illustrious and great Rudra armed with he trident, O son of Bhrigu's race, with the goddess who became his consort, on the breast of that foremost of mountains, *viz.*, Himavat, the illustrious and great deity wished to unite himself with the goddess. Thereupon all the celestials, stricken with anxiety, approached Rudra. Bending their heads with respect and pleasing Mahadeva and his boon-giving consort Uma, both of whom were seated together, they addressed Rudra, O perpetuator of Bhrigu's race, saying,—This union, O illustrious and sinless one, of you with the goddess, is a union of an ascetic with another. Indeed, it is the union, O lord, of one energetic person with another equally so. You, O illustrious one, are of irresistible energy. The goddess Uma also is gifted with energy that is equally irresistible.

64. The offspring that will result from a union like this, will, forsooth, O illustrious deity, be gifted with very great might. Indeed, O powerful lord, that offspring will consume all things in the three worlds without leaving a residue.

65. Do you then, O lord of all the universe, O you having large eyes, grant to these celestials prostrated before you, a boon from desire of benefiting the three worlds.

66. Do you, O powerful one, restrain this great energy of yours which may become the seed of offspring.

67. Indeed, that energy is the essence of all forces in the three worlds. Ye two, by an act of congress, are sure to scorch the universe.

68—69. Your offspring will certainly be able to afflict the celestials. Neither the goddess Earth, nor the Sky, nor Heaven, O powerful one, nor all of them together, will be able to bear your energy, we firmly believe. The entire universe is certain to be burnt through the force of your energy.

70. You should, O powerful one, show us favour, O illustrious deity. That favor consists in your not begetting a son, O foremost of the celestials, upon the goddess Uma,

71. Do you, patiently govern your fiery and powerful energy.—To the deities that said so, the holy Mahadeva having the bull for his sign, O twice-born Rishi, answered, saying,—So be it!—Having said so, the deity that has the bull for his vehicle, drew up his vital seed.

73. From that time he passed by the name of Urddharetas (one that has drawn up the vital seed). At this attempt of the celestials to stop procreation, the consort of Rudra became highly wroth.

74—76. On account of her being of the opposite sex, she used harsh words:—Since ye have opposed my lord in procreating an offspring when he was desirous of procreating one upon me, as the result of this act, ye celestials, ye all shall become sonless. Indeed, since ye have opposed the birth of an offspring from me, therefore, ye shall have no offspring of your own.—When this curse was imprecated, O perpetuator of Bhrigu's race, the deity of fire was not there.

77. It is on account of this curse of the goddess that the deities have become childless. Rudra, begged them, held in himself his energy of incomparable power.

78. A small quantity, however, that came out o fhis body dropped on the Earth. That seed, falling on the Earth, leaped into a burning fire and there began to grow most wonderfully.

79—82. The energy of Rudra, coming in contact with another energy of great power, became one with it in essence. Meanwhile, all the celestials headed by Indra were scorched by the Asura named Taraka. The Adityas, the Vasus, the Rudras, the Maruts, the Ashwins, and the Saddhyas all became greatly afflicted on account of the prowess of that son of Diti. All the regions of the celestials, their beautiful cars, and their palaces, and the asylums of the Rishis, were snatched away by the Asuras. Then the celestials and the Rishis, with depressed hearts, sought the protection of the illustrious and powerful Brahman of unfading glory.

CHAPTER LXXXV.

(ANUSHASANIKA PARVA).—*Continued.*

The Deities said:—

1. The Asura named Taraka who has received boons from you, O powerful one, is assailing the celestials and the Rishis. Let his death be ordained by you.

2. O Grandfather, we fear him greatly. O illustrious one, do you save us! We have no other refuge than you.

Brahman said:—

3. I treat all creatures equally, I cannot however, approve of sin. Let Taraka, that enemy of the celestials and Rishis, be speedily destroyed.

4. The Vedas and the eternal duties shall not be rooted out, ye foremost of celestials. I have ordained what is proper, in this matter. Let the anxiety of your hearts be removed.

The Celestials said:—

5. For your having granted him boons, that son of Diti has been proud of his power. He is incapable of being killed by the deities. How then will his death be engendered?

6. The boon which, O Granfather, he has obtained from you is that he should not be killed by celestials or Asuras or Rakshasas.

7. The celestials have also been cursed by the wife of Rudra on account of their attempt to stop propagation. The curse imprecated by her has been, O lord of the universe, this, *viz.*, that they are not to have any offspring.

Brahman said:—

8—10. Ye foremost of celestials, Agni was not there at the time the curse was given by the goddess. He will beget a child for the destruction of the enemies of the gods. Superior to all the deities, Danavas, Rakshasas, human beings, Gandharvas, Nagas and feathery creatures, the son of Agni with his dart, which in his hands, will be a weapon incapable of being baffled if once hurled at the enemy, will destroy Taraka whom you fear. Indeed, all other enemies of yours will also be killed by him.

11. Will is eternal. That Will is known by the name of Kama and is at one with Rudra's seed a portion of which fell into the burning form of Agni.

12. That energy, which is a powerful substance, and which resembles a second Agni, will be cast by Agni into Ganga for producing a child upon her in order to bring about the destruction of the enemies of the gods.

13. Agni did not come within the range of Uma's curse. The eater of sacrificial libations was not present there when the curse was imprecated.

14. Let the god of fire, therefore, be searched out. Let him now be set to this task. Ye sinless ones, I have told you the means for the destruction of Taraka.

15. The curses of the energetic cannot produce any effect upon the energetic. Forces, when they come into contact with a stronger force, become weakened.

16. They who are endued with penances can destroy even the boon-giving deities who are indestructible. Will, or Like, or Desire sprang in former times and is the most eternal of all creatures.

17. Agni is the Lord of the universe. He is incapable of being apprehended or described. Capable of going everywhere and present in all things, he is the Creator of all beings. He lives in the hearts of all creatures. Gifted with great power, He is older than Rudra himself.

18—19. Let that eater of sacrificial libations, who is a mass of energy, be found out. That illustrious deity will fulfill this desire of your hearts. Hearing these words of the Grandfather, the great gods then proceeded to find out the god of fire with cheerful hearts on account of their purpose having been crowned with success.

20. The gods and the Rishis then searched every portion of the three worlds their hearts being busy with the thought of Agni and eagerly desiring to see him.

21. Gifted with penances, possessed of prosperity, celebrated over all the worlds, those great ones, all crowned with ascetic success, sojourned over every part of the universe, O foremost one of Bhrigu's race.

22—24. They could not find out the eater of sacrificial libations who had concealed himself by merging his self into self. At this time, a frog, living in water, got on the surface from the nethermost regions, with cheerless heart on account of having been scorched by the energy of Agni. The little creature addressed the celestials who had become stricken with fear and who were all very eager to see the god of fire, saying,—Ye gods, Agni is now living in the nethermost regions. Scorched by the energy of that god and unable to bear it longer, I have come here.

25. The illustrious bearer of sacrificial offerings, ye gods, is now under the waters. He has created a mass of waters within which he is living. All of us have been scorched by his energy.

26. If, ye gods, you wish to see him,—if you have any business with him,—go to him there.

27. As regards ourselves, we shall fly from this place, O celestials, from fear of Agni!—Having said this much, the frog dived into the water.

28. The eater of sacrificial libations came to know of the treachery of the frog. Coming to that animal, he cursed the whole race, saying,—Ye will be deprived of the organ of taste.

29. Having made this curse on the frog, he left the spot immediately for living elsewhere. Indeed the powerful celestial did not show himself.

30. Seeing the condition to which the frogs were reduced for having done them a service, the celestials, O best of the Bhrigus, showed favor to those creatures. I shall tell you everything about it. Do you hear me, O mighty-armed hero.

The Deities said:—

31. Though deprived of tongues through the curse of Agni and, therefore, of the sensation of taste, you will be able to utter various kinds of words.

32. Living within holes, deprived of food, shorn of consciousness, wasted and dried up, and more dead than alive, the Earth will yet hold you all.

33. Ye shall also be able to move about at night-time when everything is covered with thick darkness!—Having said this to the frogs, the celestials once more journeyed over every part of the Earth for finding out the god of fire. Despite all their endeavours however, they could not find him out.

34. Then, O perpetuater of Bhrigu's race, an elephant, as large and powerful as the elephant of Shakra, addressed the gods, saying—Agni is now living within this Ashwattha tree!

35. Worked up with anger, Agni cursed all the elephants, O descendant of Bhrigu, saying,—Your tongues will be bent back.

36. Having been pointed out by the elephants, the God of Fire cursed all elephants thus and then went away and entered the heart of the Shami tree for living within it for sometime.

37. Listen now, O powerful hero, what favor was shown to the elephants, O foremost one of Bhrigu's race, by the celestials of unbaffled prowess who were all pleased with the service one of their representatives had rendered them.

The Deities said:—

38. With the help of even your tongues bent inwards you shall be able to eat all things, and with even those tongues ye shall be able to utter cries which will only be indistinct.

39. Having blessed the elephants thus, the inhabitants of the celestial region once more began to search Agni. Indeed, having come out of the Ashwattha tree, the God of Fire had entered the heart of Shami.

40. This new residence of Agni was made known by a parrot. The gods thereupon went there. Enraged with the conduct of the parrot, the God of Fire cursed the whole parrot race, saying,—Ye shall from this day be deprived of the power of

41—42. Indeed, the eater of sacrificial offerings turned up the tongues of all the parrots. Seeing Agni at the place pointed out by the parrot, and beholding the curse imprecated upon him, the gods, moved by mercy for the poor creature, blessed him, saying, on account of your being a parrot, you shall not be wholly deprived of the power of speech. Though your tongue has been turned backwards, yet you will only be able to speak the letter K.

43—44. Like that of a child or an old man, your words shall be sweet and indistinct and wonderful.—Having said these words to the parrot, and seeing the god of fire within the heart of the Shami, the gods made Shami wood a sacred fuel fit for producing fire in all religious rites. It was from that time that fire is seen to live in the heart of the Shami.

45. Men began to consider the Shami as a proper means for producing fire (in sacrifices). The waters that are in the nethermost regions had come into contact with the god of fire.

46. Those heated waters, O you of Bhrigu's race, are vomited forth by the mountain springs. On account, of Agni's having lived in them for sometime, they became hot through his power.

47. Meanwhile Agni, seeing the gods, became grieved. Addressing the celestials, he asked them,—Why have you come here?

48. To him the celestials and the great Rishis said,—We wish to engage you in a particular work. You should perform it.

49. When done, it will redound greatly to your credit.

Agni said:—

50. Tell me what your business is. I shall, O gods, accomplish it. I am always willing to do anything for you. Do not, hesitate, therefore, to command me.

The celestials said:—

51. There is an Asura of the name of Taraka who has been filled with pride on account of the boon he has obtained from Brahman. By his power he is able to oppose and discomfit us. Do you bring about his destruction.

52. O sire, do you rescue these celestials, these Prajapatis, and these Rishis, O highly blessed Pavaka.

53. O powerful one, do you beget a heroic son possessed of your power, who will remove, O bearer of sacrificial libations, our fears from that Asura.

54. We have been cursed by the great goddess Uma. There is nothing else than your power which can be our refuge now. Do you, therefore, O powerful deity, rescue us all.

55. Thus addressed, the illustrious and irresistible bearer of sacrificial libations answered, saying,—Be it so!—and he then proceeded towards Ganga otherwise called Bhagirathi.

56. He knew her and caused her to conceive. Indeed, in the womb of Ganga the seed of Agni began to grow even as Agni himself grows.

57. With the energy of that god, Ganga became greatly moved at heart. Indeed, she suffered great distress and became unable to bear it.

58. When the deity of fire cast his seed gifted with great energy into the womb of Ganga, a certain Asura uttered a terrific roar.

59. On account of that dreadful roar uttered by the Asura for purposes of his own, Ganga became very much terrified and her eyes rolled in fear and betrayed her agitation.

60. Shorn of consciousness, she could not bear her body and the seed within her womb. The daughter of Janhu, carrying the energy of the illustrious god, began to tremble.

61. Overwhelmed with the energy of the seed she held in her womb, O learned Brahmana, she then addressed the god of fire, saying,—I cannot any longer, O illustrious one, bear your seed in my womb.

62. Indeed, I am overcome with weakness by this seed of yours. The health I had in days before, is no longer mine. I have been greatly agitated, O illustrious one, and my heart is dead within me, O sinless one.

63. O foremost of all persons gifted with penances, I cannot bear your seed any longer. I shall throw it off, induced by the distress that has befallen me, and not by caprice.

64. There has been no actual contact of my body with your seed, O illustrious deity of fire. Our union, having for its cause the distress that has befallen the celestials, has been subtile and not of the flesh, O highly effulgent one.

65. Whatever merit or otherwise they may be in this deed, O eater of sacrificial offerings, must belong to you. Indeed, I think, you will be visited by virtue or sin of this deed.

66. To her the god of fire said,—Do you carry the seed. Do, indeed, bear the fœtus endued with my power. It will produce great results.

67—68. You are, indeed, capable of bearing the entire Earth. You will gain nothing by not holding this energy. That foremost of rivers, though thus dissuaded by the deity of fire as also by all the other celestials, cast off the seed on the breast of Meru, that foremost of all mountains.

69. Capable of bearing that seed, yet oppressed by the power of Rudra, she could not hold that seed longer on account of its burning energy.

70—71. After she had cast it off, through sheer distress, that burning seed having the splendour of fire, O perpetuater of Bhrigu's race, Agni saw her, and asked that foremost of rivers,—Is it all right with the fœtus you have cast off? Of what complexion has it been, O goddess? Of what form does it look? With what energy does it seem to be gifted? Do you tell me all about it.

Ganga said:—

72. The fœtus is of gold-hue. In energy it is like you, O sinless one! Of an excellent color, perfectly stainless, and burning with splendour, it has lighted the entire mountain.

73. O foremost of all persons gifted with penances, the fragrance of it resembles the cool perfume that is scattered by lakes adorned with lotuses.

74. With the splendour of that fœtus everything around it seemed to be changed into gold as all things on mountain and low land seem to be changed into gold by the rays of the Sun.

75. The splendour of that fœtus, spreading far and wide, falls upon mountains and rivers and springs.

76. It seems that the three worlds, with all their mobile and immobile creatures, are being lighted up by it. Such is your child, O illustrious bearer of sacrificial offerings.

77. Like the Sun or your blazing self, in beauty it is like a second Soma!—Having said these words, the goddess disappeared.

78. The highly energetic god of fire also, having performed the business of the celestials, proceeded to the place he liked, O delighter of the Bhrigus.

79. It was on account of the result of this act that the Rishis and the celestials bestowed the name of Hiranyaretas upon the gods of fire.

80—81. And because the Earth held that seed she also came to be called by the name of Vasumati. Meanwhile, that fœtus, which had originated from the god of fire and been held for a time by Ganga, having fallen on a forest of reeds, began to grow and at last assumed a wonderful form. The presiding goddess of the constellation Krittika saw that form resembling the rising Sun.

82. She henceforth began to bring up that child as her son with the milk of her breast. For this reason that highly effulgent child came to be called Kartikeya after her name.

83 And because he grew from seed that fell out of Rudra's body, he came to be called Skanda. The incident also of his birth having taken place in the forest of reeds, concealed from every body's view, gave him the name of Guha. It was thus that gold came into existence as the offspring of the god of fire

84. Hence it is that gold came to be regarded as the foremust of all things and the ornament of the very gods. It was from this incident that gold came to be called by the name of Jatarupam.

85. It is the foremost of all precious things, and among ornaments also it is the foremost. The purifier among all purifying things, it is the most sacred of all sacred objects.

86. Gold is truly the illustrious Agni, the Lord of all things, and the foremost of all Prajapatis. The most sacred of all sacred things is gold, O foremost of twice-born ones. Indeed, gold is said to have for its essence Agni and Soma.

Vashishtha said:—

87. Formerly I also heard this history, O Rama, called Brahma-darshana, about the achievement of the Grandfather Brahman who is at one with the Supreme Soul.

88—89. To a sacrifice performed formerly by that foremost of gods, *viz.*, the Lord of Rudra, O you of great power, who on that occasion had assumed the form of Varuna, there came the ascetics and all the celestials headed by Agni. There also came to that sacrifice all the sacrificial limbs (in their embodied forms), and the Mantra called Vashat in his embodied form.

90. All the Samans also and all the Yajushes, in thousands and in their embodied forms, came there. The Rig-Veda also came there, adorned with the rules of orthoepy.

91. The Lakshanas, the Suras, the Tomas, the Niruktas, the Notes arranged in rows, and the syllable OM, as also Nigraha and Pragraha, all came there and lived in the eye of Mahadeva.

92. The Vedas with the Upanishads, Vidya, and Savitri, as also, the Past, the Present, and the Future, all came there and were held by the illustrious Shiva.

93. The powerful Lord of All then poured libations himself into his own self. Indeed, the holder of Pinaka caused that Sacrifice of multifarious form to look highly beautiful.

94. He is Heaven, Sky, Earth, and the Welkin. He is called the Lord of the Earth. He is the Lord whose rule is acknowledged by all obstacles. He is gifted with Shree and He is at one with the God of Fire.

95. That illustrious god is called by various names. He is Brahman, Shiva, Rudra, Varuna, Agni and Prajapati. He is the auspicious Lord of all creatures.

96—97. Sacrifice, Penance, all the rites, the goddess Diksha burning with rigid observances, the several Points with the presiding deities, the consorts of all the deities, their daughters, and the celestials mothers, all came to Pashupati, O perpetuater of Bhrigu's race, together in a body.

98. Seeing that sacrifice of the great Mahadeva who had assumed the form of Varuna, all of them became highly pleased. Seeing the celestial ladies of great beauty, the seed of Brahman came out and dropped upon the Earth.

99. On account of the seed having fallen on the dust, the Sun took up that dust mixed with the particles of seed from the Earth with his hands and cast it into the sacrificial fire.

100. Meanwhile, the sacrifice with the sacred fire of burning flames was commenced and it went on. Brahman was pouring libations on the fire. While thus engaged, the Grandfather became worked up with desire.

101. As soon as the seed came out, he took it up with the sacrificial ladle and poured it as a libation of clarified butter, O delighter of the Bhrigus, with the necessary Mantras, on the burning fire.

102. From that seed, Brahman of great power caused the four orders of creatures to come into being. That seed of the Grandfather was endued with the three qualities of Goodness, Darkness, and Ignorance. From that element in it which represented the quality of Goodness, sprang all mobile creatures gifted with the principle of action;

103. From the element of Ignorance in it, sprang all immobile creatures. The quality of Goodness, however, which lived in that seed, entered both kinds of existence. That quality of Goodness is of the nature of Light. It is eternal and of it is unending Space.

104. In all the creatures the quality of Goodness is present and is at one with that light which shows what is right and what is wrong. When the seed of Brahman was thus poured as a libation on that sacrificial fire, there came from it, O powerful one, three beings into existence.

105. They were three male persons, gifted with bodies that partook of the nature of the circumstances from which they respectively originated. One arose first from the fire (called Bhrik) and hence he passed by the name of Bhrigu. A second came from the burning charcoals and hence he passed the name of Angiras.

106. The third originated from a heap of extinguished charcoals and he passed by the name of Kavi. It has been already said that the first came out with flames issuing from his body and hence he was called Bhrigu.

107. From the rays of the sacrificial fire originated another called Marichi. From Marichi (afterwards) sprang Kashyapa. It has been already said that from the (burning) charcoals originated Angiras. The dwarf Rishis called Valikhillyas originated from the blades of Kusha grass spread out in that sacrice.

108—109. From the same blades of Kusha grass, O you of great power originated Atri. From the ashes of the fire originated the twice-born Rishis, *viz.*, the Vaikhanashas, endued with penances and given to Vedic learning and all of excellent qualities.

110. From the eyes of Agni originated the twin Ashwins endued with great beauty. At last, from his ears, originated the Prajapatis.

111—112. The Rishis originated the pores of Agni's body. From his sweat originated Chhandas, and from his strength originated Mind. Therefore Agni has been said to be all the celestials in his individual self, by Rishis endued with Vedic learning, guided by the authority of the Vedas. The pieces of wood that keep alive the flames of Agni are considered as the Months. The juices the fuel yields form the Fortnights.

113. The liver of Agni is called the Day and Night, and his fierce light is called the Muhurtas. The blood of Agni

is considered as the source of the Rudras. From his blood originated the gold-hued celestials called the Maitradevatas.

114. From his smoke originated the Vasus. From his flames originated the Rudras as also the (twelve) Adityas of great effulgence.

115—117. The Planets and Constellations and other stars that have been set in their respective orbits in the sky, are considered as the (burning) charcoals of Agni. The first Creator of the universe declared Agni to be Supreme Brahma and Eternal, and the giver of all desires. This is, indeed, a mystery. "After all these births had taken place, Mahadeva who had assumed the form of Varuna (for his sacrifice) and who had Pavana for his soul, said,—This excellent Sacrifice is *mine*. I am the Grahapati in it. The three beings that first originated from the sacrificial fire are mine! Forsooth, they should be considered as my children. Know this, ye gods who range through the skies! They are the fruits of this Sacrifice.

118. "—Agni said,—These children have originated from my limbs. They have all depended upon me as the cause of their being. They should, therefore, be considered as my children. Mahadeva in the form of Varuna has erred in this matter.

119. After this, the Master of all the worlds, the Grandfather of all creatures, *viz.*, Brahman, then said,—These children are mine! The seed which I poured upon the sacrificial fire was mine.

120. I am the performer of this Sacrifice. I poured on the sacrificial fire, the seed that came out of myself. He who has planted the seed always enjoys the fruit. The principal cause of these births is my seed.

121—124. The celestial went to the Grandfather and having bowed their heads to him and joined their hands in respect, they said to him,—All of us, O illustrious one, and the entire universe of mobile and immobile creatures, are your offspring, O sire, let Agni of burning flames, and the illustrious and powerful Mahadeva who has, for this sacrifice, assumed the form of Varuna, have their wish. At these words, although born of Brahman, the powerful Mahadeva in the form of Varuna, the king of all aquatic creatures received the first-born one, *viz.*, Bhrigu effulgent as the Sun, as his own child. The Grandfather then intended that Angiras should become the son of Agni.

125. Knowing the truth, the Grandfather then took Kavi as his own son. Busy with procreating creatures for peopling the Earth, Bhrigu who is considered as a Prajapati thence came to be called as Varuna's offspring.

126. Gifted with every prosperity, Angiras passed as the offspring of Agni, and the celebrated Kavi came to be known as the child of Brahman himself. Bhrigu and Angiras, who had originated from the fire and the charcoals of Agni respectively, became the procreators of extensive races and tribes in the world.

127. Indeed these three, *viz*, Bhrigu and Angiras and Kavi, considered as Prajapati, are the progenitors of many races and tribes. All are the children of these three. Know this, O powerful hero.

128—129. Bhrigu begat seven sons all of whom became equal to him in merits and qualities. Their names are Chyavana, Vajrashirshan, Suchi, Urva, Shukra, that giver of boons, Vibhu, and Savana. These are the seven. They are children of Bhrigu and are hence Bhargavas. They are also called Varunas on account of their ancestor Bhrigu having been adopted by Mahadeva in the form of Varuna. You belong to the race of Bhrigu.

130—131. Angiras begot eight sons. They also are known as Varunas. Their names are Vrihaspati, Utatthya, Payasya, Shanti, Dhira, Virupa, Samvarta, and Sudhanwan the eighth. These eight are considered also as the children of Agni. Freed from every evil, they are devoted to knowledge only.

132. The sons of Kavi who was adopted by Brahman himself are also known as Varunas. Eight in number all of them became progenitors of races and tribes. Auspicious by nature, they all knew Brahma.

133. The names of the eight sons of Kavi are Kavi, Kavya, Dhrishnu, Ushanas endued with great intelligence, Bhrigu, Viraja, Kashi, and Ugra knowing every duty.

134. These are the eight sons of Kavi. By them the whole world has been peopled. They are all called Prajapatis, and they have procreated many offspring.

135. Thus, O chief of Bhrigu's race, has the whole world been peopled with the children of Angiras, and Kavi and Bhrigu.

136. The powerful and supreme Lord Mahadeva in the form of Varuna which he had assumed for his sacrifice had first, O learned Brahmana, adopted both Kavi and Angiras. Hence, these two are considered as of Varuna.

137. After that the eater of sacrificial libations, *viz.*, the god of fire, adopted of Angiras. Hence, all the children of Angiras are known as belonging to the race of Agni.

138. The Grandfather Brahman was, formerly propitiated by all the deities who said to him,—Let these lords of the universe save us all.

139. Let all of them become progenitors of offspring. Let all of them become endued with penances. Through your favour, let all these rescue the world.

140. Let them become procreators and extenders of races and tribes and let them increase your power. Let all of them become thorough masters of the Vedas and let them be performers of great deeds.

141. Let all of them be friends to the divine cause. Indeed, let all of them become gifted with auspiciousness. Let them become founders of extensive races and tribes and let them be great Rishis. Let all of them be gifted with great penances and let all of them be devoted to high celibacy.

142. All of us, as also all these, are your offspring, O you of great power. You, O Grandfather, are the Creator of both the celestials and the Brahmanas.

143. Marichi is your first offspring. All these also that are called Bhargavas are your progeny. Looking at this fact, O Grandfather, we shall all help and support one another.

144—145. All these shall, thus, multiply their progeny and establish yourself at the beginning of each æon after the universal destruction. Thus addressed by them, Brahman, the grandfather of all the worlds, said to them,—So be it! I am pleased with you all!—Having said so to the celestials, he proceeded to the place he had come from.

146. This is what took place in days of yore in that sacrifice of the great Mahadeva, that foremost one of all the celestials, in the beginning of creation, when he for the purposes of his sacrifice had assumed the form of Varuna.

147. Agni is Brahman. He is Pashupati. He is Sarva. He is Rudra. He is Prajapati. It is well-known that gold is the offspring of Agni.

148. When fire is not to be had, gold is used as a substitute. Guided by the marks of the auditions of the Veda, one who is conversant with authorities and who knows the identity of gold with fire, acts thus.

149—150. Putting a piece of gold on some blades of Kusha grass spread out on the ground, the sacrificer pours libations upon it. If libations are poured upon also the pores of an anthill, upon the right ear of a goat, upon a piece of level earth, upon the waters of a Tirtha, or on the hand of a Brahmana, the illustrious god of fire becomes pleased and considers it as a source of his own advancement as also that of the celestials through his.

151. Hence, it is that we have heard that all the celestials consider Agni as their refuge and are devoted to him. Agni originated from Brahman, and from Agni originated gold.

152. Hence, we have heard that those virtuous persons who make gifts of gold are considered as giving away all the deities.

153. The man who makes gifts of gold acquires a very high end. Regions of burning effulgence are his. Indeed, O Bhargava, he becomes installed as the king of kings in the celestial region.

154. That person who, at sun-rise, makes a gift of gold according to the ordinance and with proper Mantras, succeeds in warding off the evils foreshadowed by ominous dreams.

155. The man who, as soon as the Sun has risen, makes a gift of gold becomes purged of all his sins. He who makes a gift of gold at mid-day destroys all his future sins.

156. He who, with controlled soul, makes a gift of gold at the second twilight succeeds in living with Brahman and the god of wind and Agni and Soma in their respective regions.

157. Such a man acquires fame in regions of great happiness that belong to Indra himself. Acquiring great fame in this world also, and purged of all his sins, he sports in joy and happiness.

158. Such a man acquires many other regions of happiness and becomes peerless for glory and fame. His course perfectly unobstructed, he succeeds in going everywhere at will.

159. He has never to fall down from the regions which he acquires, and the glory he attains to, becomes very great. Indeed, by making gifts of gold one acquires numberless regions of happiness all of which he enjoys for good.

160. That man who, having lighted a fire at sunrise, makes gifts of gold in view of the observance of a particular vow, succeeds in acquiring the fruition of all his desires.

161. It has been said that gold is at one with Agni. The gift of gold, therefore, yields great happiness. The gift of gold leads to the possession of those merits and qualities that are desired, and purifies the heart.

162. I have thus told you, O sinless one, the origin of gold. O you of power, know how Kartikeya grew up, O delighter of Bhrigu's race.

163. After a long time Kartikeya grew up. He was then, O perpetuator of Bhrigu's race, chosen by all the celestials with Indra at their head, as the commander-in-chief of the celestial forces.

164. He killed the Daitya Taraka as also many other Asuras, at the command of the king of the celestials, O Brahmana, and moved also by the desire of benefiting all the worlds.

165. I have also, O you of great power, described to you the merits of making gifts of gold. Do you, therefore, O foremost of all speakers, make gifts of gold.

Bhishma said:—

166. Thus addressed by Vashishtha, Jamadagni's son of great power then made gifts of gold to the Brahmanas and became cleansed of his sins.

167. I have thus told you, O king, everything about the merits of the gifts of gold and about its origin also, O Yudhishthira.

168. Do you also, therefore, make profuse gift of gold to the Brahmanas. Indeed, O king, by making such gifts of gold, you will surely be purged of all your sins.

CHAPTER LXXXVI.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. You have, O grandfather described to me fully the merits of the gift of gold according to the ordinances laid down in the scriptures and the Veda.

2. You have also described the origin of gold. Do you tell me now how Taraka met with destruction.

3. You have, said, O king, that that Asura had become unslayable by the gods. Do you tell me fully how his destruction was brought about.

4. O perpetuator of Kuru's race, I wish to hear this from you, I mean the details of Taraka's destruction. Great is my curiosity to hear the narrative.

Bhishma said:—

5. The gods and the Rishis, O king, reduced to great distress, urged the six Krittikas to rear that child.

6. Amongst the celestial ladies there were none, except these, who could by their power, bear the seed of Agni in their wombs.

7. The god of fire became highly pleased with those goddesses for their readiness to sustain the conception caused by the seed of Agni which was gifted with his own great power.

8. When the energy of Agni, O king, was divided into six parts and placed within the channels, the six Krittikas began to nourish the portion that each held in her womb.

9. As the great Kumara, however, began to grow within their wombs, their bodies being possessed by his energy, they could not get peace anywhere.

10. Filled with energy as their bodies were, the time at last came for delivery. All of them, it so happened, O prince of men, delivered simultaneously.

11. Though held in six different wombs, yet when all the parts, as they came out, united into one. The goddess Earth held the child, taking it up from a mass of gold.

12. Indeed, the child, possessed of a beautiful form, shone like the god of Fire. Of beautiful features, he began to grow in a charming forest of reeds.

13. The six Krittikas saw that child of their's looking like the morning Sun. Filled with affection for him,—indeed, loving him very much,—they began to rear him with their milk.

14. On account of his having been born of the Krittikas and reared by them, he was known in the three worlds by the name of Kartikeya. Having originated from the seed which had fallen off from Rudra he was named Skanda, and because of his birth in a solitary forest of reeds he was called Guha.

15—17. The thirty-three gods, the points of the compass together with their presiding deities, and Rudra, Dhatri, Vishnu, Yama, Pushan, Aryyaman, Bhaga, Angsha Mitra, the Sadhyas, Vasava, the Vasus, the Ashwins, the Waters, the Wind, the Firmament, Chandramas and all the Constellations and the Planets and the Sun, and all the Richs and Samans and Yajushes in their embodied forms, came there to see

that wonderful child who was the son of the god of Fire.

18. The Rishis sang hymns of praise and the Gandharvas sang in honor of that child called Kumara of six heads, twelve eyes, and greatly devoted to the Brahmanas.

19—20. His shoulders were broad, and he had twelve arms, and the splendour of his body resembled that of fire and Aditya. As he lay stretched on a clump of heath, the gods with the Rishis, seeing him, became filled with great joy and considered the great Asura as already killed. The celestials then began to bring him various kinds of toys and articles that could amuse him.

21. As he played like a child, various sorts of toys and birds were given to him. Garuda of excellent feathers gave to him a child of his, *viz.*, a peacock having plumes of variegated color.

22. The Rakshas gave to him a boar and a buffalo. Aruna himself gave him a cock of fiery splendour.

23. The Moon gave him a sheep, and the Sun gave him some dazzling rays of his. The mother of all kine, *viz*, Surabhi, gave him kine by hundreds and thousands.

24. Agni gave him a goat having many good qualities. Ila gave him profuse flowers and fruits. Sudhanwan gave him a riding chariot and a car of the great Kuvara.

25—26. Varuna gave him many auspicious and good products of the Ocean, with some elephants. The king of the celestials gave him lions and tigers and pards and various kinds of the birds of the air, and many terrible beasts of prey and many umbrellas also. Many Rakshasas and Asuras began to follow that powerful child.

27. Seeing the son of Agni grow up, Taraka sought, by various means, to bring about his destruction, but could not do anything to that powerful deity.

28. The gods in time invested Agni's son born a solitary forest with the command of their army. And they also informed him of the oppressions made upon them by the Asura Taraka.

29. The commander-in-chief of the celestial army grew up and became possessed of great energy and power. In time Guha killed Taraka, with his irresistible dart.

30. Indeed, Kumara killed the Asura as easily as if in sport. Having brought about the destruction of Taraka the re-established the king of the celestials in his sovereignty of the three worlds.

31. Gifted with mighty power, the celestial general shone in beauty and splendour. The powerful Skanda became the protector of the celestials and did what was agreeable to Shankara.

32. The illustrious son of Pavaka had a golden form. Indeed, Kumara is always the leader of the celestial arms.

33. Gold is the powerful energy of the god of fire and was born with Kartikeya. Hence is gold highly sacred, valuable, and excellent and has unending merit.

34. Thus, O son of Kuru's race, did Vashistha recite formerly this topic to Rama of Bhrigu's race. Do you, therefore, O king of men, try to make gifts of gold.

35. By making gifts of gold, Rama became purged of all his sins, and finally acquired a high place in Heaven that is unattainable by other men.

CHAPTER LXXXVII.

(ANUSHASANIKA PARVA).

Continued.

Yudhishthira said :—

1. You have described to me, O you of righteous soul, the duties of the four castes. Do you, similarly, O king, describe to me now all the ordinances regarding the Shraddha.

Vaishampayana said :—

2. Thus addressed by Yudhisthira, the son of Shantanu began to recite to him the following ritual, consistent with the ordinances, of the Shraddha.

Bhishma said :—

3. Listen, O king, with rapt attention, to me as I describe to you the ritual of the Shraddha. That ritual is auspicious, laudable, productive of fame and progeny, and is considered as a sacrifice, O scorcher of enemies, in honor of the departed Manes.

4. Gods or Asuras or human beings, Gandharvas or Uragas or Rakshasas, Pishachas or Kinnaras, every one should always adore the departed Manes.

5. It is seen that people adore the departed Manes first, and please the celestials next by offering them their worship. Hence, one should always adore the departed Manes with every care.

6. It is said, O king, that the Shraddha performed in honor of the departed Manes is performable afterwards. But this general rule has a special restraint.

7. The (deceased) grandfather become gratified with the Shraddha that may be performed on any day. I shall, however, tell you now what the merits and demerits are of the respective lunar days.

8 I shall describe to you, O sinless one, what fruits are attained on what days by performing the Shraddha. Do you listen to me with rapt attention.

9. By worshipping the departed Manes on the first day of the light fortnight, one obtains in his abode beautiful wives capable of producing many children all endued with desirable accomplishments.

10. By performing the Shraddha on the second day of the light fortnight, one gets many daughters. By performing it on the third day, one acquires many horses. By performing it on the fourth day, one gets a large herd of smaller animals in his house.

11. They, O king, who perform the Shraddha on the fifth day, get many sons. Those men who perform the Shraddha on the sixth day, acquire great splendour.

12. By performing it on the seventh day, O king, one wins great fame. By performing it on the eighth day one, secures great profits in commercial pursuits.

13. By performing it on the ninth day, one, acquires many animals of uncloven hoofs. By performing it on the tenth day, one acquires many valuable kine.

14. By performing it on the eleventh day one gets valuable cloths and utensils. Such a man also gets many sons all of whom become endued with Brahma splendour.

15. By performing the Shraddha on the twelfth day, one always sees if he desires various sorts of beautiful silver and gold articles.

16—17. By performing the Shraddha on the thirteenth day, one reigns supreme over his kinsmen. Forsooth, all the young men in the family of him who performs the Shraddha on the fourteenth day die. Such a man becomes entangled in war. By performing the Shraddha on the day of the new moon, one gets the fruition of every desire.

18. In the dark fortnight, all the days beginning with the tenth, leaving only the fourteenth day out, are good days for the performance of the Shraddha. Other days of that fortnight are not so.

19. Then, again, as the dark fortnight is better than the light one, so the afternoon of the day is better than the forenoon for the Shraddha.

CHAPTER LXXXVIII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. O you of great power, tell me what that object is which if dedicated to the departed Manes, becomes inexhaustible! What Havi, again, (if offered) lasts for all time? What, indeed, is that which becomes eternal?

Bhishma said:—

2. Hear me, O Yudhishthira, what those Havis are which persons conversant with the ritual of the Shraddha consider as suitable for the Shraddha and what the fruits are of each.

3. With sesame seeds, rice, barley, Masha water, root and fruits, if given at Shraddhas, the departed Manes, O king, remain pleased for a month.

4. Manu has said that if a Shraddha is performed with profuse sesame, such Shraddha becomes inexhaustible. Of all sorts of food, sesame seeds are considered as the best.

5. With fishes offered at Shraddhas, the departed Manes remain pleased for two months. With mutton they remain pleased for three months and with the flesh of the hare for four.

6. With the flesh of the goat, O king, they remain pleased for five months, with becon for six months, and with the flesh of birds for seven.

7. With venison got from those deer that are called Prishata, they remain pleased for eight months, and with that obtained from the Ruru for nine months, and with the meat of the Gavaya for ten months.

8. With the meat of the buffalo they remain pleased for eleven months. With beef presented at the Shraddha, they remain pleased for a full year.

9. Payasa mixed with clarified butter is as much as acceptable to the departed Manes as beef. With the meat of the Vadhrinasa the Pitris remained pleased for twelve years.

10. The flesh of the Rhinoceros, offered to the departed Manes on the anniversaries of the lunar days on which they died, becomes endless. The potherb called Kalashaka, the petals of the Kanchana flower, and meat of the goat also, thus offered, prove inexhaustible.

11. Regarding it, O Yudhishthira, there are some Verses, originally sung by the departed Manes, that are now sung (in the world). Sanatkumara communicated them to me in former days.

12. He who has taken birth in our race, should give us Payasa mixed with clarified butter on the thirteenth day (of the dark fortnight), under the constellation Magha, during the Sun's southward course.

13. One born in our race, should under the constellation Magha, as if in the observance of a vow, offer the meat of goat or the petals of the Kanchana flower. One should also offer us, with due rites, Payasa mixed with clarified butter, dedicating it on a spot covered by the shadow of an elephant.

14. Many sons should be coveted so that even one may go to Gaya, where stands the banian that is celebrated over all the worlds and that makes all offerings made under its branches endless.

15. Even a little of water, roots, fruits, meat, and rice, mixed with honey, if offered on the anniversary of the day of death, becomes endless.

CHAPTER LXXXIX.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said:—

1. Hear me, O Yudhishthira, as I tell you what those optional Shraddhas are that should be performed under the different constellations and that were first spoken of by Yama to king Shashavindu.

2. That man who always performs the Shraddha under the constellation Krittika is considered as performing a sacrifice after establishing the sacred fire. Such a person, freed from fever, goes to Heaven with his children.

3. He who is desirous of children should perform the Shraddha under the constellation Rohini, while he who is desirous of power should do it under the constellation Mrigashiras. By performing the Shraddha under the constellation Ardra, a man becomes the doer of terrific deeds.

4. A man, by performing the Shraddha under Punarvasu, makes much gain by agriculture. The man who is desirous of growth and advancement should perform the Shraddha under Pushya.

5. By doing it under the constellation Ashlesha one begets heroic children. By doing it under the Maghas, one gains superiority over kinsmen.

6. By doing it under the (prior) Phalgunis, one gains good fortune. By doing the Shraddha under the later Phalgunas one gets many children; while by performing it under Hasta, one gets the fruition of his wishes.

7. By performing it under the constellation Chitra one gets beautiful children. By doing it under the constellation Swati, one makes much profit by trade.

8. The man who desires children, acquires the fruition of his desire by performing the Shraddha under the constellation Vishakha. By doing it under Anuradha, one becomes an Emperor.

9. By making offerings in honor of the departed Manes under the constellation Jeshthya, with devotion and humility, one acquires sovereignty, O foremost one of Kuru's race.

10. By doing the Shraddha under Mula, one gains health, and by doing it under the prior Ashada, one acquires excellent fame. By performing it under the later Ashada, one succeeds in travelling over the whole world, freed from every sorrow.

11. By doing it under the constellation Abhijit, one acquires great knowledge. By doing it under Shravana, one, after death, attains to a very high end.

12. The man who performs the Shradha under the constellation Dhanistha becomes a king. By doing it under the constellation presided over by Varuna (*viz.*, Shatavisha), one becomes a successful physician.

13. By performing the Shraddha under the constellation of the prior Bhadrapada, one acquires many goats and sheep: while by doing it under the later Bhadrapada, one acquires thousands of kine.

14. By performing the Shraddha under the constellation Revati, one acquires many utensils of white brass and copper. By doing it under Ashwini, one acquires many horses, while under Bharani, one lives long.

15. Listening to these ordinances about the Shraddha, king Shashavindu acted accordingly, and succeeded in easily conquering and ruling the whole Earth.

CHAPTER XC.

(ANUSHASANA PARVA).

Continued.

Yudhishthira said:—

1. You should, O foremost one of Kuru's race, tell me to what kind of Brahmanas, O grandfather, should the offers made at Shraddhas, be given away.

Bhishma said:—

2. The Kshatriya who is conversant with the ordinances about gift, should never examine Brahmanas. In all matters, however, relating to the worship of the deities and the departed Manes, an examination has been said to be proper.

3. The deities are adored on Earth by men only when they are filled with devotion originating from the celestials themselves. Hence, one should, approaching them, make gifts to all Brahmanas, respecting such gifts as are made to the celestials themselves.

4. In Shraddhas, however, O king, the man of intelligence should examine the Brahmanas. Such examination should be about their birth, conduct, age, appearance, and learning.

5. Amongst the Brahmanas there are some who pollute the line and some who purify it. Listen to me, O king, as I tell you who those Brahmanas are that should be excluded from the line.

6—11. He who is wily, or he who is guilty of fœticide, or he who is ill of consumption, or he who keeps animals, or he who has no Vedic study, or is a common servant of a village, or lives upon usury, or he who is a singer, or he who sells all articles, or he who is guilty of arson, or he who is a poisoner, or he who is a pimp by profession, or he who sells Soma, or he who teaches palmistry, or he who is in the employ of the king, or he who is a seller of oil, or he who is a cheat and false swearer, or he who has a quarrel with his father, or he who tolerates a paramour of his wife, or he who has been cursed, or he who is a thief, or he who lives by some mechanical art, or he who puts on disguises, or he who is deceitful in his conduct, or he who is hostile to those he calls his friends, or he who is an adulterer, or he who is a preceptor of Shudras, or he who has taken up the profession of arms, or he who wanders with dogs (for hunting), or he who has been bit by a dog, or he who has married before his elder brothers, or he who seems to have undergone circumcision, he who violates the bed of his preceptor, he who is an actor or mime, he who lives by setting up an idol, and he who lives by calculating the conjunctions of stars and planets and asterisms, are considered as fit to be excluded from the line.

12. Persons knowing the Vedas say that the offerings made at Shraddhas, if eaten by such Brahmanas, go to fill the stomachs of Rakshasas, O Yudhishthira.

13. That person who having eaten at a Shraddha does not abstain that day from Vedic studies, or who has known that day a Shudra woman, must know that his departed Manes on account of such deeds of his, have to lie for a month on his own excreta.

14—15. The offerings made at Shraddhas if presented to a Brahmana who sells wine, become converted into human excreta; if presented to a Brahmana who practises as a physician, they become converted into pus and blood; if presented to one who lives by setting up an idol, they fail to produce any fruit; if presented to one who who lives upon usury, they lead to infamy; if presented to one who is engaged in trade, they become productive of no fruits either in this world or in the next. If presented to a Brahmana who is born of a widowed mother, they become as fruitless as libations poured on ashes.

16. They who present the Havya and Kavya to such Brahmanas who do not perform the duties ordained for them and who do not observe those rules of good conduct that persons of their order should observe, find such presents productive of no merits hereafter.

17. That little-witted man who makes gifts of such articles to such men knowing their dispositions, obliges, by such conduct, his departed Manes to eat human excreta in the next world.

18. You should know that these wretched Brahmanas deserve to be excluded from the line. Those Brahmanas also of little energy who are engaged in instructing Shudras belong to the same class.

19. A Brahmana who is blind stains sixty individuals of the line; one who is destitute of manly powers stains a hundred; while one who is afflicted with white leprosy stains as many as he looks upon, O king.

20. Whatever offerings made at Shraddhas are eaten by one with his head wrapped round with a cloth, whatever is eaten by one with face southwards, and whatever is eaten with shoes or sandals on, all goes to please the Asuras.

21. Whatever, again is given with malice, and whatever is given without respect,

have been ordained by Brahman himself as the portion of the king of Asuras (*viz.*, Vali.)

22. Dogs, and such Brahmanas as are polluters of lines, should not be suffered to look upon the offerings made at Shraddhas. Therefore, Shraddhas should be performed at a place that is properly hedged around or concealed from the view. That spot should also be covered with sesame seeds.

23. That Shraddha which is done without sesame seeds, or that which is done by a person in anger, has its Havi robbed by Rakshasas and Pishachas.

24. According to the number of Brahmanas seen by one who deserves to be excluded from the line, is the loss of merit he causes of the foolish performer of the Shraddha who invites him to the feast.

25. I shall now, O chief of Bharata's race, tell you who are purifiers of the line. Do you find them out by examination.

26. All those Brahmanas who are purified by knowledge, Vedic study, vows and observances, and they who are of good and righteous conduct, should be known as purifiers of everything.

27. I shall now tell you who deserve to sit in the line. You should know them to be such whom I shall mark out presently. He who is conversant with the three Nachiketas, he who has set up the five sacrificial fires, he who knows the five Supurnas, he who knows the six branches (called Angas) of the Veda, he who is a descendant of fathers who were engaged in teaching the Vedas and is himself engaged in teaching, he who is well conversant with the Prosody, he who is acquainted with the Jeshthya Saman, he who is obedient to his parents, he who is conversant with the Vedas, and whose ancestors have been so for ten generations, he who knows only his married wives and this at their seasons, and he who has been purified by knowledge, by the Veda, and by vows and observances,—even such a Brahmana,—purifies the line.

30—32. He who reads the Atharvasiras, who is given to the observance of Brahmacharyya practices, and who is steady in the observance of righteous vows, who is truthful and of pure conduct, and who duly satisfies the duties laid down for his order, they also who have undergone fatigue and labour for bathing in the sacred waters, who have done the final bath after celebrating sacrifices with proper Mantras, who are freed from anger, who are not restless, who are endued with forgiveness, who are self controlled masters of their senses, and they who are devoted to the behoof of all creatures,—these should be invited to Shraddhas.

33. Anything given to these, becomes endless. These, indeed, are purifiers of lines. There are others also, highly blessed, who should be considered as purifiers of the line.

34. They are Yatis and those who are conversant with the religion of Emancipation, and they who are devoted to Yoga and they who properly observe excellent vows, and they who, with collected mind, recite (sacred) histories to foremost of Brahmanas.

35—36. They who are conversant with commentaries, they also who are given to grammatical studies, they who study the Puranas and they who study the Dharmashastras, and having studied them act up to the standard laid down in them, he who has lived in the house of his preceptor, he who is truthful in speech, he who is a giver of thousands, they that are foremost in Vedic lore and (in the knowledge of) the scriptural and philosophical aphorisms,—these purify the lines as far they look at it.

38. And because they purify all who sit in the line, therefore are they called purifiers of lines. Utterers of Brahma say that even a single person who happens to be the descendant of ancestors who were teachers of the Veda and who is himself a Vedic teacher, purifies full seven miles around him.

39 If he who is not a Ritwik and that is not a Vedic teacher takes the foremost seat in a Shraddha, with even the permission of the other Ritwiks there present, he is said to take the sins of all who may be sitting in the line.

40. If, on the other hand, he happens to be conversant with the Vedas and freed from all those faults which are considered as capable of polluting the line, he shall not, O king, be considered as fallen. Such a man would then be really a purifier of the line.

41. For these reasons, O king, you should properly examine the Brahmanas before inviting them to Shraddhas. You should invite only such among them as are devoted to the duties laid down for their order, and as are born in good families, and as are gifted with great learning.

42. He who performs Shraddhas for feeding only his friends and whose Havi does not please the celestials and the departed Manes, fails to ascend to Heaven.

43. He who collects his friends and relatives only on the occasion of the Shraddha he performs, fails to proceed (after death) by the celestial path. The man who converts the Shraddha he performs, into an occasion for only collecting his friends, never succeeds in ascending to Heaven. The man who converts the Shraddha into an occasion for treating his friends, becomes alienated from Heaven even like a bird dissociated from the perch when the chain tying it breaks.

44. Therefore, he who performs a Shraddha should not honor his friends. He may make gifts of riches to them on other occasions by collecting them together. The Havi and the Kavi offered at Shraddhas should be served to them who are neither friends nor enemies but are only indifferent or neutral.

45. As seed sown on a barren soil does not sprout forth, or as one who has not sown does not get a share of the produce, so that Shraddha the offerings in which are eaten by an unworthy person, yields no fruit either in this world or in the next.

46. That Brahmana who is destitute of Vedic study, is like a fire made by burning grass or straw; and becomes soon put out even like such a fire. The offerings made at Shraddhas should not be given to him even as libations should not be poured on the ashes of the sacrificial fire.

47. When the offerings made at Shraddhas are exchanged by the performers with one another, they become Pishacha presents. Such offerings please neither the gods nor the departed Manes. Instead of reaching the other world, they wander about even here like a cow which has lost her calf wandering about within the fold.

48. As those libations of clarified butter that are poured upon the extinguished ashes of a sacrificial fire never reach either the gods or the departed Manes, similarly a gift that is made to a dancer or a singer or a Dakshina presented to a lying or deceitful person, yields no merit.

49. The present that is given to a lying or deceitful person destroys both the giver and the receiver without benefiting them in any way. Such a present is destructive and highly censurable. The Pitris of the person making it have to fall down from the celestial path.

50. The gods know them to be Brahmanas who always walk, O Yudhishthira, within the limits set up by the Rishis who know all duties, and who have a firm faith in their efficacy.

51. Those Brahmanas who are given to Vedic study, to knowledge, to penances, and to acts, O Bharata, should be known as Rishis.

52. The offerings made at Shráddhas, should be given to those who are devoted to knowledge. Indeed, they are to be considered as men who never speak ill of the Brahmanas.

53. Those men should never be fed on occasions of Shraddhas who speak ill of Brahmanas in course of conversation in the midst of conclaves. If Brahmanas, O king, be vilified, they would destroy three generations of the calumniator.

54. This is the saying, O king, of the Vaikhanasa Rishis. Brahmanas knowing the Vedas should be examined from a distance.

55. Whether one likes them or not, one should give to such Brahmanas the offerings made at Shraddhas. That man who feeds thousands upon thousands of unworthy Brahmanas acquires merit that is attainable by feeding even one Brahmana if the latter happens to be endued with a knowledge of the Vedas, O Bharata!

CHAPTER XCI.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. By whom was the Shraddha first conceived and at what time? What also is its substance? In the time when the world was inhabited by only the descendants of Bhrigu and Angiras; who was the Muni who established the Shraddha?

2. What deeds should not be done at Shraddha? What are those Shraddhas in which fruits and roots are to be offered? What kinds also of paddy should be avoided in Shraddhas? Tell me all this, O grandfather.

Bhishma said:—

3. Listen to me, O king, as I tell you how the Shraddha was introduced, the time of such introduction, the essence of the rite, and the ascetic who conceived it.

4. From the Self-Create Brahman sprang Atri, O you of Kuru's race. In Atri's family was born a Muni named Dattatreya.

5. Dattatreya got a son named Nimi having asceticism for wealth. Nimi got a son named Shrimat who was gifted with great beauty of person.

6. Upon the expiration of a full thousand years, Shrimat having practised the severest austerities, yielded to the influence of Time and depated from this world.

7. His father Nimi, having performed the purificatoy rites according to sanctioned rites, became stricken with great grief, thinking continually of the loss of his son.

8. Thinking of that cause of sorrow, the great Nimi collected together various agreeable objects on the fourteenth day of the moon. The next morning he rose from bed.

9. Stricken as his heart was with grief, as he rose from sleep that day he succeeded in withdrawing it from the one object upon which it had been working. His mind became busy with other matters.

10—11. With rapt attention he then conceived the idea of a Shraddha. All those articles of his own food, containing fruits and roots, and all those kinds of staple grains which he liked, were carefully thought of by that sage having penances for wealth.

12. On the day of the New Moon he invited a number of worthy Brahmanas. Gifted with great wisdom, Nimi made them sit on seats and honored them by going round them.

13. Approaching seven such Brahmanas whom he had brought to his house together, the powerful Nimi gave them food consisting of Shyamaka rice, unmixed with salt.

14. Towards the feet of those Brahmanas engaged in eating the food that was served to them a number of Kusha blades was spread out, on the seats they occupied, with the tops of the blades directed towards the south.

15. With a pure body and mind and with rapt attention, Nimi, having placed those blades of sacred grass in the way indicated, offered cakes of rice to his dead son, uttering his name and family.

16. Having done this, that foremost of ascetics became filled with regret at the idea of having done a deed that had not been laid down in any of the scriptures. Indeed, filled with regret, he began to think of what he had done.

17. Never done before by the ascetics, alas, what have I done! How shall I avoid being cursed by the Brahmanas?

18. He then thought of the original founder of his race. As soon as he was thought of, Atri having penances for wealth came there.

19. Seeing him greatly stricken with grief consequent on the death of his son, the immortal Atri comforted him with agreeable advice.

20. He said to him,—O Nimi, this rite that you have conceived, is a sacrifice in honor of the departed Manes. Do not fear, O you, having asceticism for wealth. Formerly the Grandfather Brahman himself laid it down.

21. This rite that you have conceived, has been ordained by the Self-Create himself. Who else save the Self-Create could ordain this ritual in Shraddhas?

22. I shall now tell you, O son, the excellent ordinance laid down in the matter of Shraddhas. Ordained by the Self-Create himself, O son, follow it. Listen to me first.

23. Having first performed the Karana on the sacred fire with the help of Mantras, O you having penances for wealth, one should always pour libations next to the god of fire, and Soma, and Varuna.

24. The Self-Create next ordained a portion of the offerings to the Vishwedevas also, who are always the companions of the departed Manes.

25. The Earth also, as the goddess who sustains the offerings made at Shraddhas, should then be lauded under the names of Vaishnavi, Kashyapi, and the inexhaustible.

26. When water is being fetched for the Shraddha, the powerful god Varuna should be lauded. After this, both Agni and Soma should be invoked with respect and pleased (with libations), O sinless one.

27. Those deities named Pitris were created by the Self-Create. Others also, highly blessed, *viz.*, the Ushmapas, were created by him. For all these, shares have been sanctioned of the offerings made at Shraddhas.

28. By worshipping all these gods at Shraddhas, the ancestors of the persons performing them become purged of all sins. The departed Manes referred to above as those created by the Self-Create are seven in number.

29. The Vishwedevas, having Agni for their mouth, have been mentioned before. I shall now mention the names of those great deities who deserve shares of the offerings made at Shraddhas.

30—33. They are Vala, Dhriti, Vipapma, Punyakrit, Pavana, Parshni, Ksheman, Samuha, Divyasanu, Vivaswat, Viryyavat, Hrimat, Kirtimat, Krita, Jitatman, Muniviryya, Diptroman, Bhayankara, Anukarman, Pratita, Pradatri, Angshumat,

Shailabha, Parama, Krodhi, Dhiroshni, Bhupati, Srajas, Vajrin, and Vari,—these are the eternal Vishwedevas, There are others also whose names are Vidyutvarchas, Somavarchas, and Suryashri by name.

34—37. Others also are Somapa, Suryasavitra, Dattatman, Pundariyaka, Ushinabha, Nabhoda, Vishwayu, Dipti, Chamuhara, Suresha, Vyomari, Shankara, Bhava, Isha, Kartri, Kriti, Daksha, Bhuvana, Divyakarmakrit, Ganita, Panchaviryya, Aditya, Rashmimat, Saptakrit, Somavarchas, Vishwakrit, Kavi, Anugoptri, Sugoptri, Naptri, and Ishwara,—these highly blessed ones are called Vishwedevas. They are eternal, and they know all that occurs in Time.

38—39. Kodrava, and Pulaka are the species of paddy which should not be offered at Shraddhas. Assafœtida also, among articles used in cooking, should not be offered, as also onions and garlics, the produce of the Moringa, pterygosperma,, Bauhinia Variegata, the meat of animals killed with poisoned arrows, all varieties of Cucurbita Pepo, Cucurbita lagenaria, and black salt.

40—41. The other articles that should not be offered at Shraddhas are the flesh of the domesticated hog, the meat of all animals not killed at sacrifices, Nigella sativa, salt of the variety called Vid, the potherb that is called Shitapaki, all sprouts and also the Trapa bispinosa. All kinds of salt should be excluded from the offerings made at Shraddhas, and also the fruits of the Eugenia Jambolana.

42. All articles, again, upon which any one has spat or upon which tears have fallen should be avoided at Shraddhas. Among offerings made to the departed Manes or with the Havya and Kavya offered to the celestials, the potherb called Sudarshana should not be included.

43—44. Havi mixed with this is not acceptable to the departed Manes. From the place where the Shraddha is being performed, the Chandala and the Shwapacha should be excluded, as also all who wear yellow clothes and persons suffering from leprosy, or one who has been outcasted, or one who is guilty of Brahmanicide, or a Brahmana of mixed descent, or one who is the relative of an outcast man. These all should be excluded by wise persons from the place where a Shraddha is being performed.

45. Having said these words formerly to the Rishi Nimi of his own race, the illustrious Atri having penances for wealth then went back to the Grandfather's court in the celestial region.

CHAPTER XCII.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said :—

1. After Nimi had acted thus, all the great Rishis began to celebrate the sacrifice in honor of the departed Manes (called the Shraddha) according to rites laid down in the ordinance.

2. Performing all duties, the Rishis, having performed Shraddhas, began to also offer oblations of sacred waters, with attention.

3. On account, however, of the offerings made by persons of all classes, the departed Manes began to digest that food.

4. Soon they, and the celestials also with them, became afflicted with indigestion. Indeed, afflicted with the heaps of food that all persons began to give them, they went to Soma.

5—7. Approaching Soma they said,—Alas, great is our misery on account of the food that is offered to us at Shraddhas. Do you ordain what is necessary for our comfort?—Soma answered to them, saying,—If, ye gods, ye are desirous of acquiring comfort do ye then go to the abode of the Self-Create. Even he will do what is for your behoof.—At these words of Soma, the celestials and the departed Manes then went, O Bharata, to the Grandfather where he was seated on the summit of the mountains of Meru.

The gods said :—

8. O illustrious one, with the food that is offered us in sacrifices and Shraddhas, we are suffering very much. O lord, show us favour and do what would be for your behoof.

9. Hearing these words of theirs, the Self-Create said to them in reply,—Here, the god of fire is sitting beside me. Even he will do what is for your good.

Agni said :—

10. Ye sires, when a Shraddha comes, we shall in a body eat the offerings made to us. If ye eat those offerings with me, ye shall, forsooth, succeed in digesting them easily.

11. Hearing these words of the God of Fire, the departed Manes became comforted.

It is for this reason also that in making offerings at Shraddhas a share is first offered to the God of Fire, O king.

12. If a portion of the offerings be first made to the God of Fire at a Shraddha, O king, Rakshasas of twice-born origin cannot then do any injury to such a Shraddha.

13. Seeing the God of Fire at a Shraddha, Rakshasas fly away from it. The ritual of the Shraddha is that the cake should first be offered to the (departed) father. Next, one should be offered to the grandfather.

14. Next should one be offered to the great-grandfather. This is the ordinance relatings to Shraddha. Over every cake that is offered, the offerer should, with rapt attention, utter the Savitri Mantras.

15. This other Mantra also should be uttered, *viz.*, to Soma who is fond of the departed Manes. A woman that has become impure on account of her season, or one whose ears have been cut off, should not be allowed to remain where a Shraddha is being done, Nor should a woman be brought from a family other than that of the person who is performing the Shraddha.

16. While crossing a river, one should offer oblations of water to his Pitris, naming them all. Indeed, when one comes upon a river one should please his Pitris with oblations of water.

17. Having offered oblations of water first to the ancestors of his race, one should next offer such oblations to his departed friends and relatives.

18. When one crosses a river on a car to which is yoked a couple of oxen of variegated color, or from them that cross a river on boats, the departed Manes expect oblations of water.

19. Those who know this always offer oblations of water with rapt attention to the departed Manes. Every fortnight, on the day of the New Moon, one should make offerings to his departed ancesters.

20—21. Growth, longevity, energy, and prosperity become all attainable through devotion to the departed Manes. The Grandfather Brahman, Pulastya, Vashishtha, Pulaha, Angiras, Kratu, and the great Rishi Kashyapa,—these, O prince of Kuru's race, are considered as great masters of Yoga.

22. They are numbered among the departed Manes. Even this is the high ritual in the matter of Shraddha, O king. Through Shraddhas performed on Earth, the deceased members of his race become freed from a poison of misery.

23. I have thus, O prince of Kuru's race, explained to you, according to the scriptures, the ordinances relating to Shraddhas. I shall once more discourse to you on gifts.

CHAPTER XCIII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. If Brahmanas who observe a vow (*viz.*, fast) eat, at the invitation of a Brahmana, the Havi, can they be charged with the sin of violating their vow? Tell me this, O Grandfather.

Bhishma said:—

2. Let those Brahmanas eat, moved by desire, who observe such vows as are not laid down in the Vedas. About those Brahmanas, however, who observe such vows as are laid down in the Vedas, they are considered as guilty of a breach of their vow, O Yudhishthira, by eating the Havi of a Shraddha at the request of him who performs the Shraddha.

Yudhishithra said:—

3. Some people say that fast is a penance. Is penance really at one with fast or is it not so? Tell me this, O grandfather.

Bhishma said:—

4. People do consider a regular fast for a month or a half month as a penance. The truth, however, is that one who mortifies his own body is not to be considered, either as an ascetic or as one conversant with duty.

5. Renunciation, however, is considered as the best of penances. A Brahmana should always abstain from food, and observe the vow of celibacy.

6. A Brahmana should always practise self-denial controlling even speech, and recite the Vedas. The Brahmana should marry and surround himself with children and relatives, from desire of acquiring virtue. He should never sleep,

7. He should abstain from meat. He should always read the Vedas and the scriptures. He should always speak the truth, and practise self-control. He should eat the residue, (*viz.*, of what remains after serving the deities and guests). Indeed, he should be hospitable towards all that come to his house. He should always eat nectar,

He should duly observe all rites and celebrate sacrifices.

Yudhishthira said:—

8. How may one come to be considered as always observant of fasts? How may one become observant of vows? How, O king, may one come to be an eater of the residue? By doing what may one be said to be fond of guests.

Bhishma said:—

9. He who takes food only morning and evening at the appointed hours and abstains from all food during the interval, is said to be an abstainer from food.

11. He who knows only his married wife and that only at her season, is said to be observant of the vow of celibacy. By always making gifts, one comes to be considered as truthful in speech,

12. By abstaining from all meat obtained from animals killed for nothing, one becomes an abstainer from meat. By making gifts one becomes purged of all sins, and by abstaining from sleep during day time, one comes to be considered always awake.

13. He who always eats what remains after serving the guests and servants, know, O Yudhishthira, is said to always eat nectar.

14. He who abstains from eating till Brahmanas have eaten, is considered as conquering Heaven by such abstention.

15. He who eats what remains after serving the celestials, the departed Manes, and relatives and dependants, is said to eat Vighasa or the residue.

16. Such men acquire many regions of happiness in the abode of Brahman himself. There, O king, they live in the company of Apsaras and Gandharvas.

17. Indeed, they sport and enjoy in those regions, with the celestials and guests and the departed Manes in their company, and surrounded by their own children and grandchildren. Even such becomes their high end.

Yudhishthira said:—

18. People are seen to make various kinds of gifts to the Brahmanas. What, however, is the difference, O grandfather, between the giver and the receiver?

Bhishma said:—

19. The Brahmana accepts gifts from him who is righteous, and from him who is sinful. If the giver happens to be virtuous, the receiver commits little sin. If, on the other hand, the giver happens to be impious, the receiver sinks in hell.

20. Regarding it is cited an old history of the conversation between Vrishadarbhi and the seven Rishis, O Bharata.

21—22. Kashyapa, Atri, Vashishtha, Bharadwaja, Gautama, Vishwamitra, Jamadagni, and the chaste Arundhati (the wife of Vashishtha), all had a common maid-servant whose name was Ganda. A Shudra named Pashusakha married Ganda and became her husband.

23. Kashyapa and others, formerly, observed the austerest penances and roved over the world, desirous of acquiring the eternal region of Brahman by the help of Yoga-meditation.

24. About that time, O delighter of the Kurus, there took place a severe drought. Stricken with hunger, the whole world of living creatures become greatly weak.

25. At a sacrifice which had been performed formerly by Shivi's son, he had given away to the Ritwiks a son of his as the sacrificial present.

26. About this time, long-lived as the prince was, he died of starvation. The Rishis named, afflicted with hunger, approached the dead prince and sat encircling him.

27. Indeed, those foremost of Rishis, seeing the son of him at whose sacrifice they had officiated, O Bharata, thus dead of starvation, began to cook the body in a vessel, actuated by the pangs of hunger.

28. All food having disappeared from the world of men, those ascetics, desirous of saving their lives, had recourse, for purposes of living, to such a miserable end.

29. While they were thus engaged, Vrishadarbha's son, *viz.*, king Shaivya, in course of his roving, came upon those Rishis. Indeed, he met them on his way, engaged in cooking the dead body, moved by the pangs of hunger.

The son of Vrishadarbha said:—

30. The acceptance of a gift will immediately relieve you all. Do you, therefore, accept a gift for the maintenance of your bodies! Ye ascetics having penances for wealth, listen to me as I declare what wealth I have.

31. That Brahmana who solicits me is ever dear to me. Indeed I shall give you a thousand kine of white hair, foremost in speed, each accompanied by a bull, and each having a well-born calf, and, therefore, giving milk.

32. I shall also give you a thousand bulls of white color and of the best species and capable of carrying heavy loads. I shall also give you a large number of kine, of good nature, the foremost of their kind, all fat, and each of which, having brought forth her first calf, is quick with her second.

39. Tell me what else I shall give of foremost villages, of grain, of barley, and of even the rarer and more precious jewels. Do not seek to eat this food that is inedible. Tell me what should I give you for the maintenance of your bodies.

The Rishis said :—

34. O king, to accept gifts from a monarch is very sweet at first but it is poison in the end. Knowing this well, why do you, O king, tempt us then with these offers?

35. The body of the Brahmana is the divine field. By penance, it is purified. Then again, by pleasing the Brahmana, one pleases the celestials.

36. If a Brahmana accepts the gifts made to him by the king, he loses, by such acceptance, the merit that he would otherwise win by his penances, that day. Indeed, such acceptance destroys that merit as a burning fire destroys a wilderness.

37. May you be happy, O king, as the result of the gifts you make to those who solicit you.—Saying these words to them, they left that place, proceeding by another way.

38. The flesh those great ones had intended to cook remained uncooked. Indeed, abandoning that flesh, they went away, and entered the forest in search of food.

39. After this, urged by their master, the ministers of the king, entered those woods and plucking certain figs tried to give them away to those Rishis.

40. The officers of the king filled some of those figs with gold and mixing them with others tried to induce those ascetics to accept them.

41. Atri took up some of those figs, and finding them heavy refused to take them. He said,—We are not shorn of knowledge. We are not fools.

42. We know that there is gold within these figs. We have our senses about us. Indeed, we are awake instead of being asleep. If accepted in this world, those will yield bitter results hereafter. He who seeks happiness both in this world and in the next, should never accept these.

Vashishtha said :—

43. If we accept even one gold coin, it will be counted as a hundred or even a thousand. If, therefore, we accept many coins, we shall surely attain to an unhappy end in the next world.

Kashyapa said :—

44. All the paddy and barley on Earth, all the gold and animals and women that are in the world, are incapable of satisfying the desire of a single person. Hence, a wise man should, removing cupidity, adopt tranquillity.

Bharadwaja said :—

45. The horns of a Ruru, when they first appear, begin to grow with the growth of the animal. The cupidity of man is like this. It has no limit.

Gautama said :—

46. All the objects which exist in the world cannot satisfy even a single person. Man is like the ocean, for he can never be filled (*i.e.*, satisfied.)

Vishwamitra said :—

47. When one desire cherished by a person becomes satisfied, there originates immediately another whose satisfaction sought and which pierces him like an arrow.

Jamadagni said :—

48. Abstention from accepting gifts supports penances as their root. Acceptance however, destroys that.

Arundhati said :—

49. Some people hold that things of the world may be stored for spending them upon the acquisition of virtue. I think, however, that the acquisition of virtue is better than that of riches.

Ganda said :—

50. When these my lords, who are gifted with great energy, are so very much afraid of this when seems to be a great terror, weak as I am, I fear it the more.

Pashusakha said :—

51. The value of virtue is very superior, There is nothing superior to it. That wealth is known to the Brahmanas. I wait upon them as their servant, only for learning to prize that wealth.

The Rishis said :—

52. May he be, as the result of the gifts he makes, who is the king of the people of

this land. Let his gift bear fruit who has sent these fruits to us, enclosing gold within them.

Bhishma said:—

53. Having said these words, those Rishis of steadfast vows, abandoning the figs having gold within them, left that place and proceeded where they liked.

The ministers said:—

54. O king, coming to know of the existence of gold within the figs, the Rishis have departed. Let this be known to you.

Bhishma said:—

55. Thus addressed by his ministers, king Vrishadarbhi became stricken with anger against all those Rishis. Indeed, to take vengeance upon them, the king entered his own apartment.

56. Practising the austerest of penances, he poured on his sacred fire libations of clarified butter, accompanying each with Mantras uttered by him.

57. From that fire there then originated, as the outcome of the incantation, a form capable of striking every one with fear. Vrishadarbhi named her as Yatudhani.

58. That form which had originated from the incantations of the king, looking as dreadful as the Last Night, appeared with joined hands before the king. Addressing king Vrishadarbhi, she said,—What shall I do?

Vrishadarbhi said:—

59. Go and follow the seven Rishis, as also Arundhati, and the husband of their maid-servant, and the maid-servant herself, and undestand what the meanings are of their names.

60. Having learnt their names, do you kill all of them. After killing them you may go wherever you like.

Bhishma said:—

61. Saying,—So be it.—The Rakshasi who had been named Yatudhani, in her proper form, went to that forest in which the great Rishis, travelled in search of food.

62. Indeed, O king, those great Rishis, with Atri among them, roamed within the forest, living upon fruits and roots.

63. In course of their travel they saw a mendicant of broad shoulders, and plump arms and legs and well-grown face and abdomen. Of limbs that were all adipose, he was travelling with a dog in his company.

64. Seeing that mendicant whose limbs were all well-developed and beautiful, Arundhati exclaimed, addressing the Rishis,—None of you will ever be able to show such well-grown features.

Vashishtha said:—

65. The sacred fire of this person is not like ours, for while he is able to pour libations on it, morning and evening, none of us can do the same. It is therefore that we see both him and his dog so well-formed.

Atri said:—

66. This man does not like us, feel the sufferings of hunger. His energy has not suffered, like ours, any decrease. Acquired with the greatest difficulty, his Vedas have not, like ours disappeared. Hence it is that we see both him and his dog so well-grown.

Vishwamitra said:—

67. This man is not, like us, unable to observe the eternal duties laid down in the scriptures, I have become idle. I feel the sufferings of hunger, I have lost the knowledge I had acquired. This man is not like us in this matter. Hence I see both him and his dog so well-grown.

Jamadagni said:—

68. This man has not to think of storing his annual grain and fuel as we are to do. Hence I see both him and his dog so well-formed.

Kashyapa said:—

66. This man has not, like us, four brothers of the same blood who are begging from house to house, uttering the words,—Give—Give!—Hence it is that I see him and his dog so well-grown.

Bharadwaja said:—

70. This man has no regret like ours for having condemned and cursed his wife. He has not acted so wickedly and foolishly. Hence I see both him and his dog so well-formed.

Gautama said:—

71. This man has not like us only three pieces of covering made of Kusha grass, and a single Ranku skin, each of which, again, is three years old. Hence it is that I see both him and his dog so well-formed.

Bhishma continued :—

72. Seeing those great Rishis, the wandering mendicant, approached them, and accosted them all by touching their hand, according to the practice.

73. Conversing then with each other about the difficulty of getting sustenance in that forest and the consequent necessity of undergoing the pangs of hunger, all of them left that place.

74. Indeed, they travelled through that forest, all bent upon a common object, *viz.*, the plucking of fruits and the extraction of roots for maintenance.

75. One day, as they were travelling, they saw a beautiful lake filled with lotuses. Its banks were covered with trees which stood thickly near one another. The waters of the lake were pure and transparent.

76. Indeed, the lotuses that adorned the lake were all of the color of the rising sun. The leaves that floated on the water were of the color of lapis lazuli.

77. Various kinds of acquatic fowls were sporting on its bosom. There was but one path leading to it. The banks were not covered with mire and the access to the water was easy.

78. Urged by Vrishadarbhi, the Rakshasi of dreadful appearance who had originated from his incantations and who had been named Yatudhani, guarded the lake.

79. Those foremost Rishis, with Pashusakha in their company, went towards the lake, which was thus guarded by Yatudhani, for the object of collecting some lotus-stalks.

80—81. Seeing Yatudhani of fearful aspect standing on the banks of the lake, those great Rishis addressed her, saying,—Who are you who thus stand alone in this solitary forest? For whom do you wait here? What, indeed, is your purpose? What do you do here on the banks of this lake adorned with lotuses?

Yatudhani said :—

82. It matters not who I am. I deserve not to be accosted. You having ascetic wealth, know that I am the guard set to watch this lake.

The Rishis said :—

83. All of us are hungry. We have nothing else to eat. With your permission we would collect some lotus-stalks.

Yatudhani said :—

84. According to agreement, do you take the lotus-stalks as you please. Ye must, one by one, give me your names. You may then, without delay, take the stalks!

Bhisma said :—

85. Ascertaining that her name was Yatudhani and that she stood there for killing them, Atri, who was famishing with hunger, addressed her, and said these words.

Atri said :—

86. I am called Atri because I purify the world from sin. For, again, thrice studying the Vedas every day, I have made days of my nights. That, again, is no night in which I have not studied the Vedas. Therefore also I am called Atri, O beautiful lady!

Yatudhani said :—

87. O you of great effulgence, the explanation you have given me of your name is incapable of being understood by me. Do you, therefore, go and plunge into this tank filled with lotuses.

Vashishtha said :—

88. I am gifted with Yoga powers, I live again, as a householder, and am considered as the foremost of all persons that lead such a mode of life. On account of my being gifted with (such) powers, of my living as a householder, and of my being considered, as the foremost of all householders, I am called Vashishtha.

Yatudhani said :—

89. The etymological signification of your name is simply incomprehensible to me inasmuch as the inflections which the original roots have undergone are unintelligible. Go and plunge into this lake of lotuses.

Kashyapa said :—

90. I always protect my body, and on account of my penances I have become gifted with effulgence. For thus protecting the body and for this effulgence that is due to my penances, I pass by the name of Kashyapa.

Yatudhani said :—

91. O you of great effulgence, the etymological signification you have given of your name is what I cannot comprehend. Go and plunge into this lake filled with lotuses.

Bharadwaja said :—

92. I always support my sons, my disciples, the celestials, the Brahmanas, and

my wife. On account of my thus supporting all with ease, I pass by the name of Bharadwaja.

Yatudhani said:—

93. The etymological signification you have given me of your name is what I cannot fully understand, on account of the many inflections the root has undergone. Go and plunge into this lake filled with lotuses.

Gotama said:—

94. I have conquered Heaven and Earth by the help of self-control. For my considering all creatures and objects impartially, I am like a smokeless fire. Hence I am incapable of being subjugated by you. When, again, I was born, the effulgence of my body removed the surrounding darkness. For these reasons I am called Gotama.

Yatudhani said:—

95. The explanation you have given me of your name, O great ascetic, is beyond the range of my comprehension. Go and plunge into this lake of lotuses.

Vishwamitra said:—

96. The celestials of the universe are my friends. I am also the friend of the universe. Hence, O Yatudhani, I am called Vishwamitra.

Yatudhani said:—

97. The explanation you have given of your name is a puzzle to me, on account of the inflections the root has undergone. Go and plunge into this lake of lotuses.

Jamadagni said:—

98. I have originated from the sacrificial fire of the celestials. Hence am I called Jamadagni, O you of beautiful features.

Yatudhani said:—

99. The etymological signification you have given, O great ascetic, of your name, passes the range of my comprehension. Do you go and plunge into this lake of lotuses.

Arundhati said:—

100. I always live by the side of my husband, and hold the Earth jointly with him. I always incline my husband's heart towards me. I am, therefore, called Arundhati.

Yatudhani said:—

101. The explanation you have given of your name is beyond my understanding, on account of the inflections the roots have undergone. Go and plunge into this lake of lotuses.

Ganda said:—

102. The Ganda means a portion of the cheek. As I have that portion a little elevated above the others, I am, O you who have originated from the sacrificial fire of Shaivya, called by the name of Ganda.

Yatudhani said:—

103. The explanation which you have given of your name is perfectly incomprehensible to me, on account of the inflections which the root has undergone. Go and plunge into this lake of lotuses.

Pashusakha said:—

104. I protect and tend all animals I see, and I am always a friend to all animals. Hence am I called Pashusakha, O you who have originated from the (sacrificial) fire (of king Vrishadarbhi).

Yatudhani said:—

105. The explanation you have given of your name is what I cannot understand, on account of the inflections which the roots have undergone. Go and plunge into this lake of lotuses.

Shunasakha said:—

106. I cannot explain the etymology of my name like these ascetics. But know, O Yatudhani, that I am called by the name of Shunasakha.

Yatudhani said:—

107. You have mentioned your name only once. I have not been able to understand the explanation you have given, do you, therefore, mention it again, O twice-born one.

Shunasakha said:—

108. Since you have not been able to catch my name on account of my having mentioned it only once, I shall strike you with my triple stick! Struck with it, be you reduced forthwith into ashes.

Bhishma continued:—

109. Struck then, on the head, by the Sannyasin, with his triple stick which resembled the punishment inflicted by a Brahmana, the Rakshasi who had originated from the incantations of king Vrishadarbhi dropped down on the Earth and became reduced to ashes.

110. Having thus killed the powerful Rakshasi, Shunasakha thrust his stick into

he earth and sat himself down on a grassy plot of land.

111. The Rishis then, having, as they liked, plucked a number of lotuses and taken up a number of lotus-stalks, came up from the lake, filled with joy.

112. Throwing on the ground the mass of lotuses which they had collected with great labour, they plunged once more into it for offering oblations of water to the departed Manes.

113. Coming up, they went to that side of the bank where they had placed the lotus-stalks. Reaching that place, those foremost of men found that the stalks were nowhere to be seen.

The Rishis said:—

114. What sinful and cruel men has stolen away the lotus-stalks collected by our hungry selves from desire of eating.—

Bhishma said:—

115. Those foremost of twice-born persons, suspecting one another, O destroyer of enemies, said,—We shall each have to swear to our innocence.

116. All those ascetics then, exhausted with hunger and exertion, agreeing to the proposal, took these oaths.

Atri said:—

117. Let him who has stolen the lotus-stalks touch kine with his foot, pass urine facing the sun, and study the Vedas on excluded days.

Vashishtha said:—

118—119. Let him who had stolen the lotus-stalks abstain from reading the Vedas, or leash hounds, or be a wandering mendicant unrestrained by the ordinances laid down for that mode of life, or be a destroyer of persons who seek refuge with him, or live upon the proceeds of the sale of his daughter, or solicit riches from those who are low and vile.

Kashyapa said:—

120—121. Let him who has stolen the lotus-stalks give vent to all sorts of words in all places, give false evidence in a court of law, eat the flesh of animals not killed in sacrifices, make gifts to unworthy persons or to worthy persons at unseasonable times, and have sexual connection with women during daytime.—

Bharadwaja said:—

122—123. Let him who has stolen the lotus-stalks be cruel and sinful in his conduct towards women and kinsmen and kine. Let him humiliate Brahmanas, in disputations, by showing his superior knowledge and skill. Let him study the Richs and the Yajushes, disregarding his preceptor. Let him pour libations upon fires made with dry grass or straw.

Jamadagni said:—

124—125. Let him who has stolen the lotus-stalks be guilty of throwing filth and dirt on water. Let him be filled with enmity towards kine. Let him be guilty of having sexual union with women at times other than their season. Let him incur the hatred of all persons. Let him gain the living from the earnings of his wife. Let him have no friends and let him have many enemies. Let him be another's guest for getting in return those acts of hospitality which he has done to that other.

Gotama said:—

126—127. Let him who has stolen the lotus-stalks be guilty of throwing away the Vedas after having read them. Let him renounce the three sacred fires. Let him be a seller of the Soma (plant or juice). Let him live with that Brahmana who lives in a village which has only one well from which water is drawn by all classes and who has married a Shudra woman.

Vishwamitra said:—

128. Let him who has stolen the lotus stalks be doomed to see his preceptors and seniors and his servants maintained by others during his own life-time. Let him not have a good end. Let him be the father of many children.

129 Let him be always impure and a wretch among Brahmanas. Let him be proud of his riches. Let him be a tiller of the soil and let him be filled with malice.

130. Let him wander in the rainy season. Let him be a paid servant. Let him be the priest of the king. Let him assist at the sacrifices of such impure persons who are not worthy of being assisted at their sacrifices.

Arundhati said:—

131. Let her who has stolen the lotus-stalks always humiliate her mother-in-law. Let her be always vexed with her husband. Let her eat whatever good things come to her house without giving a part to others.

132. Disregarding the kinsmen of her husband, let her live in her husband's house and eat, every evening, the flour of fried barley! Let her come to be considered as unenjoyable. Let her be the mother of a heroic son.

Ganda said:—

133. Let her who has stolen the lotus-stalks be always a speaker of untruth. Let her always fall out with her kinsmen! Let her give away her daughter in marriage for money.

134. Let her eat the food which she has has cooked, alone and without giving a part it to of anybody! Let her pass her whole life as a slave. Indeed, let her who has stolen the lotus-stalks be quick with child on account of sexual union under circumstances of guilt.

Pashusakha said:—

135 Let him who has stolen the lotus-stalks be born of a slave-mother. Let him who have many unworthy children. And let him never bow to the celestials.

Shunasakha said:—

136. Let him who has removed the lotus-stalks acquire the merit of bestowing his daughter in marriage upon a Brahmana who has studied all the Samans and the Yajushes and who has carefully observed the vow of celibacy. Let him perform the final ablutions after having read all the Atharvans!

All the Rishis said:—

137. The oath you have taken is no oath at all, for all the deeds which you have mentioned are very desirable for the Brahmanas! It is evident, Shunasakha, that you have appropriated our lotus-stalks.

Shunasakha said:—

138. Not seeing the lotus-stalks deposited by you, what you say is indeed true, for it is I who have actually stolen them.

139. Before you all I have made those stalks disappear. Ye sinless ones, the act was done by me for testing you.

140. I came here for protecting you. That woman who lies killed there was called Yatudhani. She was of a dreadful disposition. Originated from the incantations of king Vrishadarbhi, she had come here from the desire of killing all of you.

141. Ye ascetics having penances for wealth, begged on by that king, she had come but I have killed her. That wicked and sinful creature, originated from the sacrificial fire, would otherwise have taken your lives.

142. It was for killing her and saving you that I came here, O ye learned Brahmanas. Know that I am Vasava! you have entirely got rid of the influence of cupidity. On account of this, you have acquired many eternal regions fraught with the fruition of every desire as soon as it rises in the heart! Do you rise, forthwith from this place and go to those regions of beatitude, O twice-born ones, that are reserved for you.

Bhishma said:—

143. The great Rishis, highly pleased at this, replied to Purandara, saying,—So be it!—They then ascended to the celestial region the company of Indra himself.

144—145. Thus, those great persons, though worn out with hunger and though tempted at such a time with the offer of various kinds of enjoyable articles, refrained from giving way to temptation. As the outcome of such self-denial, they attained to the celestial region. It appears, therefore, that one should, under all circumstances, renounce cupidity.

146—147. Even this, O king, is the highest duty. Cupidity should be renounced. The man who recites this account in assemblies of men, succeeds in acquiring riches. Such a man has never to come by a distressful end. The departed Manes, the Rishis, and the celestials become all pleased with him. Hereafter, again, he becomes gifted with fame and religious merit and riches.

CHAPTER XCIV.

(ANUSHASANA PARVA).—*Continued.*

Bhishma said:—

1. Regarding it is cited the old history of the oaths on the occasion of a sojourn to the sacred waters.

2. O best of the Bharatas, the act of theft had been committed by Indra, and the oaths were taken by many royal and twice-born Rishis.

3. Once an a time, the Rishis, having assembled together, proceeded to the western Prabhasa. They held a consultation there which resulted in a determination on their part to sojourn to all the sacred waters on Earth.

4. There were Shakra, Angiras, the highly learned Kavi, Agastya, Narada and Parvata; and Bhrigu and Vashishtha and Kashyapa and Gautama and Vishwamitra and Jamadagni, O king.

5. There were also the Rishi Galava, and Ashtaka and Bharadwaja and Arundhati and the Valikhilyas; and Shivi and Dilipa and Nahusha and Amvarisha and the royal Yayati and Dhundhumara and Puru.

6. These foremost of men, headed the great performer of hundred sacrifices, the slayer of Vritra, sojourned to all the sacred waters one after another, and at last reached the highly sacred Kaushiki on the day of the full moon in the month of Magha.

7. Having purified themselves of all sins by ablutions performed in all the sacred waters, they at last proceeded to the very sacred Brahmasara. Bathing in that lake, those Rishis gifted with fiery energy began to gather and eat the stalks of the lotus.

8. Amongst those Brahmanas, some had extracted the stalks of the lotus and some the stalks of the Nymphœa stellata. Soon they found that the stalks extracted by Agastya had been taken away by somebody.

9. The foremost of Rishis, Agastya, addressing them all, said,—Who has taken away the good stalks which I had extracted and deposited here? I suspect some one amongst you must have taken them. Let him who has taken them away return them to me. You should not thus misappropriate my stalks.

10. It is heard that Time attacks the energy of virtue. That Time has come upon us. Hence, virtue is afflicted. It is proper that I should go to Heaven for good, before sin assails the world and establishes itself fully here.

11. Before the time comes when Brahmanas, loudly uttering the Vedas, within the precincts of villages and inhabited places, cause the Shudras hear them, before the time comes when kings offered against the rules of virtue from motives of policy, I shall go to the celestial region for good.

12. Before men cease to regard the distinctions between the lower, the middle, and the higher classes, I shall go to the celestial region for good. Before Ignorance attacks the world and covers all things in darkness, I shall go to the celestial region for good.

13. Before the time comes when the strong begin to oppress the weak and treat them as slaves, I shall go to the celestial region for ever. Indeed, I dare not remain on Earth for seeing these things.

14. The Rishis, much concerned at what he said, addressed that great ascetic and said,—We have not stolen your stalks! You should not cherish these suspicions against us, O great Rishi, we shall take the most dreadful oaths.

15. Having said these words, conscious as they were of their own innocence, and desirous of upholding the cause of virtue, those Rishis and royal sages then began to swear, one after another, the following oaths.

Bhrigu said:—

16. Let him who has stolen your stalks censure when censured, assail when assailed, and eat the flesh that is attached to the back-bone of animals.

Vashishtha said:—

17. Let him who has stolen your stalks neglect his Vedic studies, leash hounds, and having taken himself to the mendicant order live in a city or town.

Kashyapa said:—

18. Let him who has stolen your stalks sell all things in all places, misappropriate trusts, and give false evidence!

Gotama said:—

19. Let him who has stolen your stalks live, showing pride in all things, with an understanding that does not see all creatures with an equal eye, and always giving way to the influence of desire and anger. Let him be a cultivator of the soil, and let him be moved by malice.

Angiras said:—

20. Let him who has stolen your stalks be always impure! Let him be a censurable Brahmana. Let him leash hounds. Let him be guilty of Brahmanicide. Let him be averse to expiations after having committed sin.

Dhundhumara said:—

21. Let him who has stolen your stalks be ungrateful to his friends! Let him take birth in a Shudra woman! Let him eat alone any good food.

Dilipa said:—

22. Let him who has stolen your stalks attain to those regions of misery and infamy which are reserved for that Brahmana who lives in a village having but one well and who knows a Shudra woman.

Puru said:—

23. Let him who has stolen your stalks practise as a physician! Let him be supported by the earnings of his wife! Let him draw his maintenance from his father-in-law!

Shukra said:—

24. Let him who has stolen your stalks eat the flesh of animals not killed in

sacrifices! Let him have sexual union at day-time! Let him be a servant of the king.

Jamadagni said:—

25. Let him who has stolen your stalks study the Vedas on fordidden days or occasions. Let him feed friends at Shraddhas performed by him! Let him eat at the Shraddha of a Shudra.

Shivi said:—

26. Let him who has stolen your stalks die without having established a fire (for daily worship)! Let him be guilty of obstructing the celebration of sacrifices by others! Let him fall out with those who practise penances!

Yayati said:—

27. Let him who has stolen your stalks be guilty of having sexual union with his wife when she is not in her season and when he is himself in the observance of a vow and bears matted locks on his head! Let him also disregard the Vedas!

Nahusha said:—

28. Let him who has stolen your stalks live in domesticity after having betaken himself to the vow of mendicancy! Let him act in whatever way he pleases, after having performed the initiatory rites in view of a sacrifice or some solemn observance! Let him take pecuniary satisfaction for teaching his disciples.

Amvarisha said:—

29. Let him who has stolen your stalks be cruel and sinful in his conduct towards women and kinsmen and kine! Let him be guilty also of Brahmanicide!

Narada said:—

30. Let him who has stolen your stalks be one who identifies the body with the soul! Let him study the scriptures with an unworthy preceptor. Let him chaunt the Vedas, violating at each step the rules of orthoepy! Let him disregard all his elders.

Nabhaga said:—

31. Let him who has stolen your stalks always speak untruth and quarrel with those who are pious. Let him bestow his daughter in marriage after accepting a pecuniary satisfaction offered by his son-in-law.

Kavi said:—

32. Let him who has stolen your stalks be guilty of striking a cow with his foot. Let him pass urine, facing the sun! Let him renounce the person who seeks shelter at his hands.

Vishwamitra said:—

33. Let him who has stolen your stalks become a servant who acts deceitfully towards his master! Let him be the priest of a king! Let him officiate as the sacrificial priest of one who should not be assisted at his sacrifices!

Parvata said:—

34. Let him who has stolen your stalks be the head of a village. Let him make journeys on asses. Let him leash hounds for maintenance.

Bharadwaja said:—

35. Let him who has stolen your stalks be guilty of all the transgressions of him who is cruel in conduct and untruthful in speech.

Ashtaka said:—

36. Let him who has stolen your stalks be a king shorn of wisdom, capricious and sinful in his conduct, and disposed to rule the Earth impiously.

Galava said:—

37. Let him who has stolen your stalks be more infamous than a sinful man. Let him be sinful in his deeds towards his kinsmen and relatives. Let him proclaim the gifts he makes to others.

Arundhati said:—

38. Let her who has stolen your stalks speak ill of her mother-in-law. Let her dislike her husband. Let her eat alone any good food that comes to her house.

The Valakhilyas said:—

39. Let him who has stolen your stalks stand on one foot at the entrance of a village. Let him, while knowing all duties, be guilty of every transgression.

Shunasakha said:—

40. Let him who has stolen your stalks be a Brahmana who sleeps happily having neglected his daily Homa. Let him, after becoming a religious mendicent, act in any way he likes, without observing any control.

Surabhi said:—

41. Let her who has stolen your stalks be milked, with he, (hind) legs bound with a rope of human hair, and with the help of a calf not her own, and, while milked, let her milk be held in a vessel of white brass.

Bhishma said:—

42. After the Rishis and the royal sages had taken various oaths, O Kuru

king, the thousand-eyed chief of the celestials, filled with joy, looked at the angry Rishi Agastya.

43. Addressing the Rishi who was very angry at the disappearance of his lotus stalks, Indra thus declared what was passing in his mind. Hear, O king, the words Indra spoke in the midst of those twice-born and celestial Rishis and royal sages.

Shakra said :—

44. Let him who has stolen your stalks acquire the merit of him who bestows his daughter in marriage upon a Brahmana who has duly observed the vow of Brahmacharyya or who has duly studied the Samans and the Yajushes. Let him also have the merit of one who takes the final bath after completing his study of the Atharva Veda.

45. Let him who has stolen your stalks acquire the merit of having studied all the Vedas. Let him be observant of all duties and righteous in his conduct. Indeed, let him go to the region of Brahman.

Agastya said :—

46. You have, O destroyer of Vala, uttered a benediction instead of a curse. Give them to me, for that is the eternal duty.

Indra said :—

47. O holy one, I did not remove your stalks, moved by cupidity. Indeed, I removed them from desire of hearing this assembly recite what the duties are that we should observe. You should not yield to anger.

48. Duties are the foremost of Shrutis. Duties form the eternal path. I have listened to this discourse of the Rishis (on duties) that is eternal and immutable, and that is above all change.

49. Do you then, O foremost of learned Brahmanas, take back these stalks of yours. O holy one, you should forgive my transgression, O you who are free from every fault.

Bhishma said :—

50. Thus addressed by the king of the celestials, the ascetics *viz.*, Agastya, who had been very angry, took back his stalks. Gifted with intelligence, the Rishi became cheerful.

51. After this, those dwellers of the forest went to various other sacred waters. Indeed, going to those sacred waters they performed their ablutions everywhere.

52. The man who reads this discourse with rapt attention on every Parva day, will not beget an ignorant and wicked son. He will never be shorn of learning.

53. No calamity will ever befall him. He will, besides, be free from every sort of sorrow. He will never suffer from decrepitude and decay. Freed from stains and evil of every sort, and gifted with merit, he is sure to acquire Heaven.

54. He who studies this Shastra observed by the Rishis, is sure, O king, to attain to the eternal region of Brahman that is full of happiness.

CHAPTER XCV.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said :—

1—3. O chief of Bharata's race, by whom was the custom of giving umbrellas and sandals at Shraddhas introduced? Why was it introduced and for what purpose are those gifts made? They are given not only at Shraddhas, but also at other religious rites. They are given on many occasions with the view of winning religious merit. I wish to know, in full, O twice-born one, the true meaning of this practice.

Bhishma said :—

4. Do you, O prince, attentively listen to the details I shall recite about the custom of giving away umbrellas and shoes at religious rites, and as to how and by whom it was introduced.

5. I shall also tell you in full, O prince, how it acquired the force of a permanent observance and how it came to be considered as a meritorious act.

6. I shall in this connection, recite the conversation between Jamadagni and the great Sun. Formerly the illustrious Jamadagni, O powerful king, of Bhrigu's race, was engaged in practising with his bow.

7—10. Taking his aim, he shot arrow after arrow. His wife Renuka used to pick up the arrows when he shot and repeatedly bring them back to that descendant, gifted with the burning energy of Bhrigu's race. Pleased with the whizzing noise of his arrows and the twang of his bow, he amused himself thus by repeatedly shooting his arrows which Renuka brought back to him. One day, at noontide, O monarch, in that month when the Sun was in Jyesthamula, the Brahmana, having shot all his arrows, said to Renuka,—O large-eyed

lady, go and fetch me the arrows I have shot from my bow.

11—14. O you of beautiful eye-brows! I shall again shoot them with my bow!—The lady proceeded on her errand but was compelled to sit under the shade of a tree, on account of her head and feet being scorched by the heat of the Sun. The black-eyed and graceful Renuka, having rested for only a moment, feared the curse of her husband and, therefore, began to collect and bring back the arrows. Taking them with her, the celebrated lady of beautiful features came back, distressed in mind and her feet smarting with pain. Trembling with fear, she approached her husband.

15. The Rishi, stricken with anger, repeatedly addressed his fair-faced wife, saying,—O Renuka, why have you been so late in returning?

Renuka said:—

16. O you, having penances for wealth, my head and feet were scorched by the rays of the Sun! Oppressed by the heat, I took shelter under the shade of a tree!

17. This has been the cause of the delay! Informed of the cause, do you, O lord, cease to be angry with me.

Jamadagni said:—

18. O Renuka, this very day shall I destroy, with the fiery energy of my weapons, the star of the day with his burning rays, who has afflicted you thus.

Bhishma continued:—

19. Drawing his celestial bow, and taking up many arrows, Jamadagni stood, turning his face towards the Sun and watching him as he moved on.

20. Then O son of Kunti, seeing him ready for fight, the Sun approached him in the guise of a Brahmana, and said to him,—What has the Sun done to offend you?

21. Passing through the sky, he draws up the moisture from the Earth, and in the form of rains he pours it down once more on her.

22. It is through this, O twice-born one, that the food of human beings springs up,—food that is so agreeable to them! The Vedas say that it is food that forms the vital airs.

23. O Brahmana, hidden in the clouds and encompassed by his rays, the Sun drenches the seven insular continents with showers of rain.

24. O powerful one, the moisture, thus poured, spreading itself into the leaves and fruits of vegetables and herbs, is changed into food.

25—26. O son of Bhrigu, the rites consequent on birth, religious observances, investiture with the sacred thead, gifts of kine, marriage, all articles in view of sacrifices, the rules for the governance of men, gifts, all sorts of union, and the acquisition of riches, originate from food! You know this well!

27. All the good and sweet things in the universe, and all the efforts made by living creatures, originate from food. I duly recite what is well known to you! Indeed, you fully know all that I have said.

28. Do you, therefore, O twice-born Rishi, appease your anger! What will you gain by annihilating the Sun?'

CHAPTER XCVI.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. What did that foremost of ascetics, *viz.*, Jamadagni gifted with great energy, do when thus besought by the Sun?

Bhishma said:—

2. O descendant of Kuru, inspite of all the prayers of the Sun, the sage Jamadagni, effulgent like fire, continued to cherish his anger.

3—4. Then, O king, the Sun, in the guise of a Brahmana, bowed his head to him and addressed him, with clasped hands, in these sweet words,—O twice-born Rishi, the Sun is always moving! How shall you pierce the Lord of day who is continually moving forward?

Jamadagni said:—

5. With the eye of knowledge I know you to be both moving and motionless! I shall surely read you a lesson this day.

6. At midday you appear to stay in the firmament for a moment. It is then, O Sun, that I shall pierce you with my arrows! There is no swerving from this resolution of mine.

Surya said:—

7. O twice-born Rishi, forsooth, you know me, O best of archers! But, O holy one, though I have offended, see I pray for your protection.

Bhishma said:—

8. At this, the worshipful Jam-dagni smilingly addressed the Sun, saying,—O Sun, when you have sought my protection, you have nothing to fear.

9—10. He would get over the simplicity that exists in Brahmanas, the stability that exists in the Earth, the mildness existing in the Moon, the gravity existing in Varuna, the effulgence existing in Agni, the brightness of Meru, and the heat of the Sun, who would kill a suppliant for protection.

11. The man who can kill a suppliant is capable of violating the bed of his preceptor, of killing a Brahmana and of drinking alcohol.

12. Do you, therefore, think of some remedy for this evil, by which people may be relieved when heated by your rays.

Bhishma continued:—

13. So saying, that excellent descendant of Bhrigu remained silent for some time, and the Sun immediately gave him an umbrella and a pair of sandals.

Surya said:—

14. Do you, O great Rishi, take this umbrella with which the head may be protected and my rays warded off. This pair of sandals is made of leather for the protection of the feet.

15. From this day the gift of these articles in all religious rites shall be established as a custom.

Bhishma continued:—

16. This custom of giving umbrella and shoes was introduced by the Sun. O descendant of Bharata, these gifts are regarded meritorious in the three worlds.

17. Do you, therefore, give away umbrellas and shoes to Brahmanas. I have no doubt that you will then acquire great religious merit by the deed.

18—19. O foremost one of Bharata's race, he who gives away a white umbrella with a hundred ribs to a Brahmana, acquires eternal happines after death and lives in the region of Indra, respected by Brahmanas, Apsaras, and Devas.

20. O powerful one, he who gives shoes to Snataka Brahmanas as also to Brahmanas practising the rites of religion whose feet have become sore with the heat of the Sun, acquires regions coveted by the very celestials.

21. Such a man, O Bharata, lives happily in the highest Heaven after his death.

22. O foremost one of Bharata's race, I have thus recited to you, in full, the merits of giving away shoes and umbrellas at religious ceremonies.

CHAPTER XCVII.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishthira said:—

1. O foremost one of Bharata's race, do you describe to me all the deities of the household mode and tell me all that a man should do in order to acquire prosperity in this world.

Bhishma said:—

2. O Bharata, I shall, in this connection, recite to you the old story of Vasudeva and the goddess Earth.

3. The powerful Vasudeva, O excellent prince of Bharata's race, after singing the praises of the goddess Earth, accosted her about this very subject that you have required about.

Vasudeva said:—

4. Having adopted the domestic mode of life, what acts should I, or one like me, do and how are such acts to yield success.

The goddess Earth said:—

5. O Madhava, the Rishis, the celestials, the departed Manes, and men should be adored, and sacrifices should be performed by a householder.

6. Do you also learn this from me that the celestials are always pleased with sacrifices, and men are pleased with hospitality. Therefore, the householder should please them with such objects as they desire.

7. By such acts, O destroyer of Madhu, Rishis also are pleased. The householder, abstaining from food, should daily attend to his sacred fire and to his sacrificial offerings.

8—10. The celestials, O destroyer of Madhu, are pleased with such deeds. The householder should daily offer oblations of food and water, or of fruits, roots and water, for the satisfaction of the departed Manes, and give boiled food to the Vaishwedevas, and oblations of clarified butter to Agni, Soma, and Dhanwantari.

11—12. He should offer separate and distinct oblations to Prajapati. He should make sacrificial offerings duly; to Yama in the South, to Varuna in the West, to Soma in the North, to Prajapati within the homestead, to Dhanwantari in the North-East, and to Indra in the East.

13. He should offer food to men at the entrance of his house. These, O Madhava, are known as the Vali offerings. The Vali should be offered to the Maruts and the deities in the interior of one's house.

14. To the Vishwedevas it should be offered in open air, and to the Rakshasas and evil spirits the offerings should be made at night.

15. After making these offerings, the householder should make offerings to Brahmanas, and if no Brahmana be present, the first portion of the food should be thrown into the fire.

16. When a man wishes to offer Shraddha to his ancestors, he should, when the Shraddha ceremony is done, please his ancestors and then make the Vali offerings duly.

17. He should then make offerings to the Vaishwedevas. He should next invite Brahmanas, and then properly entertain guests arrived at his house, with food.

18. By this act, O prince, are guests pleased. He who does not live in the house long, or, having come, goes away after a short time, is called a guest.

19—20. To his preceptor, to his father, to his friend and to a guest, a householder should say, I have got this in my house to offer you to-day!—And he should offer it accordingly every day.

21. The householder should do whatever they would order him to do. This is the established custom. The householder, O Krishna, should take his food the last of all, after having offered food to all of them.

22. The householder should adore with offerings of honey, etc., his king, his priest, his preceptor, and his father-in-law, as also Snataka Brahmanas even if they were to live in his house for whole year.

23. In the morning as well as in the evening, food should be offered on the ground to dogs, the cooks for dogs and birds. This is called the Vaishwedeva offerings.

24. The householder, who performs these ceremonies with mind shorn of passion, obtains the blessings of the Rishis in this world, and after death acquires the heavenly regions.

Bhishma said :—

25. Having heard all this from the goddess Earth, the powerful Vasudeva acted accordingly. Do you also act in the same way.

26. By performing these duties of a householder, O king, you shall acquire fame in this world and Heaven after death!

CHAPTER XCVIII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said :—

1. Of what kind is the gift of light, O chief of Bharata's race? How did this gift originate? What are the merits of it? Do you tell me all this.

Bhishma said :—

2. Regarding it, O Bharata, is recited the old discourse between Manu, that lord of creatures, and Suvarna.

3. There was formerly an ascetic, O Bharata, named Suvarna. His complexion was like that of gold and hence he was called Suvarna.

4. Gifted with good birth, good conduct and good qualities, he had mastered all the Vedas. Indeed, by the accomplishments he possessed, he succeeded in excelling many persons of noble birth.

5. One day that learned Brahmana beheld Manu, the lord of all creatures, and approached him. Meeting each other, they made the usual polite enquires.

6. Both of them were in the truth. Having met each other, they sat down on charming breast of the golden mount Meru.

7. Seated there they began to talk with each other on various subjects about the great deities and twice-born Rishis and Daityas of ancient times.

8. Then Suvarna, addressing the Self-create Manu, said these words :—You should answer one question of mine for the behoof of all creatures.

9. O lord of all creatures, the celestials are seen to be adored with presents of flowers and other good scents. What is this? How has this practice come into operation? What also are the merits of it? Do you describe this subject to me.

Manu said :—

10. Regarding it is recited the old dis-

course between Shukra and the great (Daitya) Vali.

11. Once on a time, Shukra of Bhrigu's race approached Vali the son of Virochana while he was ruling the three worlds.

12. Having adored the descendant of Bhrigu with the Arghya, the king of the Asuras, that profuse giver of sacrificial presents, sat down after his guest had seated himself.

13. This very subject which you have introduced regarding the merits of the gift of flowers and incense and lamps, came up on the occasion. Indeed, the king of the Daityas put this high question to Shukra that most learned of all ascetics.

Vali said:—

14. O foremost of all persons conversant with Brahma, what, indeed, is the merit of giving flowers and incense and lamps? You should, O foremost of Brahmanas, describe this to me.

Shukra said:—

15. Penance first sprang into existence. Afterwards came religion. In the interval many creepers and herbs sprang up.

16. Their species were innumerable. All of them have the Moon for their lord. Some of these creepers and herbs came to be considered as Ambrosia and some came to be considered as Poison. Others that were neither this nor that formed one class.

17. That is Ambrosia which gives immediate pleasure and joy to the mind. That is Poison which tortures the mind greatly by its smell.

18. Know again that Ambrosia is highly auspicious and that Poison is highly inauspicious. All the herbs are Ambrosia. Poison is born of the energy of fire.

19. Flowers please the mind and confer prosperity. Hence men of pious deeds bestowed the name Sumanas on them.

20. That man who in a state of purity offers flowers to the celestials finds that the celestials become pleased with him, and as the result of such satisfaction confer prosperity upon him.

21. O king of the the Daityas, those celestials to whom worshippers offer flowers, O lord, uttering their names the while, become pleased with the offerers on account of their devotion.

22. The (deciduous) herbs are of various kinds and possess different qualities. They should be classed as fierce, mild, and powerful.

23. Listen to me as I tell you which trees are useful for purposes of sacrifice and which are not so. Hear also what garlands are acceptable to Asuras, and what are beneficial when offered to the celestials.

24. I shall also set forth in due order what garlands are liked by the Rakshasas, what by the Uragas, what by the Yakshas, what by human beings, and what by the departed Manes, in proper order.

25. Flowers are of various kinds. Some are wild, some are from trees which grow in the midst of human dwellings; some belong to trees which never grow unless planted on well-cultivated soil; some are from trees growing on mountains; some are from trees which are not prickly; and some from trees which are prickly. Fragrance, beauty of form and taste also make grounds of classification.

26. The scent of flowers is of two kinds, agreeable and disagreeable. Those flowers which have sweet smell should be offered to the celestials.

27. The flowers of trees which have no thorns are generally white in color. Such flowers are always acceptable to the celestials, O lord.

28. A wise man should offer garlands of aquatic flowers, such as the lotus and the like, to the Gandharvas and Nagas and Yakshas.

29. Such plants and herbs as produce red flowers, as have keen scent, and as are prickly, have been laid down in the Atharvans as fit for all acts of incantation for injuring enemies.

30. Such flowers as have keen energy, as are painful to the touch, as grow on trees and plants having thorns, and as are either bloody-red or black, should be offered to (evil) spirits and unearthly beings.

31. Such flowers as please the mind and heart, as are very agreeable when pressed, and as are of beautiful form, have been said, O lord, to be worthy of being offered to men.

32. Such flowers as grow on cemeteries and crematoria, or in places dedicated to the celestials, should not be brought and used for marriage and other rites having growth and prosperity for their object, or for acts of pleasure in secrecy.

33. Such flowers as grow on mountains and in vales, and as are beautiful to look at and sweet-scented, should be offered to the celestials. Sprinkling them with sandal-paste, such sweet flowers should be duly

offered according to the scriptural ordinances.

34. The celestials become pleased with the scent of flowers; the Yakshas and Rakshasas with their sight; the Nagas with their touch; and human beings with all three, *viz.*, scent, sight, and touch.

35. Flowers, when offered to the celestials please them immediately. They are capable of accomplishing every object by merely wishing its accomplishment. As such, when pleased with devotees offering them flowers, they cause all the objects cherished by their worshippers to be immediately achieved.

36. Pleased, they gratify their worshippers. Honored they make their worshippers enjoy all honors. Disregarded and insulted, they make those vilest of men to be ruined and consumed.

37. I shall, after this, speak to you of the merits of the ordinances about the gift of incense. Know, O king of Asuras, that incenses are of various sorts. Some of them are auspicious and some inauspicious.

38. Some incenses consists of exudations. Some are made of fragrant wood set on fire. And some are artificial, being made by the hand, of various articles mixed together. Their scent is of two sorts, *viz.*, agreeable and disagreeable. Listen to me as I describe the subject fully.

39. All exudations except that of the Boswellia serrata are agreeable to the celestials. It is, however, certain that the best of all exudations is that of the Balsamodendron Mukul.

40. Of all Dhupas of the Sari class, the Aquilaria Agallocha is the best. It is very acceptable to the Yakshas, the Rakshasas, and Nagas. The exudation of the Boswellia serratta, and others of the same class, are much acceptable to the Daitayas.

41. Dhupas made of the exudation of the Shorea robusta and the Pinus deodara, mixed with various spirits of strong scent, are, O king, acceptable to human beings.

42. Such Dhupas are said to immediately please the celestials, the Danavas, and spirits. Besides these, there are many other kinds of Dhupas used by men for purposes of pleasure or enjoyment.

43. The offer of flowers and the gift of such Dhupas as yield gratification are equal in merits.

44. I shall now speak of the merits of the gift of lights, and who may give them at what time and in what manner, and what should be the kind of lights that should be offered.

45. Light is said to be energy and fame and goes upwards. Hence the gift of light, which is energy, increases the energy of men.

46. There is a hell named Andhatamas. The period also of the Sun's southward course is considered as dark. For avoiding that hell and the darkness of this period, one should give lights during that period when the Sun is in northern solistice. Such an act is highly spoken of by the good.

47. Since, again, light has an upward course and is considered as a remedy for darkness, therefore, one should give lights. This is the conclusion of the scriptures.

48. It is by giving lights that the celestials have become gifted with beauty, energy, and resplendence. By abstention from such a deed, the Rakshasas have become gifted with the opposite attributes. Hence, one should always give lights.

49. By giving lights a man becomes gifted with keen vision and resplendence. One who gives lights should not be looked with jealousy by others. Lights, again, should not be stolen, nor put out when given by others.

50. One who steals a light becomes blind. Such a man has to grope through darkness and becomes shorn of resplendence. One who gives lights shines in beauty in the celestial regions like a row of lights.

51. Among lights, the best are those in which clarified butter is burnt. Next in order are those in which the juice of deciduous herbs is burnt. One seeking prosperity and growth should never burn fat or marrow or the juice that comes from the bones of creatures.

52. The man who desires his own aggrandisement and prosperity should always give lights at descents from mountains, in roads through forests and inaccessible regions, under sacred trees standing in the midst of human dwellings, and in crossings of streets.

53. The man who gives lights always illumines his race, acquires purity of soul and effulgence of form. Indeed, such a man, after death, lives in the company of the luminous bodies in the sky.

54. I shall now describe to you the merits, with the fruits they bring about, of Vali offerings made to the celestials, the Yakshas, the Uragas, human beings, spirits and Rakshasas.

55. Those unscrupulous and wicked men

who eat without first serving Brahmanas and celestials and guests and children, should be known as Rakshasas.

56. Hence, one should first offer the food one has got ready to the celestials after having adored them duly with controlled senses and rapt attention. One should offer the Vali to the celestials, bending his head in respect.

57. The celestials are always supported by food that householders offer. They bless such houses in which offerings are made to them. The Yakshasas and Rakshasas and Pannagas, as also guests and all houseless persons, are supported by the food offered by householders.

58. Indeed, the celestials and the departed, Manes derive their sustenance from such offerings. Pleased with such offerings they please the offerer in return with longevity and fame and riches.

59. Clean food, of sweet scent and look, mixed with milk and curds, should, along with flowers, be offered to the celestials.

60. The Valis that should be offered to Yakshas and Rakshasas should be rich with blood and meat, with wines and spirits accompanying, and adorned with fried paddy.

61. Valis mixed with lotuses and Utpalas are very acceptable to the Nagas. Sesame seeds, boiled in raw sugar, should be offered to the spirits and other unearthly Beings.

62. He who never takes any food without first giving a part of it to the Brahmanas and celestials and guests, becomes entitled to first portions of food. Such a man becomes gifted with strength and energy. Hence one should never take any food without first offering a portion thereof to the celestial after adoring them with respect.

63. One's house always shines in beauty on account of the household deities that live in it. Hence, he who desires his own advancement and prosperity should adore the household gods by offering them the first portion of every food.

64. Thus did the learned Kavi of Bhrigu's race discourse to Vali the chief of the Asuras. That discourse was next recited by Manu to the Rishi Suvarna. Suvarna, in his turn, recited it to Narada.

65. The celestial Rishi Narada recited to me the merits of the several acts mentioned. Informed of those merits, do you, O son, perform the several acts mentioned.

CHAPTER XCIX.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. I have, O chief of the Bharatas, heard what the merits which presenters of flowers and lincense and lights acquire. I have heard you speak also of the merits of a due observance of the ordinances in respect of the presentation of the Vali. You should, O grandfather, discourse to me once more on this subject.

2. Indeed, tell me, O Sire, once more of the merits of presenting incense and lights. Why are Valis offered on the ground by householders.

Bhishma said:—

3. Regarding it is recited the old discourse between Nahusha and Agastya and Bhrigu.

4. The royal sage Nahusha, O monarch, having penances for wealth, acquired the sovereignty of the celestial region by his own good deeds.

5. With controlled senses, O king, he lived in the celestial region, engaged in doing diverse acts of both human and celestial nature.

6. From that great king flowed various kinds of human acts and various kinds of celestial deeds, also, O king.

7—8. The various rites with respect to the sacrificial fire, the collection of sacred fuel and of Kusha grass, as also of flowers, and the presentation of Vali consisting of food adorned with fried paddy, and the offer of incense and of light,—all these, O monarch, occurred daily in the house of that great king while he lived in the celestial region. Indeed, though living in the celestial region, he celebrated the sacrifice of recitation and the sacrifice of meditation.

9. And, O chastiser of foes, Nahusha, although he had become the king of the deities, yet adored all the deities, as he used to do formerly, with due rites and ceremonies.

10. Sometime after, Nahusha realized his position as the king of all the deities. This filled him with pride. From that time all his deeds were suspended.

11. Filled with pride on account of the boon he had received from all the celestials, Nahusha caused the very Rishis to bear him on their shoulders. On account, however, of his abstention from all religious acts, his energy began to wane.

12. The time was very long for which Nahusha, filled with arrogance, continued to employ the foremost of Rishis, having penances for wealth, as the bearers of his vehicles.

13. He make the Rishis perform by turns this humiliating work. The day came when it was Agastya's turn to carry the vehicle, O Bharata.

14—15. At that time, Bhrigu, that foremost of all persons conversant with Brahma went to Agastya while the latter was seated in his hermitage, and addressing him said,—O great ascetic, why should we patiently suffer such indignities inflicted on us by this wicked Nahusha who has become the king of the deities.

Agastya said:—

16. How can I succeed in cursing Nahusha, O great Rishi? You know how the Boon-giving (Brahman) himself has given Nahusha the best of boons.

17. Coming to the celestial region, the boon that Nahusha prayed for, was that, whoever would come within the range of his vision would, deprived of all energy, come within his control.

18. The Self-born Brahman granted him this boon, and it is therefore that niether yourself nor I have been able to consume him. Forsooth, it is for this reason that none one else amongst the foremost of Rishis has been able to consume or throw him down from his elevated position.

19. Formarly, O lord, nectar was given by Brahman to Nahusha for drinking. Therefore we can do nothing to him.

20. The great god, it appears, gave that boon to Nahusha for plunging all creatures into grief. That wretched man behaves most unrighteously towards the Brahmanas.

21. O foremost of all speakers, tell us what should be done under the circumstances. Forsooth, I shall do what you will advise.

Bhrigu said:—

22. It is at the command of the Grandfather that I have come to you with the view of counteracting the power of Nahusha who is gifted with great energy but who has been stupefied by fate.

23. That exceedingly wicked being who has become the king of the celestials, will to-day yoke you to his car. With the help of my power I shall to-day hurl him down from his position as Indra on account of *his having transcended* all restraints.

24. I shall to-day, in your very sight, re-establish the true Indra in his position,—him, *viz.*, who has celebrated a hundred horse sacrifices,—having hurled the wicked and sinful Nahusha from that seat.

25. That impious king of the celestials will to-day insult you by a kick, on account of his understanding being afflicted by fate and for bringing about his own downfall.

26. Enraged at such an insult I shall to-day curse that sinful wretch, that enemy of the Brahmanas, who has transcended all restraints, saying,—Be you metamorphosed into a snake.

27. Before your eyes, O great ascetic, I shall to-day hurl down on the Earth the wicked Nahusha who shall be deprived of all power on account of the cries of *Fie* that will be uttered from all sides.

28. Indeed, I shall hurl down Nahusha to-day, that sinful man, who has, besides, been stupefied by lordship and power. I shall do this, if you like it, O ascetic.

39. Thus addressed by Bhrigu, Mitravaruna's son Agastya of unfading power and glory, became highly pleased and freed from every anxiety.

CHAPTER C.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. How was Nahusha plunged into distress? How was he hurled down on the Earth? How, indeed, was he deprived of the sovereignty of the celestials? You should recite everything to me.

Bhishma said:—

2. Thus did those two Rishis, *viz.*, Bhrigu and Agastya, talk with each other. I have already told you how Nahusha, when he first become the king of the celestials, acted in a proper way. Indeed, that great royal sage performed all human and celestial deeds.

3—4. Nahusha who had become the king of the celestials, made gifts of light, and properly deserved all other rites of a similar nature,—the due presentation of Valis, and all rites as are performed on especially sacred days. Pious acts are always done by wise men, in both the world of men and that of the celestials. Indeed, O foremost of kings, if such acts are observed, householders always succeed in acquiring prosperity and aggrandisement.

5. Even such is the effect of the gift of lamps and of incense, as also of bows and prostrations, to the celestials.

6. When food is cooked, the first portion thereof should be offered to a Brahmana. The particular offerings called Vali should also be presented to the household gods. The deities become pleased with such gifts.

7. It is also well known that the measure of gratification which the celestials derive from such offerings is a hundred times as great as that which the householder himself gets from making them.

8. Pious and wise persons make offering of incense and lights, accompanying them with bows and prostrations. Such acts always yield advancement and prosperity to those that do them.

9 Those rites which the learned perform in course of their ablutions, and with the help of waters, accompanied with bows to the gods, always contribute to the satisfaction of the celestials.

10. When adored with proper rites, the highly-blessed departed Manes, Rishis having asceticism for wealth, and the household deities, all become pleased.

11. Filled with such ideas, Nahusha, that great king, when he obtained the sovereignty of the celestials, observed all these rites and duties fraught with great glory.

12. Sometime after, the good fortune of Nahusha decreased, and as the outcome of it, he neglected all these observances and began to act in defiance of all control in the manner I have already described.

13. The king of the celestials, on account of his abstention from observing the ordinances about the offers of incense and light, began to decline in power.

14. His sacrificial rites and presents were obstructed by Rakshasas. It was at this time that Nahusha yoked that foremost of Rishis, *viz.*, Agastya, to his car.

15. Possessed of great strength Nahusha smiling all the while, set that great Rishi speedily to the task, commanding him to bear the vehicle from the banks of the Saraswati. At this time, Bhrigu, possessed of great energy, addressed the son of Mitravaruna, saying :—

16—17. Do you shut your eyes till I enter into the matted locks on your head.—Having said this, Bhrigu of unfading glory and great energy entered into the matted locks of Agastya who stood still like a wooden post, for hurling king Nahusha from the throne of Heaven. Soon after Nahusha saw Agastya approach him for bearing his car.

18. Seeing the king of the celestials, Agastya addressed him, saying,—Do you yoke me to your vehicle forthwith! To what region shall I bear you.

19. O lord of the celestials, I shall bear you to the spot which you may be pleased to direct!—Thus addressed by him, Nahusha caused the ascetic to be yoked to his car.

20. Bhrigu, who was living within the matted locks of Agastya, became highly pleased at this act of Nahusha. He took care not to look at Nahusha.

21. Fully acquainted with the power which the illustrious Nahusha had acquired on account of the boon which Brahman had granted him, Bhrigu acted thus. Agastya also though treated by Nahusha in this way, did not yield to anger.

22—28. Then, O Bharata, king Nahusha urged Agastya on with his goad. The pious Rishi did not still yield to anger. The lord of the celestials, himself enraged, then struck Agastya on the head with his left foot. When the Rishi was thus struck on the head, Bhrigu, who was living within Agastya's matted locks, became incensed and cursed the sinful Nahusha, saying,—Since you have struck with your foot on the head of this great Rishi, do you, therefore, fall down on the Earth, changed into a snake, O wretch of wicked understanding!—Thus, imprecated by Bhrigu who had not been seen, Nahusha, forthwith became transformed into a snake and dropped down on the Earth, O chief of Bharata's race!—If, O monarch, Nahusha had seen Bhrigu, the latter would not then have succeeded, by his power, in hurling the former down on the Earth. On account of the various gifts that Nahusha had made, as also his penances and religious observances, though hurled down on the Earth, O king, he succeeded in keeping his memory. He then began to propitiate Bhrigu with a view to get rid of the curse.

29. Agastya also, filled with mercy joined Nahusha in pacifying Bhrigu for the termination of the curse. At last Bhrigu felt mercy for Nahusha and arranged for the working out of the curse.

Bhrigu said :—

30. There will appear a king (on Earth) of the name of Yudhishthira, the foremost of his race. He will rescue you from this curse!—Having said this, the Rishi disappeared from the presence of Nahusha.

31. Agastya also, of great energy, having thus performed the business of the

true Indra, that arbitrator of a hundred sacrifices, returned to his hermitage, adored of all members of the regenerate order.

32. You have, O king, rescued Nahusha from Bhrigu's curse. Rescued by you, he ascended to the region of Brahman before your eyes.

33. As regards Bhrigu, having hurled Nahusha on the Earth, he went to the region of Brahman and informed the Grandfather of it.

34. The Grandfather having called Indra back, addressed the celestials, saying,—Ye celestials, through the boon I had granted him, Nahusha had obtained the sovereignty of Heaven.

35. Deprived, however, of that sovereignty by the enraged Agastya, he has been hurled on the Earth, O celestials, you will not succeed in living without a king.

36—38. Do you, therefore, once more install Indra as the king of Heaven.—The celestials filled with joy, O son of Pritha, replied to the Grandsire, who said so to them, saying,—So be it. Brahman then, O best of kings, installed Indra in the sovereignty of Heaven. Made once more the king of the celestials, Vasava began to shine in beauty and resplendence. This is what took place formerly through the transgressions of Nahusha.

39. On account, however, of the merits he had acquired through deeds of the kind I have mentioned, Nahusha succeeded in once more regaining his lost position. Hence, when evening comes, householders should give lights.

40. The giver of lights is sure to win celestial vision after death. Givers of light become as resplendent as the full moon.

41. The giver of lights becomes gifted with beauty of form and strength for years corresponding with the number of twinkles for which the lights given by him burn or blaze.

CHAPTER CI.

(ANUHASANIKA PARVA).—

Continued.

Yudhishthira said:—

1. Where do those foolish, wretched, and sinful men go, O king, who steal or misappropriate such articles as belong to Brahmanas?

Bhishma said:—

2. I shall, about it, O Bharata, recite to you the conversation between a Chandala and a low Kshatriya.

This Kshatriya said:—

3. You seem, O Chandala, to be old in years, but your conduct appears to be like that of a boy! Your body is besmeared with the dust raised by dogs and asses, but without minding that dust you are anxious about the little drops of milk that have fallen upon your persons.

4. It is plain that such acts as are censured by the pious are ordained for the Chandala. Why, indeed, do you seek to wash off the spots of milk from your body.

The Chandala said:—

5—6. Formerly, O king, certain kine belonging to a Brahmana were stolen. While they were being carried away, some milk from their udders dropped upon a number of Soma plants that grew by the road-side. Those Brahmanas who drank the juice of the plants thus bedewed with milk, as also the king who celebrated the sacrifice in which that Soma was drunk, had to sink in hell. Indeed, for having thus appropriated something belonging to a Brahmana, the king with all the Brahmanas who had helped him had to go to hell.

7. All those men also, Brahmanas and Kshatriyas, who drank milk or clarified butter or curds, in the palace of the king who had stolen the Brahmana's kine, had to fall into hell.

8. The stolen kine also, shaking their bodies, killed with their milk the sons and grandsons of those who had stolen them, as also the king and the queen although the latter treated the animals, with great care and attention.

9. As for myself, O king, I used to live the life of a celibate in that place where these kine were placed after they had been stolen away. The food I had got by begging became sprinkled over with the milk of those kine.

10. Having taken that food, O Kshatriya, I have, in this life, become a Chandala. The king who had stolen the kine belonging to a Brahmana came by a wretched end.

11. Hence, one should never steal or appropriate anything belonging to a Brahmana. Mark, to what state I am reduced on account of my having eaten food that

had been sprinkled over with milk belonging to a Brahmana.

12. It is for this reason that Soma plants should never be destroyed by wise men. They who sell the Soma plant are held in low esteem by the wise.

13. Indeed, O son, they who purchase Soma and they who sell it, both sink in the hell called Raurava after death.

14. That man who, possessing a knowledge of the Vedas, duly sells Soma, becomes in his next life a usuer and speedily meets with destruction.

15—16. For three-hundred times he has to sink into hell and become changed into an animal which subsists upon human excreta. Serving a low person, pride, and rape upon a friend's wife, if weighed against one another in a balance, would show that pride, which is above all restraints, is the heaviest. Mark this dog, so sinful and disagreeably pale and lean.

17—23. It is through pride that living creatures come by such a miserable end. As for myself, I was born in a large family in a former birth of mine, O lord, and I was a perfect master of all branches of knowledge and all the sciences. I knew the immensity of all these faults, but moved by pride, I became blinded and ate the meat attached to the vertebral columns of animals. On account of such conduct and such food, I have come by this state. Mark, the reverses engendered by Time! Like a person whose cloth has caught fire at one end, or who is pursued by bees, see, I am running, filled with fear, and smeared with dust! The house-holders are rescued from all sins by a study of the wise. O Kshatriya, a sinful Brahmana becomes rescued from all his sins by a study of the Vedas, if he becomes a forest-recluse and abstains from attachment of every kind. O chief of Kshatriyas, I am, in this life, born in a sinful caste.

24. I cannot see clearly how I may succeed in purifying myself from all sins. On account of some meritorious deed of a former life, I have not lost the memory of my previous births.

25. O king, I throw myself on your mercy! I ask you. Do you remove my doubt. By what auspicious course of conduct should I wish to acquire my liberation? O foremost of men, by what means shall I succeed in getting rid of my Chandalahood.

The Kshatriya said:—

26. Know, O Chandala, the means by which you may be able to acquire liberation. By renouncing your life for the sake of a Brahmana, you may come by a desirable end.

27. By throwing your body on the fire of battle as a libation to the beasts and birds of prey for the sake of a Brahmana, indeed, by renouncing your life thus, you may achieve liberation. By no other means will you succeed in acquing it.

Bhishma said:—

28. Thus accosted, that Chandala, O scorcher of enemies, poured his life-breaths as a libation on the fire of battle for the sake of protecting a Brahmana's riches and as the result of that act attained to a very desirable end.

29. Hence, O son, you should always protect the property of the Brahmanas, if, O chief of Bharata's race, you wish, O you of mighty arms, an end consisting of eternal happiness.

CHAPTER CII.

(ANUSHASANA PARVA).—*Continued.*

Yudhishthira said:—

1. O grandfather, it has been said that all righteous men attain to the same region after death. It is true, O Bharata, that there is difference of position among them?

Bhishma said:—

2. By different acts, O son of Pritha, men acquire different regions. They who are righteous in conduct acquire blissful regions, while they who are sinful acquire miserable regions.

3. Regarding it is cited the old discourse, O son, between the ascetic Gautama and Vasava

4. A certain Brahmana named Gautama, mild and self-controlled and with all his senses under complete control, saw an infant elephant that had lost his mother and that was highly cheerless on that account.

5. Full of mercy and steady in the observance of his vows, the ascetic nursed that infant animal. After a long time the little beast grew up into a large and powerful elephant.

6. One day, Indra, in the guise of king Dhritarashtra, seized that powerful elephant

which was as huge as a hill and from whose rent temples the juice was trickling down.

7—8. Seeing the elephant dragged away, the great ascetic Gautama of rigid vows said to king Dhritarashtra,—O ungrateful Dhritarashtra, do not rob me of this elephant. It is considered by me as a son and I have reared it with much pain. It is said that between the pious, friendship is formed by merely the exchange of seven words. You should see, O king, that the sin of injuring a friend does not affect you.

Gautama said:—

9—10. You should not, O king, take away by force this elephant which brings me my fuel and water, which protects my hermitage when I am away, which is exceedingly docile and obedient to his instructor, which carefully does what his preceptor commands, which is mild and well-broken, and which is grateful and very dear to me. Indeed, you should not take it away without caring for my protestations and cries.

Dhritarashtra said:—

11. I shall give you a thousand kine, a hundred maid-servants, and five hundred pieces of gold. I shall also, O great Rishi, give you various other kinds of wealth. What use can Brahmanas have with elephants?

Gautama said:—

12. Keep, O king, your kine and maid-servants and coins of gold and various gems and various other kinds of riches. What, O king, have Brahmanas to do with riches.

Dhritarashtra said:—

13. Brahmanas have no use for elephants. Indeed, O learned Brahmana, elephants are intended for Kshatriyas. In taking away an animal, *viz.*, this foremost of elephants, for my use, I cannot be considered as committing any sin. Do you cease obstructing me thus, O Gautama.

Gautama said:—

14. O illustrious king, going even to that region of Yama where the pious live happily and the sinful in grief, I shall take from you this my elephant.

Dhritarashtra said:—

15. They who are destitute of religious acts, they who have no religious faith and are atheists, they who are sinful and are always engaged in pleasing their appetites only they have to go to the region of Yama and suffer the misery he inflicts. Dhritarashtra shall go to a higher region and not there.

Gautama said:—

16. Men are restrained in the region of Yama. No falsehood can be told there. Only truth prevails in that place. There the weak persecute the strong. Going there I shall compell you to yield up this elephant to me.

Dhritarashtra said:—

17. Only those persons who, intoxicated with pride, treat their eldest sister and father and mother as enemies, have to go, O great ascetic, to such a region. I shall go to a higher region. Indeed, Dhritarashtra shall not have to go there.

Gautama said:—

18. Those highly blessed ones go to the region called Mandakini, of king Vaishravana for enjoying joy and comfort. There live Gandharvas and Yakshas and Apsaras. Going even there, O king, I shall compell you to yield up this elephant to me.

Dhritarashtra said:—

19. Those persons who consider hospitality to guests as a vow, who observe good vows, who give shelter to Brahmanas, and who eat what remains after distribution among his dependants, adorn the region called Mandakini of Kuvera. I shall not go there, for a higher region is reserved for me.

Gautama said:—

20. If you go to those charming woods, decked with flowers, which stand on the summit of Meru, which echo with the melodious notes of Kinnaris, and which are graced with beautiful Jamvus of wide-spreading branches, I shall proceed even there and compell you to yield up this elephant to me.

Dhritarashtra said:—

21—22. Those Brahmanas who have mild dispositions, who are devoted to truth, who are endued with scriptural knowledge, who are compassionate to all creatures, who study the Puranas with all the histories, who pour libations on the sacred fire and make gifts of honey to the Brahmanas, go to such regions, O great Rishi! I shall go to a higher region. Indeed, Dhritarashtra shall not go there. If you are acquainted with any other well-known region of happiness, speak to me, for I shall go even there.

Gautama said:—

23. If you go to the woods owned by Narada and held dear by him, which are adorned with flowers and which echo with the melodious songs of the prince of

Kinnaras, and which are the eternal habitation of Gandharvas and Apsaras, I shall follow you there and compell you to yield up this elephant to me.

Dhritarashtra said:—

24. They who never beg, they who cultivate music and dancing, and always move about happily, proceed to such regions. O great Rishi, I shall go to a region which is higher. Indeed, Dhritarashtra shall not have to go there.

Gautama said:—

25—26. If you go to that region where the Uttara-Kurus blaze in beauty and pass their days happily, O king, in the company of the very celestials, where those beings who originate from fire, those who originate from water, and those who originate from mountains, live happily, and where Shakra rains down the fruition of every desire, and where women live in perfect freedom, uncontrolled by rules of any kind regulating their conduct or motions, and where there is no feeling of jealousy among both the sexes, —if you go there, even there shall I go and compell you to yield up this elephant to me.

Dhritarashtra said:—

27—28. Those men who are freed from desire for all articles of enjoyment, who abstain from meat, who never take up the rod of punishment, and never inflict the least harm on mobile and immobile creatures, who have formed themselves the soul of all creatures, who never accost others by pronouncing blessings upon them, who are entirely freed from the idea of mineness, who are shorn of attachments for every thing, who view profit and loss as also praise and blame in equal light, only those men, O great Rishi, go to such regions. I shall go to a higher region. Indeed, Dhritarashtra shall not go there.

Gautama said:—

29. Next to these shine in beauty those eternal regions, full of excellent perfumes which are free from passions of every kind and which are destitute of sorrow. These form the abode of the great king Soma. If you go there, even there shall I proceed and compell you to yield up this elephant to me.

Dhritarashtra said:—

30—31. Those men who always make gifts without receiving any gift, who never accept any service from others, who possess nothing which they cannot give to a worthy person, who are hospitable to all creatures, who are inclined to show favour to every one, who are of forgiving dispositions, who never speak ill of others, who protect all creatures by covering them with mercy, and who are always righteous in their conduct, only those men, O great Rishi, go to such regions. I shall go to a higher region. Indeed, Dhritarashtra shall not go there.

Gautama said:—

32. Next to these shine in beauty other regions that are eternal free from passion and Darkness and sorrow, and which lie at the foot of the great Sun-God. If you go there, even there shall I go and compell you to yield up this elephant to me.

Dhritarashtra said:—

33—34. Those men who attentively study the Vedas, who are given to the service of their preceptors, who observe penances and excellent vows, who are firm in truth, who never utter words of disobedience or enmity to their preceptors, who are always alert, and ever ready in the service of elders and preceptors,—they go, O great Rishi, to such regions, they who are pure who are gifted with cleansed souls, who are of controlled speech, who are firm in truth and who are well versed in the Vedas. I shall proceed to a higher region. Indeed, Dhritarashtra shall not go there.

Gautama said:—

35. Next to those are the eternal regions which shine in beauty, which are full of excellent perfumes, which are free from passion, and which are destitute of every sorrow. They form the abode of the great king Varuna. If you proceed there, even there shall I go and compell you to yield up this elephant to me.

Dhritarashtra said:—

36—37. Those men who adore the celestials by observing the vow called Chaturmasya, who perform a hundred and ten sacrifices, who pour libations every day on their sacred fire with devotion and faith for three years according to the ordinances declared in the Vedas, who perform without hesitation of all duties, who walk steadily along the way trod by the pious, who steadily sustain the course of conduct followed by the righteous-souled,—only they go to such regions, I shall go to a higher region. Indeed, Dhritarashtra shall not go there.

Gautama said:—

38. Above them are the regions of Indra, free from passion and sorrow, which are difficult of access and coveted by all men,

Going even to the abode of Indra himself of great energy, I shall, O king, compel you to yield up this elephant to me.

Dhritarashtra said :—

39. He who lives for a hundred years, who is gifted with heroism, who studies the Vedas and who celebrates sacrifices with devotion, indeed, such men proceed to the region of Shakra. I shall go to a higher region, Indeed, Dhritarashtra shall not go there.

Gautama said :—

40. Above the firmament are the regions of the Prajapatis, of superior happiness, abounding in every happiness, and shorn of sorrow. Belonging to those powerful ones from whom the creation has originated, they are coveted by all persons. If you go there, even their shall I go and compell you to yield up this elephant to me.

Dhritarashtra said :—

41. Those kings who have bathed upon the termination of the Rajasuya sacrifice, who are gifted with righteous souls, who have protected their subjects properly, and who have washed their limbs with purified water upon the termination of the Horse-sacrifice, go to such regions. Indeed Dhritarashtra shall not go there.

Gautama said :—

42. Next to those, shine in beauty those eternal regions, full of delicious perfumes, freed from passion, and transcending all sorrow. Those are the regions of kine, very hard to get in, where oppression can never be. If you go there, I shall go even there and compell you to yield up this elephant to me.

Dhritarashtra said :—

43—44. He who, having a thousand kine, gives away a hundred kine every year, or having a hundred kine gives away ten every year to the best of his power, or possessing only ten or even five kine gives away therefrom one cow, and they who give a mature old age practising the vow of celibacy all their days, who obey the injunctions of the Vedas, and who, gifted with energy of mind, go to sacred waters and shrines, live happily in the region of kine.

45—48. They who go to Prabhasa and Manasa, the lakes of Pushkara, the large lake called Mahatsara the sacred forest of Naimisha, Vahuda, Karatoya, Ganga, Gayashiras, Vipasha, Sthulavaluka, Krishna, the five rivers (of the Punjab), the extensive lake called Mahahrada, Gomati, Kaushiki, Champa, Saraswati, Drishadwati, and Yamuna,—indeed those illustrious Brahmanas, firm in the observance of vows, who go to these sacred waters,—go to the regions of which you speak. Gifted with celestial bodies and adorned with celestial garlands, those blessed individuals, always emitting the sweetest perfumes, go to the regions of joy. Indeed, Dhritarashtra shall not go there.

Gautama said :—

49—51. Next to these are regions where there is no fear of the least cold or heat, no hunger, no thirst, no pain, no sorrow, no joy, no one who is agreeable or disagreeable, no friend, and no enemy, no decrepitude and no death, and where there is neither virtue nor sin. Going, even to that region which is freed from passion, which is full of happiness, and where there is wisdom and the quality of Sattwa,—indeed, going to even that sacred abode of the self-create Brahman,—I shall compel you to yield up this elephant to me.

Dhritarashtra said :—

52—53. They who are shorn of all attachments, who are gifted with purified souls, who steadily observe the foremost vows, who are given to Yoga which is the outcome of the pacification of the mind, and who have acquired the happiness of Heaven —those persons possessed of the quality of Sattwa—come to the sacred region of Brahman. O great ascetic, you shall not be able to discover Dhritarashtra there.

Gautama said :—

54. There where the foremost of Rathantaras is sung, where altars are covered with the sacred Kusha blades, for the celebration of Pundarika sacrifices, there where Soma-drinking Brahmanas sojourn on cars drawn by excellent horses, going even there I shall compel you to yield up this elephant.

55. I think you are the destroyer of Vritra, *viz.*, the god who has celebrated a hundred sacrifices, engaged in passing through all the regions of the universe. I hope I have not, through mental weakness, committed any fault by the words I have addressed you.

The God of a hundred sacrifices said :—

59. Yes, I am Maghavat. I came on earth for seizing this elephant. I bow to you. Do you command me. I shall immediately accomplish all that you may be pleased to say.

Gautama said :—

56. Do you give me, O king, of the

celestials, this white elephant that is so young, for it is only ten years of age. I have raised it as a child of my own. Living in this forest, it has grown under my eye and has been to me a dear companion. Do you set free this my child that you have seized and wish to take away.

The god of a hundred sacrifices said :—

58. This elephant that has been a son, to you, O foremost of Brahmanas, comes to you looking wistfully at you. See, it smells your feet with its nostrils. My salutations to you. Do you pray for my well-being.

Gautama said :—

59. O king, of the celestials, I do always think of your good. I always offer you worship. Do you also, O Shakra, impart your blessings to me. Given by you, I accept this elephant.

The God of a hundred sacrifices said :—

60. Amongst all those great and foremost of Rishis who firmly follow truth and who have the Vedas planted in their heart, you alone have been able to recognise me. Therefore I am exceedingly pleased with you.

61. Do you, therefore, O Brahmana, come with me speedily, accomyanied by this your son. You are worthy of going to various regions of great happiness, without the delay of even a single day.

Bhishma said:—

62. Having said these words, the holder of the thunderbolt, taking Gautama with him and placing him before, along with his son, *viz.*, that elephant, went to Heaven, that is difficult of attainment by even the pious.

63. He who would listen to this history every day or would recite it, controlling his senses all the while, will go to the region of Brahman even as Gautama himself.

CHAPTER CIII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. You have described to us the various kinds of gift, tranquillity of soul, Truth, mercy, contentment with one's married wife, and the merits of gift.

2. You know very well, O grandfather, that there is nothing whose power is superior to that of Penances. You should explain to us what forms the highest penance.

Bhishma said :—

3. I tell you, O Yudhishthira, that one acquires a regions of happiness according to the nature of penances he practises. This is what I hold, O son of Kunti, that there is no Penance superior to abstention from food.

4. Regarding it is recited the ancient discourse between Bhagiratha and the illustrious Brahman.

5. We have heard, O Bharata, that Bhagiratha attained to that region which is superior to that of the celestials of kine, and of the Rishis.

6. Seeing this, O monarch, the Grandfather Brahman, addressing Bhagiratha, said,—How, O Bhagiratha, have you attained to this region that is so hard to get at.

7. Neither the celestials, nor Gandharvas, nor mankind, O Bhagiratha, succeed in coming here without having performed the severest austerities. How, indeed, have you come by this region.

Bhagiratha said:—

8. I used to make gifts of hundred thousands of gold coins to the Brahmanas practising the vow of celibacy all the while. It is not by dint of the merit of those gifts, O learned one, that I have acquired this region.

9. I celebrated the Ekaratri (one-night's) sacrifice (consisting of fasts and gifts) for ten times, and the Pancharatri (five-nights') sacrifices for as many times. I performed eleven times the Ekadashratri sacrifice. I performed a hundred times the great sacrifice of Jyotishtoma. It is not, however, through the merits of those sacrifices that I have acquired this region of happiness.

10. For a hundred years I lived continuously by the side of the sacred Jahnavi, all the while performed the severest austerities. There I made gifts to the Brahmanas of thousands of males and numberless female slaves.

11. By the side of the Pushkara lake I made gifts to the Brahmanas, for a hundred thousand times, a hundred thousand horses, and two hundred thousand kine.

12. I also gave away a thousand women of great beauty, each adorned with golden moons, and sixty thousand more, decked

with ornaments of pure gold. It is not, however, through the merits of those deeds that I have succeeded in acquiring these regions.

13. O lord of the universe, performing those sacrifices known as Gosava, I gave away ten Arvudas of kine, presenting each Brahmana with ten kine, each of whom was accompanied with her calf, each of whom gave milk at the time, and with each of whom were given a vessel of gold and one of white brass for milking her.

14. Celebrating many Soma sacrifices, I gave away to each Brahmana ten kine each of whom gave milk, and each of whom had brought forth only her first calf, besides making presents to them of hundreds of kine belonging to that kind which is known by the name of Rohini.

15. I also gave away to the Brahmanas twice ten Prayutas of other kine, all giving milk, It is not through the merit of those gifts, O Brahman, that I have succeeded in acquiring to this region of happiness.

16. I also gave away a hundred thousand horses of the Vathika breed, all of white complexion, and adorned with garlands of gold. It is not, however, through the merits of those deeds that I have acquired this region.

17. I gave also eight crores of golden coins to the Brahmanas, O Brahman, and another ten crores also, in each sacrifice that I celebrated. It is not, however, through the merits of those deeds that I have acquired this region of happiness.

18. I also gave away seventeen crores of horses, O Grandfather, each of green color, each having black ears, and each adorned with garlands of gold.

19. I also gave away seventeen thousand huge elephants having teeth as large as plough-shares, each having those whirls on its body, which are called Padmas, and each bedecked with garlands of gold.

20. I gave away ten thousand cars, O Grandfather, whose parts were made of gold, and which were adorned with various ornaments of gold.

21. I also gave away seven thousand other cars with horses yoked to each. All the horses that were yoked to them were adorned with ornaments of gold. Those cars represented the presents of a sacrifice and were of exactly that kind which is indicated in the Vedas.

22. In the ten great Vajapeya sacrifices that I celebrated, I gave away a thousand heroes each gifted with the power of Indra himself, judged by their prowess and the sacrifices they had celebrated.

23—24. Spending a vast sum of money, O Grandfather, and celebrating eight Rajashya sacrifices, I gave away to the Brahmanas who officiated in them, a thousand kings whose necks were adorned with garlands of gold, after having defeated them in battle. It is not, however, through the merits of those deeds that I have acquired this region.

25. In those sacrifices, O Lord of the universe, I made presents as profuse as the stream of Ganga herself. Each Brahmana I gave two thousand elephants decked with gold, as many horses adorned with golden ornaments, and a hundred villages of the best kind.

26—27. Indeed, I gave these thrice to each Brahmana observant of penances, living on regulated diet, adopting tranquillity of soul, and controlling speech, I lived for a long time on the breast of Himavat by the side of that Ganga whose irresistible current was borne by Mahadeva on his head. It is not through the merit of these deeds, O grandfather, that I have acquired this region.

28. Throwing the Shami, I worshipped the gods in numberless such sacrifices as are completed in course of a single day, and such others as take twelve days for completing, and others still as can be completed in thirteen days, besides many Pundarikas. I have not acquired this region through the merits of any of those sacrifices.

29. I gave to the Brahmanas eight thousands of white bulls, each possessed of a beautiful hump, and each having one of its horns covered with gold. To them I also gave beautiful wives whose necks were adorned with chains of gold.

30. I also gave away masses of gold and wealth of other kinds. I gave away hills of gems and valuable stones. I gave away Villages, thousands in number and filled with wealth and corn.

31. With all my senses about me, I gave away the Brahmanas a hundred thousand kine each of whom had brought forth only her first calf, at many great sacrifices which I celebrated. It is not, however, through the merits of those deeds that I have acquired this region.

32. I worshipped the celestials in a sacrifice that is completed in eleven days. Twice I worshipped them in sacrifices that are completed in twelve days. I worshipped them also many a time in the Horse-sacrifices. I performed the Arkayana sacrifice sixteen times. It is not through the merits of those deeds that I have acquired this region.

33. I also gave each Brahmana a forest of Kanchana trees extending for a Yojana on every side, and with each tree adorned with jewels and gems. It is not through the merits of that deed that I have acquired this region.

34. For thirty years, with heart perfectly freed from anger, I observed the Turayana vow that has very superior merit, and gave away to the Brahmanas every day nine hundred kine.

35. Indeed, O Lord of the universe, every one of those kine belonged to the Rohini species and gave milk at the time I gave them away. It is not through the merits of those deeds, O king of the deities, that I have acquired this region.

36. I adored thirty fires, O Brahman, every day. I worshipped the celestials in eight sacrifices in which the fat of all animals was poured on the fire. I worshipped them in seven sacrifices in which the fat of human beings was poured on the fire.

37. I adored them in a thousand and twenty-eight Vishwajit srcrifices. It is not through the merits of those sacrifices, O king of all the celestials, that I have acquired this region.

38. On the banks of Sarayu and Vahuda and Ganga, as also in the forest of Naimisha, I gave away millions of kine to the Brahmanas. It is not through the merits of those deeds that I have acquired this region.

39. The vow of fast had been known to Indra. He had, however, kept it a secret. Shukra, the descendent of Bhrigu, gained a knowledge of it by means of spiritual sight acquired through penances. Burning with energy as he does, it is Ushanas who first made it known to the universe. I observed that vow, O boon-giving Deity.

40. When I finished that very superior vow, the Brahmanas became all pleased with me. A thousand Rishis came there.

41. All those Brahmanas and Rishis, O powerful lord, pleased with me, said,—Do you go to the region of Brahman!—It is on account of the merits of that vow that I have succeeded in acquiring this region of very superior happiness. There is no doubt in this.

42. Asked by the Supreme Creator of all things, I have duly explained the merits of the vow of fast. In my opinion, there is no penance higher than fast. I bow to you, O foremost of all the celestials. Be propitiated with me.

Bhishma said:—

43. King Bhagiratha, who had said so and who was worthy of every honor, was, on the conclusion of his speech, honored by Brahman according to the rites ordained for that purpose.

44. Do you, therefore, O Yudhishthira, observe the vow of fast and adore the Brahmanas every day. The words uttered by Brahmanas can do every thing both in this world and in the next.

45. Indeed, the Brahmanas should ever be pleased with gifts of dresses and food and white-complexioned kine and good dwelling houses and palaces. The very celestials should please the Brahmanas. Freeing yourself from cupidity, do you practise this vow of very superior merit that is not known to all.

CHAPTER CIV.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishthira said:—

1. Man, it is said, is gifted with a period of life extending for a hundred years, and with great energy and power. Why then, O grandfather, do human beings die even in their youth?

2. By what does a man become long-lived, and by what is his life shortened? Through what does a man acquire the fame that depends upon great deeds? Through what does one acquire wealth and prosperity?

3. Is it by penances, or celibacy or silent recitation of sacred Mantras, or drugs? Is it by his deeds, or mind, or speech? Do you explain to me this, O grandfather.

Bhishma said:—

4. I shall tell you what you ask me. In fact, I shall tell you what the reason is for which one becomes short lived, and what the reason is for which one becomes long-lived.

5. I shall also explain to you the reason for which one succeeds in winning the fame that depends on great deeds, and the reason for which one succeeds in acquiring riches and prosperity. Indeed, I shall enlighten you about the manner in which one must live in order to be possessed of what is good for him.

6. It is by conduct that one acquires a long life, and it is by conduct that one

acquires riches and prosperity. Indeed, it is by conduct that one acquires the fame that depends upon great deeds both in this world and in the next.

7. The man whose conduct is improper or wicked never acquires a long life. All creatures fear such a man and are oppressed by him.

8. If, therefore, one wishes his own advancement and prosperity, one should, in this world, follow the path of righteousness and conduct himself properly. Good conduct succeeds in removing the inauspiciousness and misery of even one that is sinful.

9. Virtue is singled out by conduct. The good and virtuous are so on account of the conduct they follow. The marks, again, of good conduct are afforded by the deeds of those that are good or righteous.

10. People regard that man who acts righteously and who does good acts even if they only hear of him without actually seeing him.

11. The atheists, they who are destitute of all acts, they who are disobedient to preceptors and violate the injunctions of the scriptures, they who are unacquainted with and, therefore, unobservant of duties, and they who are wicked of conduct, become short-lived.

12. They who are of improper conduct, they who violate all restraints, they who are unscrupulous about sexual congress, become shortlived here and have to go to Hell hereafter.

13. Even those men live for a hundred years who, though destitute of all accomplishments, follow propriety and righteousness of conduct and become endued with faith and freed from malice.

14. He who is free from anger, who is truthful in speech, who never does any injury to any creature in the universe, who is shorn of malice and crookedness and insincerity, succeeds in living for a hundred years.

15. He who always breaks little clods of earth, or tears up the grass that grows under his feet, or cuts off his nails with his teeth, or is always impure, or very restless, never succeeds in living long.

16. One should wake up from sleep at the hour known as the Brahma Muhurta and then think of both religion and worldly profit. Getting up from bed, one should then wash his face and mouth, and joining his hands in an attitute of respect, then say the morning prayers.

17. In this way, one should when evening ets in, say his evening prayers also, controlling speech the while. One should never look at the rising sun, nor at the setting sun.

18. Nor should one look at the sun when he is in eclipse; nor at his image in the water, nor at midday when he is at the meridian. The Rishis, on account of their worshipping the two twilights, with great regularity succeeded in acquiring longevity.

19—20. Hence one should, controlling speech, say his prayers regularly at the two twilights. As regards those Brahmanas who do not say their prayers at the two twilights, a righteous king should set them to perform such deeds as are ordained for the Shudras. Persons of every caste should never have sexual congress with other people's wives.

21. There is nothing that shortens life so effectually as sexual union with other people's wives.

22. The adulterer shall have to live in Hell for as many thousand years as the number of pores on the bodies of the women with whom he may commit the offence.

23. One should dress one's hair, apply collyrium to one's eyes, and wash one's teeth, as also worship the celestials in the forenoon.

24—27. One should not gaze at urine or fæces, or tread on it or touch it with one's feet. One should not see out on a journey at early dawn, or at mid-day, or in the evening twilight, or with a companion that is unknown, or with a Shudra, or alone. While passing along a road, one should standing aside, always give way to a Brahmana, to kine, to kings, to an old man, to one that is loaded with a burthen, to a woman big with child, or to one that is weak. When one meets a large tree that is known, one should walk round it. One should also, when coming upon the crossing of four roads, walk round it before pursuing his journey. At mid-day, or at midnight, or at night in general, or at the two twilights, one should not proceed to the crossings of the four roads. One should never wear sandals or clothes that have been worn by another.

28—30. One should always observe the vow of celibacy, and should never cross his legs. One should observe the vow of celibacy on the day of the new moon, as also, on that of the full moon, as also on the eighth lunar day of both fortnights. One should never eat the flesh of animals not killed in sacrifices. One should never eat the flesh of the back of an animal. One should avoid censuring and caluminating others, as also all kinds of deceitful conduct.

31. One should never cut others with wordy arrows. Indeed, one should never utter any cruel speech. One should never accept anything in gift from a person who is low and vulgar. One should never utter such words as pain other people or as are inauspicious or as are sinful.

32. Wordy arrows fall from the mouth. Pierced therewith, the victim grieves day and night. The wise man should never shoot them for cutting the vitals of other people.

33. A forest, pierced with arrows or cut down with the axe, grows again. The man, however, who is pierced with words unwisely spoken, becomes the victim of wounds that fester and bring on death.

34. Barbed arrows and Nalikas and broad-headed arrows are capable of being extracted from the body. Wordy arrows, however, are incapable of being extracted, for they lie embedded in the very heart.

35. One should not taunt a person who is defective of a limb or who has a limb in excess, or one who is shorn of learning, or one who is miserable, or one who is ugly or poor, or one who is shorn of strength.

36. One should avoid atheism, vilifying the Vedas, censuring the celestials, malice, pride, arrogance, and harshness.

37. One should not angrily take up the rod of punishment for laying it upon another. Only the son or the pupil, it has been said, can be mildly reprimanded for purposes of instruction.

38. One should not, vilify Brahmanas; nor should point at the stars with one's fingers. If asked, one should not say what the lunation is on a particular day. By telling it, his life becomes shortened.

39. Having answered calls of nature or having walked over a road, one should wash his feet. One should also wash his feet before sitting to recite the Vedas or to eat any food.

40. These are the three things which are considered as pure and sacred by the celestials and as such fit for the Brahmana's use, *viz.*, that whose impurity is unknown, that which has been washed in water, and that which has been well spoken of.

41. Samayava, Krishara, meat, Shashakuli, and Payasa should never be cooked for one's ownself. Whenever cooked, these should be offered to the celestials.

42. One should attend every day to his sacred fire. One should every day give alms. One should, controlling speech the while, clean his teeth with the tooth-stick.

43—44. One should never be in bed when the sun is up. If one fails any day to be up with the sun, he should then perform an expiation. Rising from bed, one should first salute his parents, and preceptors, or other elders worthy of respect. By so doing one acquires a long life. The tooth-stick should be thrown off when done with, and a new one should be used every day.

45. One should eat food which is not forbidden in the scriptures, abstaining from food of every kind on days of the new moon and the full moon. One should, with senses controlled, answer calls of nature, facing the north.

46—47. One should not adore the celestials without having first washed his teeth. Without also adoring the celestials first, one should never repair to any person except his preceptor or one who is old in years or one who is righteous or one who is wise. Wise men should never see themselves in an unpolished or dirty mirror.

48. One should never know a woman that is unknown or with one that is big with child.

49. One should never sleep with head turned towards the north or the west. One should not lie down upon a broken bedstead.

50. One should not sleep on a bed without having examined it first with the help of a light. Nor should one sleep on a bed with another by his side. One should never sleep in a transverse direction. One should never make an agreement with atheists or do anything in conjunction with them.

51. One should never drag a seat with the foot and sit on it. One should never bathe in a nude state nor at night.

52. An intelligent person should never allow his limbs to be rubbed or pressed after bathing. One should never smear unguents upon his body without having first gone through bath. Having bathed, one should never wave his cloth in the air.

53. One should not wear wet clothes every day. One should never take off his body the garlands of flowers one may wear. Nor should one wear such garlands over his outer garments.

54. One should never even talk with a woman during the period of her menses. One should not answer a call of nature on a field or at a place too near an inhabited village.

55. One should never answer a call of nature on a piece of water. One should first wash his mouth thrice with water before eating any food.

56. Having finished his meals, one should wash his mouth thrice with water and twice again. One should eat, with face turned eastwards, his food, controlling speech the while and without censuring the food that is eaten.

57. One should always leave a residue of the food that is placed before one for eating. Having finished his meals, one should mentally touch fire. If one eats with face turned eastwards, he becomes long-lived. By eating with face turned southwards, one acquires great fame.

58. By eating with face turned westwards, one acquires great riches. By eating with face turned northwards, one becomes truthful in speech. Having finished his meals, one should wash all the upper holes of one's body with water.

59. Likewise, all the limbs, the navel, and the palms of the hands should be washed with water. One should never sit upon husk of corn, or upon hair, or upon ashes, or upon bones.

60. One should, never use the water that has been used by another for bathing. One should always perform the Homa for propitiating the celestials, and recite the Savitri Mantras.

61. One should always eat in a seated posture. One should never eat while walking. One should never answer a call of nature standing. One should never answer a call of nature on ashes or in a cowpen.

62. One should wash his feet before sitting to one's meals. One should never sit or lie down for sleep with wet feet. One who sits to his meals after having washed his feet, lives for a century.

63. One should never touch these three things, while one is in an impure state, *viz.*, fire, a cow, and a Brahmana. By observing this rule, one lives long.

64. One should not, while he is in an impure state, cast one's eyes on these three things, *viz.*, the sun, the moon and the stars.

65. The life-breaths of a young man go upwards, when an old and venerable person comes to his house. He gets them back by standing up and properly saluting the guest.

66. Old men should always be saluted. One should, upon seeing them, offer seats with his own hand. After the old man has taken his seat, a person should sit and remain with hands joined in respect. When an old man goes along the road, one should always follow him instead of walking ahead.

67. One should never sit on a torn or broken seat. One should, without using it any longer, throw away a broken vessel of white brass. One should, never eat without a piece of upper garment covering his body. One should never bathe in a nude state.

68. One should never sleep in a naked state. One should never even touch the remnants of other people's dishes and plates. One should never, while he is in an impure state, touch another's head, for it is said in the scriptures that the vital airs are all concentrated in the head.

69. One should never strike another on the head or seize another by the hair. One should not join his hands together for scratching his head.

70. One should not, while bathing, repeatedly dip his head in water. By so doing one shortens one's life. One who has bathed by dipping the head in water should not, afterwards put oil to any part of his body.

71. One should never take his meals without eating some sesame. One should never teach (the Vedas or any scriptures) at a time when he is impure. Nor should one study while is impure.

72—74. When a storm rises or a bad smell spreads itself in the atmosphere, he should never think of the Vedas. Persons knowing ancient history recite a Gatha sung by Yama in days of yore. He who runs while impure or studies the Veda under similar circumstances, indeed, that twice-born Brahman who studies the Veda at forbidden times loses his Veda and shortens his life.

75—76. Hence, one should never study the Veda with rapt attention at forbidden times. They who answer a call of nature, with face towards the sun or towards a burning fire, or towards a cow, or towards a twice-born person, or on the road, become shortlived. At day time both calls of nature should be answered with face turned towards the north.

77—78. At night, those calls should be answered facing the south. By so doing one does not shorten his life. One who wishes to live long should never disregard or insult any of these three, however weak or emaciated they may appear to be, *viz.*, the Brahmana, the Kshatriya, and the snake. All three are gifted with dreadful poison. The snake, if angry, burns the victim with only a look of its eye.

79 The Kshatriya also, if angry, burns the object of his anger, as soon as he sees him, with his energy. The Brahmana

stronger than any of these two, destroys, not only the object of his anger but his entire family as well, not by looks alone but by thought also.

80. A wise man should, therefore, tend these three carefully. One should never engage in any disputation with his preceptor.

81. O Yudhishthira, if the preceptor becomes angry, he should always be pacified with due honors. If the preceptor is entirely in the wrong, still one should follow and honor him.

82. Forsooth, calumnious sayings against the preceptor always consume the lives of those who utter them. One should always answer a call of nature at a spot far distant from his dwelling place. One should wash his feet at a distance from his dwelling place.

83. One should always throw the remnants of his dishes and plates at a spot distant from his dwelling place. Indeed, he who wishes for his own behoof should do all this. One should not wear garlands of red flowers. Indeed, the wise should wear garlands of white flowers.

84. Rejecting the lotus and the lily, O you of great might, one may bear on his head, however, a flower that is red, even if it be an aquatic one.

85. A garland of gold can never become impure. After one has bathed, O king, he should use perfumes mixed with water.

86 One should never wear his upper garment for covering the lower limbs or the lower garments for covering the upper ones. Nor should one wear clothes used by another. One should not, again, wear a piece of cloth that has not its fringes.

87. When one goes to bed, O king, he should wear a different piece of cloth. When passing along a road, one should wear a different piece of cloth. So also, when adoring the celestials, one should wear a different piece of cloth.

88 The intelligent man should smear his limbs with unguents made of Priyangu, sandal wood, Vilwa, Tagara, and Keshara.

89. In observing a fast, one should purify himself by a bath, and adorn his body with ornaments and unguents. One should always abstain from sexual union on days of the full moon and the new moon.

90. One should never, O king, eat off the same plate with another even if he be of his own or equal rank. Nor should one ever eat any food that has been prepared by a woman in her menses.

91. One should never eat any food or drink any liquid whose essence has been taken off. Nor should one eat anything without giving a part thereof to persons who wistfully gaze at the food that one happens to take. The intelligent man should never sit near an impure person. Nor should one sit near persons who are foremost in virtue.

92—93. All food that is forbidden in religious rites should never be taken even on other occasions The fruits of the Ficus religiosa and the Ficus Bengalensis as also the leaves of the Crotolaria Juncea, and the fruits of the Ficus glomerata, should never be eaten by one who seeks his own good. The flesh of goats, of kine, and the peacock, should never be eaten.

94—95. One should also abstain from dried flesh and all flesh that is stale. The intelligent man should never eat any salt, taking it up with his hand. Nor should he eat curds and flour of fried barley at night. One should abstain also from flesh of animals not killed in sacrifices. One should, with rapt attention, eat once on the morning and once in the evening, abstaining entirely from all food in the interval.

96. One should never eat any food in which he may find out a hair. Nor should one eat at the Shraddha of an enemy. One should eat silently; one should never eat without covering his body with an upper garment, and without sitting down.

97—100. One should never eat any food placing it on the naked ground. One should never eat except in a sitting posture. One should never make any noise while eating. The intelligent man should first offer water and then food to one who has become his guest, and after having served the guest thus, should then take his meals himself. He who sits down to dinner in a line with friends and himself eats any food without giving thereof to his friends, is said to eat dreadful poison. As regards water and Payasa and flour of fried barley and curds and clarified butter and honey, one should never, after drinking or eating these, offer the residue thereof to others. One should never, O king, eat any food hesitatingly.

101. One seeking one's own good, should never drink curds finishing his meal. After the meal is finished, one should wash his mouth and face with the (right) hand only, and taking a little water should then dip the toe of the right food in it.

102. After washing, one should touch the crown of his head with the (right) hand. With rapt attention, one should next touch fire.

103 The man who knows how to observe all these ordinances carefully succeeds in acquiring the foremost place among his kinsmen. One should, after finishing his meals, wash his nose and eyes and ears and navel and both hands with water.

104. One should not, however, keep his hands wet. Between the tip and the root of the thumb is situate the sacred Tirtha known by the name of Brahma.

105—106. On the back of the little finger, it is said, is situate the Deva-Tirtha. The intervening space between the thumb and the forefinger, O Bharata, should be used for performing the Pitri rites, after touching water according to the ordinance. One should never vilify other people. Nor should one ever utter anything that is disagreeable.

107. The man who desires his own good, should never seek to bring on himself the wrath of others. One should never seek to talk with an outcaste. The very sight of such a person should be shunned.

108. One should never come in contact with a degraded person. By avoiding such contact one succeeds in acquiring a long life. One should never indulge in sexual intercourse at day time. Nor should one know a maiden, or a harlot nor a barren woman.

109—110. One should never know a woman who has not bathed after the expiry of her menses. By avoiding such acts one succeeds in acquiring a long life. After washing the several limbs directed, in view of religious acts, one should wash his lips thrice, and once more twice. By doing this, one becomes purified and fit for religious rites. The several organs of sense should each be washed once, and water should also be sprinkled over the entire body.

111—112. Having done this, one should perform the adoration of the departed Manes and the celestials, according to the ordinances of the Vedas. Listen to me, O you of Kuru's race, as I tell you what purification is cleansing and beneficial for a Brahmana. Before beginning to eat and after finishing the meal, and in all deeds requiring purification, the Brahmana should rinse his mouth with water placed on the limb called the Brahma-tirtha.

113—114. After ejecting any matter from the throat or spitting, one should wash his mouth before he can become pure. A kinsman who happens to be old, or a friend who happens to be poor, should be accommodated in one's house and his comforts looked after as if he were a member of the family. By doing this, one succeeds in winning both fame and longevity. To keep pigeons as also parrots both male and female, in one's house is highly blessed.

115—116. If these live in one's house, they succeed in removing calamity. The same is the case with cockroaches. If fireflies and vultures and wood-pigeons and bees enter a house and live in it, acts of propitiating the celestials should be performed. These are creatures of evil omen, as also ospreys.

117. One should never give out the secrets of great men; one should never have sexual union with a forbidden woman. Nor should one ever have such union with the consort of a king or with women who are the friends of queens.

118—120. One should never make friends with physicians, or with children, or with persons who are old, or with one's servants, O Yudhishthira. One should always provide for friends, for Brahmanas and for such as seek his protection. By doing this, O king, one acquires a long life. A wise man should live in such a house as has been constructed with the help of a Brahmana and an engineer skilled in his calling, if, indeed, O king, he seeks for his own behoof. One should not, O king, sleep at the evening twilight. Nor should one study at such an hour for acquiring any branch of knowledge.

121. An intelligent man should never eat also at such an hour. By acting thus, one acquires a long life. One should never perform any act in honor of the departed Manes at night time. One should not adorn his body after finishing his meals.

122. One should not bathe at night, if he seeks his own aggrandisement. One should also, O Bharata, always abstain from the flour of fried barley at night.

123. The residue of food and drink, as also the flowers with which one has adored the celestials, should never be used. Inviting a guest at night, one should never, with excessive courtesy, compell him to eat to his fill. Nor should one eat to his fill, at night.

124—125. One should not kill a bird (for eating it), especially after having fed it. A wise man should espouse a maiden born in a high family, gifted with auspicious marks, and of full age. Begetting children upon her and thus perpetuating his race by that means, one should make over his sons to a good preceptor for being educated generally, O Bharata, as also in the especial customs of the family, O monarch. The daughters that one may beget should be married to youths of respectable families, who are again possessed of intelligence.

127. Sons should also be settled and a portion of the family inheritance given to them, O Bharata, as their provision. One should bathe by dipping his head in water before he sits down to perform any act in honor of the departed Manes or the deities.

128. One should never perform a Shraddha under the constellation of his nativity. No Shraddha should be performed under any of the Bhadrapadas (prior or later), nor under the constellation Krittika, O Bharata.

126. The Shraddha should never be performed under any of those constellations that are considered as dreadful (such as Ashlesha, etc,) and any of those that upon calculation, seem to be hostile. Indeed, in this matter, all these constellations should be avoided which are forbidden in astrology.

130. One should sit facing either the east or the north while being shaved by a barber. By so doing, O great king, one succeeds in living long.

131. One should neither vilify others nor reproach himself, for, O chief of the Bharatas, it is said that calumny is sinful whether of others or of oneself.

132. In marrying, one should avoid a woman who is deficient of any limb. A maiden too, if such, should also be avoided. A woman of the same Pravars should also be avoided; as also one who is ill-formed in body; as also one who has been born in the race to which one's mother belongs.

133. A wise man should never know a woman who is old, or one who has given up the domestic mode of life for entering the forest mode, or one who is faithful to her husband or one whose organs of generation are not healthy or well-formed.

134—136. You should not marry a woman who is of a yellow color, or one who is attacked with leprosy, or one born in a family in which there has been epilepsy, or one that is low in birth and habits, or one that is born in a family in which the disease called leprosy has appeared, or one belonging by birth to a family in which there are early deaths. Only that maiden who is gifted with auspicious indications, and who is accomplished for all sorts of qualifications, who is agreeable and beautiful, should be married. One should marry, O Yudhishthira, in a family who is higher or at least equal to his own.

137—138. One who is desirous of his own prosperity, should never marry a woman who is of an inferior caste or who has fallen away from the caste of her birth. Carefully lighting up the fire, one should perform all those acts which have been ordained and declared in the Vedas or by the Brahmanas. One should never seek to injure women. Wives should always be protected.

139. Malice always shortens life. Hence, one should always abstain from entertaining malice. Sleep at day time shortens life. To sleep after the sun-rise shortens life.

140. They who sleep at any of the twilights, or at nightfall, or who go to sleep in, a state of impurity, have their lives shortened. Adultery always shortens life. One should not remain in a state of impurity after shaving.

141. One should, O Bharata, carefully abstain from reading or reciting the Vedas, and eating, and bathing at eventide.

142. When the evening twilight sets in one should collect his senses for meditation, without doing any act. One should collect his senses for meditation, without any act. One should, O king, bathe and then adore the Brahmanas.

143—144. Indeed, one should bathe before adoring the celestials and reverentially saluting the preceptor. One should never go to a sacrifice unless invited. Indeed, one may go there without an invitation, if he wishes to only see how the sacrifice is conducted. If one goes to a sacrifice without an invitation and if one does not on that account, receive proper adoration from the sacrificer, his life becomes shortened. One should never go alone on a journey to foreign parts. Nor should one ever go alone to any place at night.

145—146. Before evening sets in, one should return to his house and remain within it. One should always obey the commands of his parents and preceptor, without at all judging whether those commands or good not. One should, O king, attend carefully to the Vedas and the military science.

147. Do then, O king, carefully attend to the practice of riding an elephant, a horse and a war-chariot. The man who attends to these with care, succeeds in acquiring happiness.

148. Such a king succeeds in becoming unconquerable by enemies, and govern his servants and kinsmen without any of them being able to subjugate him. The king who attains to such a position and who carefully attends to the duty of protecting his subjects, has never to incur any loss.

149. You should, O king, be proficient in logic, as also the science of words, the

science of music, and the four and the sixty branches of knowledge known by the name of Kala.

150. One should every day hear the Puranas and the histories and all the other narratives that exist, as also the biographies of all great men.

151. When one's wife is in her season, one should never know her, nor even summon her for conversation. A wise man may take her into his company on the fourth day after the bath of purification.

152. If one holds sexual union on the fifth day from the first appearance of the catamenial flow he gets a daughter. By holding it on the sixth day, he gets a son. A wise man should, in the matter of sexual intercourse attend to this rule.

153. Kinsmen and relatives by marriage and friends should all be treated with respect. One should, to the best of his power, worship the celestials in sacrifices, giving away various kinds of articles as sacrificial presents.

154. After the period laid down for the domestic mode of life, one should, O king, become a hermit. I have thus told you briefly all the characteristics of persons who succeed in living long.

155. What I have not told you should be heard by you from the mouths of persons well-versed in the three Vedas, O Yudhishthira. You should know that conduct is the root of prosperity. Conduct increases fame.

156. It is conduct which prolongs life, It is conduct which destroys all calamities and evils. Conduct has been said to be superior to all the branches of knowledge.

157. It is conduct which begets virtue, and it is virtue which prolongs life. Conduct gives fame, long life, and Heaven. Conduct is the most efficacious rite of propitiating the celestials. The Self-create Brahman himself has said that one should show mercy to all orders of men.

CHAPTER CV.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. Tell me, O chief of Bharata's race, how the eldest brother should treat his younger brothers, and how the younger brothers should behave towards their eldest brother.

Bhishma said:—

2. Do you, O son, always behave towards your younger brothers as their eldest brother should. You are always the eldest of all these your brothers. You should always treat your younger brothers in the way in which a preceptor treats his disciples.

3. If the preceptor happens to be unwise, the disciple cannot possibly behave towards him in a respectful or proper way. If the preceptor is possessed of purity and good conduct, the disciple also succeeds in acquiring conduct of the same kind, O Bharata.

4. The eldest brother should at times not notice the acts of his younger brothers, and though possessed of wisdom should at times act as if he does not understand their acts. If the younger brothers be guilty of any sin, the eldest brother should correct them by indirect ways and means.

5. If there be good understanding among brothers and if the eldest brother seeks to correct his younger brothers by direct or ostensible means, persons who are enemies, O son of Kunti, who feel pain on seeing such good understanding and who, therefore, always seek to bring about a dismion, try to disunite the brothers and sow dissension among them.

7. It is the eldest brother who increases the prosperity of the family or destroys it entirely. If the eldest brother happens to be not gifted with sense and wicked in conduct, he encompasses the destruction of the whole family.

7. That eldest brother who injures his younger brothers ceases to be considered as the eldest and forfeits his share in the family property and deserves to be checked by the king.

8. That man who acts deceitfully, has, forsooth, to go to the regions of grief and every kind of evil. The birth of such a person is of no avail like the flowers of the cane.

9. That family in which a sinful person is born becomes subject to every evil. Such a person brings about infamy, and all the good deeds of the family disappear.

10. Such among the brothers as are addicted to wicked deeds forfeit their shares of the family property. In such a case, the eldest brother may appropriate the entire joint property without giving any portion thereof to his younger brothers.

11. If the eldest brother makes any money, without using the paternal property and by going to a distant place he may appropriate for his own use, such wealth with-

out giving any share thereof to his younger brothers.

12. If brothers wish (during the life-time of their father) to partition the family property, the father should give equal shares to all his sons.

13. If the eldest brother happens to be a vicious man and without any accomplishments, he may be disregarded by his younger brothers. If the wife or the younger brother happens to be sinful, her or his good must still be looked after.

14. Persons convervast with the efficacy of righteousness hold that virtue is the highest good. The Upadhyaya is superior to even ten Acharyyas. The father is equal to ten Upadhyayas.

15. The mother is equal to ten fathers or even the whole Earth. There is no senior equal to the mother. Indeed, she is above all in respect of the reverence due to her.

16 It is, therefore, that people regard the mother to deserve so much respect. After the demise of the father, O Bharata, the eldest brother should be considered as the father.

17. It is the eldest brother who should assign to them their means of support and protect and maintain them. All the younger brothers should bow to him and obey his command.

18. Indeed, they should depend upon him, as they did upon their father during his life-time. So far as the body is concerned, O Bharata, it is the father and the mother who creates it.

19. That birth, however, which the Acharyya ordains, is considered as the true birth which is, really unfading and immortal. The eldest sister, O chief of Bharata's race, is like a mother. The wife of the eldest brother also is like the mother, for the younger brother, in infancy, receives nursing from her.

CHAPTER CVI.

(ANUSHASANA PARVA).—

Continued.

Yudhishthira said :—

1. O grandfather, all the orders of men, including the very Mlechchhas, are naturally disposed to observe fasts. We, however, do not know the reason thereof.

2. We have heard that only Brahmanas and Kshatriyas should observe the vow of fasts. How, O grandfather, are the other castes to be taken as acquiring any merit by the observance of fasts?

3. How have vows and fasts come to be observed by persons of all castes, O king? What is that end which one devoted to the observance of fasts, acquires?

4. It has been said that fasts are greatly meritorious and that fasts are a great refuge. O king, what is the fruit that is acquired in this world by the man who observes fasts?

5. By what means is one purged of his sins? By what means does one acquire virtue. By what means, O best of the Bharatas, does one succeed in acquiring Heaven and merit.

6. After having observed a fast, what should one give away, O king? O tell me, what those duties are by which one may succeed in acquiring objects leading to happiness.

Vaishampayana said :—

7. Kunti's son begotten by the deity of Dharma, who was conversant with every duty and who said so to him, Shantanu's son, Bhishma, who knew every duty, answered in the following words.

Bhishma said :—

8. Formerly, O king, I heard of these high merits, O chief of Bharata's race, as belonging to the observance of fasts according to the ordinance.

9. I had, O Bharata, asked the Rishi Angiras of great ascetic merit, the very same questions which you have asked me to-day.

10. Accosted by me thus, the illustrious Rishi, who originated from the sacrificial fire, answered me even thus about the observance of fasts according to the ordinance.

Angiras said :—

11. Fasts for three nights together, are ordained for Brahmanas and Kshatriyas, O delighter of the Kurus. Indeed, O king, a fast for one night, for two nights, and for three nights, may be observed by them.

12. Fast for one night is ordained for Vaishyas and Shudras. If they observe fasts for two or three nights by mistake, such fasts never bring on their advancement.

13. Fasts for two nights have been ordained for Vaishyas and Shudras (on certain special occasions). Fasts for three nights, however, have not been ordained for them by persons knowing duties.

14—15. The wise man who, with his senses and soul under restraint, O Bharata, fasts, by abstaining from one of the two meals, on the fifth and the sixth days of the moon as also on the day of the full moon, becomes gifted with forgiveness and personal beauty and knowledge of scriptures. Such a person never becomes childless and poor.

16—18. He who celebrates sacrifices for worshipping the deities on the fifth and the sixth days of the moon, becomes superior to all the members of his family and succeeds in feeding a large number of Brahmanas. He who observes fasts on the eighth and the fourteenth days of the dark fortnight, becomes freed from diseases and possessed of great energy. The man who abstains from one meal every day throughout the month called Margashirsha, should, with respect and devotion, feed a number of Brahmanas. By so doing he becomes freed from all his sins. Such a man becomes gifted with prosperity, and all sorts of grain become his.

19. He becomes gifted with energy. In fact, such a person reaps profuse harvest from his fields, acquires great riches and much corn.

20. That man, O son of Kunti, who passes the whole month of Pausha, abstaining every day from one of two meals, becomes a gainer of good fortune and pleasant features and great fame.

21. He who passes the whole month of Magha, abstaining every day from one of the two meals, is born in a high family and attains to a position of eminence among his kinsmen.

22. He who passes the whole month of Bhagadaivata, confining himself every day to only one meal, becomes a favourite with women who, indeed, readily acknowledge his sway.

23. He who passes the whole of the month of Chaitra, taking every day one meal only, is born in a high family and becomes rich in gold, gems, and pearls.

24. The person, whether male or female, who passes the month of Vaishakha, taking himself or herself every day one meal, and keeping his or her senses under restraint, succeeds in attaining to a position of eminence among kinsmen.

25. The person who passes the month of Jaishthya taking himself every day one meal, succeeds in acquiring a position of eminence and great riches. If a woman, she reaps the same reward.

26. He who passes the month of Ashada, taking himself one meal a day and with senses steadily concentrated upon his duties, becomes possessed of much corn, great riches, and a large progeny.

27. He who passes the month of Sravana, taking himself one meal a day receives the honors of Abhisheka wherever he may happen to live, and attains to a position of eminence among kinsmen whom he supports.

28. That man who takes himself only one meal a day for the whole month of Proshthapada, becomes possessed of great riches.

29. The man who passes the month of Ashwin, taking himself one meal a day, becomes pure in soul and body, possessed of many animals and vehicles and a large progeny.

30. He who passes the month of Kartika, taking himself one meal every day, becomes possessed of heroism, many wives and great fame.

31. I have now told you, O king, what the fruits are that are obtained by men by observing fasts for the two and ten months in detail. Listen now, O king, to me as I tell you what the rules are about the lunar days.

32. The man who, abstaining from it every day, takes rice at the termination of every fortnight, becomes possessed of a great many kine, a large progeny, and a long life.

33. He who observes fasts for three nights every month and acts thus for two and ten years, acquires a position of eminence among his kinsmen and friends, without a rival to contest his claim and without any anxiety caused by any one trying to rise to the same height.

34. These rules which I speak of, O chief of Bharata's race, should be observed for twelve years. Be disposed to do it.

35—35. That man who eats once in the forenoon and once after evening and abstains from drinking at the interval, and who shows mercy towards all creatures, and pours libations of clarified butter on his sacred fire every day, acquires success, O king, in six years. There is no doubt in this. Such a man acquires the merit of the Agnishtoma sacrifice.

37. Gifted with merit and freed from every sort of stain, he acquires the region of the Apsaras which echo with the sound of songs and dance, and passes his days in the company of a thousand highly beautiful ladies.

38. He rides on a car of the color of

melted gold and receives great honors in the region of Brahma.

39—40. After the exhaustion of that merit, such a person returns to Earth and acquires elevated position. That man who passes one whole year, taking himself every day only one meal, acquires the merit of the Atiratra sacrifice. He ascends to Heaven after death and receives great honors there.

41—42. Upon the termination of that merit he returns to the Earth and acquires a position of eminence. He who passes one whole year fasting for three days in succession and taking food on every fourth day, and abstaining from injury from every sort, adhering to truthfulness of speech, and keeping his senses under control, acquires the merit of the Vajapeya sacrifice.

43—44. Such a person ascends to Heaven after death and receives great honors there. That man, O son of Kunti, who passes a whole year observing fasts for five days and taking food on only the sixth day, gains the merit of the Horse sacrifice. The chariot he rides, is drawn by Chakravakas.

45—46. Such a man enjoys every kind of happiness in Heaven for full forty thousand years. He who passes a whole year observing fasts for seven days and taking food on only every eighth day, gains the merit of the Gavamaya sacrifice. The chariot he rides, is drawn by swans and cranes.

47—48. Such a person enjoys all kinds of happiness in Heaven for fifty thousand years. He who passes a whole year, O king, taking food only at intervals of a fortnight, gains the merit of a continuous fast for six months. This has been said by the illustrious Angiras himself. Such a man lives in Heaven for sixty thousand years.

49. He is roused every morning from his bed by the sweet notes of Vinas and Vallakis and flutes, O king.

50. He who passes a whole year, drinking only a little water at the termination of every month, acquires, O king, the merit of the Vishwajit sacrifice.

51. Such a man rides a chariot drawn by lions and tigers. He lives in Heaven for seventy thousand years in the enjoyment of every sort of happiness.

52. No fast for more than a month, O king, has been ordained. Even this, O son of Pritha, is the ordinance about fasts that has been declared by sages conversant with duties.

53. That man who, unafflicted by disease and free from every malady, observes a fast, indeed acquires, at every step, the merits of Sacrifices.

54 Such a man ascends to Heaven on a car drawn by swans. Gifted with power, he enjoys every sort of happiness in Heaven for a hundred years.

55. A hundred Apsaras of the most beautiful features, wait upon, and sport with him.

56. He is roused from his bed every morning by the sound of the Kanchis and the Nupuras of those ladies.

57. Such a person rides on a car drawn by a thousand swans. Living, again, in a region teeming with hundreds of the most beautiful ladies, he passes his time in great joy.

58—59. The person who seeks Heaven, does not want strength when he becomes weak, or the cure of wounds when he is wounded, or the administration of medicine when he is ill, or soothings by others when he is angry, or the mitigation, by the expenditure of money, of sorrows caused by poverty.

60. Leaving this world, where he suffers all sorts of privations, he proceeds to Heaven and rides on cars bedecked with gold, his body adorned with all sorts of ornaments. There, in the midst of hundreds of beautiful ladies, he enjoys all sorts of pleasure and happiness, cleansed of every sin.

61. Indeed, abstaining from food and enjoyments in this world, he renounces this body and ascends to Heaven as the fruit of his penances. There purged of all his sins, he enjoys health and happiness and all his wishes become crowned with success.

62—63. Such a person rides on a celestial car of golden color, effulgent like the morning sun, set with pearls and lapis lazuli, resounding with the music of Vinas and Murajas, adorned with banners and lamps, and echoing with the sounds of celestial bells.

64. Such a person enjoys all sorts of happiness in Heaven for as many years as there are pores in his body.

65. There is no Shastra superior to the Veda. There is no person more worthy of respect than the mother. There is no acquisition superior to that of virtue, and no penance superior to fast.

66. There is nothing, more sacred, in Heaven or Earth, than Brahmanas. Similarly there is no penance that is superior to the observance of fasts.

67. It was by fasts that the celestials have succeeded in becoming dwellers of Heaven. It is by fasts that the Rishis have acquired high success.

68. Vishwamitra passed a thousand celestial years, taking one meal a day, and as the consequence thereof acquired the status of a Brahmana.

69. Chyavana, Jamadagni, Vashishtha, Gautama and Bhrigu,—all these great Rishis gifted with the virtue of forgiveness —have attained to Heaven through the observance of fasts.

70. Formerly Angiras declared so to the great Rishis. The man who teaches another the merit of fasts, has never to suffer any sort of misery.

71. The ordinances about fasts, in their due order, O son of Kunti, have originated from the great Rishi Angiras. The man who daily reads these ordinances or hears them read, becomes freed from all sins.

72. Not only is such a person freed from every calamity, but his mind rises above all sorts of shortcomings. Such a person succeeds in understanding the sounds of all creatures other than human, and acquiring eternal fame, becomes the foremost of men.

CHAPTER CVII.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishthira said:—

1. O grandfather, you have duly described to us the subject of Sacrifices, including the merits in full that attach to them both here and hereafter.

2. It should be remembered, however, O grandfather, that Sacrifices are incapable of being celebrated by poor men, for these require a large store of various articles.

3. Indeed, O grandfather, the merit attaching to Sacrifices can be acquired by only kings and princes. That merit is incapable of being acquired by those who have no wealth and power and who live alone and are helpless.

5. Do you tell us, O grandfather, what the ordinances are about those acts that are fraught with merit equal to what belongs to Sacrifices and which, therefore, are capable of being performed by poor men.

Bhishma said:—

6 Listen, O Yudhishthira! Those ordinances that I have told you of,—those, *viz.*, that were first promulgated by the great Rishi Angiras, and that have reference to meritorious fasts for their soul,—are considered as equal to Sacrifices.

7—8. That man who takes one meal in the forenoon and one at night, without taking any food or drink during the interval, and who observes this regulation for a period of six years successively abstaining all the while from injuring any creature and regularly pouring libations on his sacred fire every day, attains, forsooth, to success. Such a man acquires hereafter a car of the color of heated gold, and acquires a residence, for millions of years, in the region of Prajapati, in the company of celestial ladies, that ever echoes with the sound of music and dance, and shines with the effulgence of fire.

9. He who passes three years, taking one meal a day and abstaining all the while from intercourse with any other woman except his own married wife, attains to the merit of the Agnishtoma sacrifice.

10—14. Such a man is considered as having performed a Sacrifice, with plenty of gifts in gold, that is dear to Vasava himself. By practising truthfulness of speech, making gifts, respecting the Brahmanas, avoiding malice, becoming forgiving and self-controlled, and conquering anger, a man acquires the highest end. Riding on a car of the color of white clouds that is drawn by swans, he lives, for millions and millions of years, in the company of Apsaras. Fasting for a whole day and taking only one meal on the second day, he who pours libations upon his sacred fire for the period of a whole year,—indeed, he who observes such a fast and attends every day to his fire and rises every day from bed before sunrise, acquires the merit of the Agnishtoma sacrifice. Such a man acquires a car drawn by swans and cranes.

15—17. Surrounded by the most beautiful ladies, he lives in the region of Indra. That man who takes only one meal every third day, and pours libations every day on his sacred fire for a period of a whole year,—indeed, he who thus attends to his fire every day and wakes up from sleep every morning before sun rise, acquires the high merit of the Atiratra sacrifice. He acquires a car drawn by peacocks and swans and cranes.

18. Proceeding to the region of the seven Rishis, he lives there, surrounded by Apsaras of great beauty. It is well-known that such residence lasts for full three Padmas of years.

19—20. Fasting for three days successively, he who takes only one meal every fourth day, and pours libations every day on his sacred fire, acquires the great merit of the Vajapeya sacrifice. The car he

acquires is graced by highly beautiful celestial ladies who have Indra for their father.

21. He lives in the region of Indra for millions and millions of years, and enjoys great happiness by witnessing the sports of the king of the gods.

22—23. Fasting for four days successively he who eats only one meal every fifth day, and pours libations on the sacred fire every day for the period of a whole year, and who lives without cupidity, telling the truth, respecting the Brahmanas, abstaining from every sort of injury, and avoiding malice and sin, acquires the merit of the Vajapeya sacrifice.

24. The car he rides, is made of gold and drawn by swans and effulgent like many suns rising together. He acquires, besides, a palatial building of pure white.

25. He lives there happily for full one and fifty Padmas of years.

26—27. He who fasting for five days, takes food only on the sixth day, and pous libations on his sacred fire every day for one year, and who performs three ablutions in course of the day for purifying himself and saying his prayers and paying his adoration, and who leads a celibate life, divested of malice in his conduct, acquires the merit of the Gomedha sacrifice.

28. He acquires an excellent car adorned with pure gold, effulgent like a blazing fire and drawn by swans and peacocks.

29 He sleeps on the lap of Apsaras and is awakened every morning by the melodious sound of Nupuras and Kanchis.

30. He leads such a happy life for ten thousand millions of years and three thousand millions besides and eight and ten Padmas and two Patakas.

31. Such a man lives also, honored by all, in the region of Brahma for as many years as there are hairs on the bodies of five thousand bears.

32—34. Fasting for six days, he who takes only one meal every seventh day and pours libations on the sacred fire every day, for a full year, controlling speech all the while and observing the vow of celibacy and abstaining from the use of flowers and unguents and honey and meat, acquires the region of the Maruts and of Indra. Crowned with the fruition of every wish as it originates in the mind, he is waited upon and adored by celestial ladies.

35. He acquires the merits of a sacrifice in which profuse gold is given away. Proceeding to the regions named, he lives there for numberless years in the enjoyment of greatest happiness.

36—37. He who shows mercy to all and fasting for seven days eats on every eighth day for a whole year, and, pouring libations every day on the sacred fire, worship the celestials, regularly, acquires the great merits of the Paundarika sacrifice. The car he rides is lotus-hued.

38. Forsooth, such a man acquires also a large number of young and beautiful ladies, some having complexions that are dark, some with complexions like that of gold, and some that are Shyamas, whose looks and gestures are of the most agreeable kind.

39—40. He who fasts for eight days and takes only one meal on every ninth day for one full year, and pours libations on the sacred fire every day, wins the great merits of a thousand Horse sacrifices. The car he rides in Heaven is beautiful like a lotus.

41. He always journeys, on that car, accompanied by the daughters of Rudra bedecked with celestial garlands and gifted with the effulgence of the midday sun or of fires of burning flames.

42. Acquiring the regions of Rudra, he lives there in great happiness for numberless years.

43—44. He who fasts for nine days and takes only one meal every tenth day for a whole year, and pours libations on his sacred fire every day, gains the high merit of a thousand Horse sacrifices and attains to the companionship of Brahmana's daughters whose beauty charm the hearts of all creatures.

45. These ladies, possessed of such beauty, and some of them possessed of color of the lotus and some like that of the same flower of the blue variety, always keep him in joy.

46. He acquires a beautiful car which moves in beautiful circles and which looks like the dense cloud called Avarta, resemble also an ocean wave.

47. That car resounds with the constant tinkle of rows of pearls and gems, and the melodious sound of conchs, and is adorned with columns made of crystals and diamonds, as as also with an altar constructed of the same minerals.

48. He rides such a car, drawn by swans and cranes, and lives for millions and millions of years in great happiness in Heaven.

49—51. He who fasts for ten days and eats only clarified butter on every eleventh day for one full year and pours libations on his sacred fire every day, who never, in word or thought, seeks the company of other

people's wives, and who never utters a falsehood even for the sake of his mother and father, succeeds in seeing Mahadeva of great power seated on his car. Such a person acquires the great merit of a thousand Horse sacrifices.

52. He sees the car of the Self-create Brahman himself approach for taking him on it. He rides on it, accompanied by celestial ladies gifted with great beauty, and complexions as effulgent as that of pure gold.

53. Gifted with the blazing splendour of the cycle fire, he lives for many years in a celestial mansion in Heaven, full of every happiness.

54. For those numberless years he experiences the joy of bending his head in respect to Rudra worshipped by the celestials and Danavas.

55—56. Such a person sees every day the great god. That man who having fasted for eleven days, eats only a little clarified butter on the twelfth, and acts thus for a whole year, succeeds in acquiring the merits of all the Sacrifices. The car he rides, is effulgent like a dozen suns.

57—58. Adorned with costly gems and pearls and corals, embellished with rows of swans and snakes and of peacocks and Chakravakas uttering their melodious notes, and beautified with large domes, is the quarter to which he attains in the region of Brahman.

59. That house, O king, is always filled with men and women. This is what the highly blessed Rishi Angiras, knowing every duty, said.

60. That man who having fasted for twelve days, eats a little clarified butter on the thirteenth, and acts thus for a whole year, succeeds in acquiring the merits of the divine sacrifice.

61. Such a man gets a car of the color of the new-blown lotus, adorned with pure gold and heaps of jewels and gems.

62. He goes to the regions of the Maruts which are full of celestial ladies, which are adorned with every kind of celestial ornament, which are filled with celestial perfumes, and which contain every element of happiness.

63. Countless is the number of years he lives in those happy regions.

64. Soothed with the sound of music and the sweet voice of Gandharvas and the sounds and blare of drums and Panavas, he is constantly pleased by celestial ladies of great beauty.

65. That man who having fasted for thirteen days, eats a little clarified butter on the fourteenth day, and acts thus for a full year, acquires the merits of the Mahamedha sacrifice.

66. Celestial ladies of indescribable beauty, and whose age cannot be determined, for they look ever young, adorned with every ornament and with armlets of blazing effulgence, wait upon him with many cars and follow him in his journeys.

67. He is waked every morning from his bed by the melodious note of swans, the tinkle of Nupuras, and the highly agreeable jingle of Kanchis. Indeed, he lives in a superior house, waited upon by such celestial ladies, for years as countless as the sands on the shores of Ganga.

68—70. That man who, keeping his senses under restraint, fasts for a fortnight and takes only one meal on the sixteenth day, and acts thus for a whole year, pouring libations every day on his sacred fire, acquires the great merits of a thousand Rajasuya sacrifices. The car he rides, is highly beautiful and is drawn by swans and peacocks.

71—73. Riding on such a car which is, besides, adorned with garlands of pearls and the purest gold and graced with bevies of celestial ladies decked with ornaments of every sort, having one column and four arches and seven altars exceedingly auspicious, having thousands of banners and echoing with the sound of music, celestial and of celestial attributes, set with gems and pearls and corals, and effulgent like lightning, such a man lives in Heaven for a thousand cycles, having elephants and rhinoceroses for dragging that car of his.

74. That man who having fasted for fifteen days takes one meal on the sixteenth day and acts thus for one whole year, acquires the merits of the Soma sacrifice.

75. Proceeding to the celestial region, he lives in the company of Soma's daughters. His body fragrant with unguents whose perfumes are as sweet as those of Soma himself, he acquires the power of going immediately to any place he likes.

76. Seated on his car he is waited upon by beautiful damsels of agreeable manners, and commands all articles of enjoyment.

77. He enjoys such happiness for many years.

78—79. That man who having fasted for sixteen days, eats a little clarified butter on the seventeenth day, and acts thus for a whole year, pouring libations every day on

his sacred fire, proceeds to the regions of Varuna and Indra and Rudra and the Maruts and Ushanas and Brahman himself.

80. There he is waited upon by celestial ladies and sees the celestial Rishi called Bhurbhuva and sees the entire universe.

81. The daughters of the king of the deities gladden him there. Those damsels, of agreeable manners and adorned with every ornament, are capable of assuming thirty-two forms.

82. As long as the Sun and the Moon move in the sky, so long does that wise man live in those regions of happiness, living upon the succulence of ambrosia and nectar.

83. That man who having fasted for seventeen days, takes only one meal on the eighteenth day, and acts thus for a whole year, succeeds in seeing the seven regions of the universe.

84. While making his journeys on his car, he is always followed by a large train of cars producing the most agreeable rattle and ridden by celestial ladies shining with ornaments and beauty.

85. Enjoying the greatest happiness, the car he rides, is celestial and endued with the greatest beauty. It is drawn by lions and tigers, and produces rattle as deep as the muttering of the clouds.

86. He lives in such happiness for a thousand æons, living upon ambrosia that is as sweet as nectar itself.

87. That man who having fasted, for eighteen days, eats only one meal on the nineteenth day and acts thus for a full year, succeeds in perceiving all the seven regions of the universe.

88. The region to which he attains is peopled by various tribes of Apsaras and resounds with the sweet note of Gandharvas. The car he rides is effulgent like the sun.

89. His heart shorn of every anxiety, he is waited upon by the foremost of celestial ladies. Decked with celestial garlands, and possessed of beauty, he lives in such happiness for millions and millions of years.

90—91. That man who having fasted for nineteen days, eats only one meal on every twentieth day, and acts thus for a full year, observing all the while truthfulness of speech and observance of other (excellent) rituals, abstaining also from meat, leading a celibate life and devoted to the behoof of all creatures, acquires the extensive regions of great happiness, belonging to the Adityas.

92. While making his journeys on his own car, he is followed by a large train of cars ridden by Gandharvas and Apsaras decked with celestial garlands and perfumes.

93—94. That man who having fasted for twenty days, takes a single meal on the twenty-first day, and acts thus for a full year, pouring libations every day on his sacred fire, acquires the regions of Ushanas and Shakra, of the Ashwins and the Maruts, and lives there in uninterrupted happiness of great measure.

95. Unacquainted with all sorrows, he rides the foremost of cars for making his journeys, and waited upon by foremost of celestial ladies, and possessed of power, he sports in joy like a celestial himself.

96—97. That man who having fasted for twenty-one days, takes a single meal on the twenty-second day, and acts thus for a full year, pouring libations on his sacred fire every day, abstaining from injuring any creature, observing truthfulness of speech, and freed from malice, acquires the regions of the Vasus and becomes endued with solar effulgence.

98. Gifted with the power of going every where at will, living upon nectar, and riding on the foremost of cars, his body decked with celestial ornaments, he sports in joy in the company of celestial ladies.

99—100. That man who having fasted for twenty-two days, takes a single meal on the twenty-third day, and acts thus for a full year, thus regulating his diet and keeping his senses under restraint acquires the regions of the Wind-God of Ushanas and of Rudras. Capable of going everywhere at will, and always roving at will, he is adored by various tribes of Apsaras.

101. Riding on the foremost of cars and his body decked with celestial ornaments, he sports for numberless years in great happiness in the company of celestial ladies.

102—103. That man who having fasted for twenty-three days eats a little clarified butter on the twenty-fourth day, and acts thus for a full year, pouring libations on his sacred fire, lives for countless years in great happiness in the regions of the Adityas, his body decked with celestial dresses and garlands and celestial perfumes and unguents.

104. Riding on an excellent car, made of gold and gifted with great beauty and drawn by swans, he sports in joy in the company of thousands and thousands of celestial ladies.

105. That man who having fasted for twenty-four days, takes a single meal on the twenty-fifth day, and acts thus for full year,

succeeds in getting a car of the foremost kind, full of every object of enjoyment.

106—108. He is followed in his journeys by a large train of cars drawn by lions and tigers, and producing a sound as deep as the muttering of the clouds, ridden by celestial ladies, and all made of pure gold and endued with great beauty. Himself riding on an excellent celestial car endued with great beauty, he lives in those regions for a thousand æons, in the company of hundreds of celestial ladies, and living upon ambrosia that is sweet as nectar itself.

109—112. That man who having fasted for twenty-five days, takes only one meal on the twenty-sixth day, and acts thus for a full year in the observance of such a regulation about diet, keeping his senses under restraint, freed from attachment, and pouring libations, every day on his sacred fire,—that blessed man,—adored by the Apsaras, acquires the regions of the seven Maruts and the Vasus. When making his journeys, he is followed by a large train of cars made of excellent crystal and adorned with all sorts of gems, and ridden by Gandharvas and Apsaras who show him every honor. He lives in those regions, in enjoyment of such happiness, and gifted with celestial energy, for two thousand cycles.

113—114. That man who having fasted for twenty-six days eats a single meal on the twenty-seventh day, and acts thus for a full year, pouring libations every day on his sacred fire, acquires great merit and proceeding to the celestial region, receives honors from the deities. Living there, he subsists on nectar, freed from thirst of every kind, and enjoying every happiness.

115. His soul purified of every dross and making his journeys on a celestial car of great beauty, he lives there, O king, acting like the celestial Rishis and the royal sages.

116. Gifted with great energy, he lives there in great happiness in the company of celestial ladies of highly agreeable manners, for three thousand cycles and æons.

117—118. That man who having fasted for twenty-seven days, takes a single meal on the twenty-eighth day, and acts thus for a full year, with soul and senses under perfect restraint, acquires very great merit, which, in fact, is equal to what is acquired by the celestial Rishis. Having every article of enjoyment, and gifted with great energy, he shines with the effulgence of the midday sun.

119—120. Sportive ladies of the most delicate features and gifted with splendour of complexion, having deep bosoms, tapering thighs and full and round hips, decked with celestial ornaments, please him with their company while he rides on a delightful and excellent car effulgent like the sun and equipped with every article of enjoyment, for thousands and thousands of æons.

121—123. That man who having fasted for twenty-eight days, takes a single meal on the twenty-ninth day, and acts thus for a full year, observing all the while truthfulness of speech, acquires auspicious regions of great happiness that are adored by celestial Rishis and royal sages. The car he obtains is effulgent like the sun and the moon, made of pure gold and adorned with every sort of gem, ridden by Apsaras and Gandharvas singing melodiously.

124. Thereon he is attended by auspicious ladies adorned with celestial ornaments of every sort. Gifted with sweet dispositions and agreeable features, and endued with great energy, these gladden him with their company.

125. Endued with every article of enjoyment and with great energy, and possessed of the splendour of a burning fire, he shines like a celestial, with a celestial form having every excellence.

126. The regions he attains are those of the Vasus and the Maruts, of the Saddhyas and the Ashwins, of the Rudras and of Brahman himself.

127. That man who having fasted for a full month, takes a single meal on the first day of the following month, and acts thus for a full year, looking on all things impartially, attains to the regions of Brahman himself.

128. There he lives upon ambrosia. Gifted with a beautiful form highly agreeable to all, he shines with energy and prosperity like the sun himself of a thousand rays.

129. Devoted to Yoga and adorned with celestial dresses and garlands and smeared with celestial perfumes and unguents, he passes his time in great happiness, not experiencing the least sorrow. He shines on his car attended by ladies that blaze forth with effulgence emitted by themselves.

130. Those ladies the daughters of the celestial Rishis and the Rudras, worship him with veneration.

131. Capable of assuming various forms that are highly delightful and highly agreeable, their speech is characterized by various kinds of sweetness, and they are able to please the person they wait upon in various kinds of ways.

132—133. While making his journeys, he rides on a car that looks like the sky itself in color. In his rear are cars which

look like the Moon; before him are those which resemble the clouds; on his right are cars that are red; below him are those that are blue; and above him are those that are of variegated color. He is always worshipped by those who wait upon him.

134. Gifted with great wisdom, he lives in the region of Brahman for as many years as are measured by the drops of rain that fall in course of a thousand years on the insular continent of Jamvudwipa.

135. Indeed, gifted with the effulgence a deity, he lives in that region of unalloyed happiness for as many years as the drops of rain which fall upon the Earth in the rainy season.

136. The man who, having fasted for a whole month, eats on the first day of the following month, and acts thus for ten years, acquires the status of a great Rishi. He has not to undergo any change of form while going to the celestial region for enjoying the rewards of his deeds in this life.

137. Indeed, this is the status which one acquires by controlling speech, practising self-denial, subjugating anger, sexual appetite, and the desire to eat, pouring libations on the sacred fire, and regularly worshipping the two-twilights.

138. That man who purifies himself by the observance of these and similar vows and practices, and who eats in this way, becomes as pure as ether and gifted with solar effulgence.

139. Such a man, O king, proceeding to the celestial region in even his own corporeal frame, enjoys all the happiness that is there like a celestial at his will.

140. I have thus told you, O chief of the Bharatas, what the excellent ordinances are about sacrifices, one after another, as dependent upon the fruits of fasts.

141—142. Poor men, O son of Pritha, may, nevertheless, acquire the fruits thereof (by the observance of fasts). By observing these fasts, even a poor man may acquire the highest end, O foremost one of Bharata's race, devoting himself all the while, besides, to the worship of the celestials and the Brahmanas. I have thus recited to you in full the ordinances about fasts.

143. Do not entertain any doubt about those men who so observe vows, who are so heedful and pure and great, who are so freed from pride and malice, who are endued with such devoted understandings, and who pursue their end with such firmness and fixity of purpose without ever deviating from their path.

CHAPTER CVIII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. Tell me, O grandfather, of that which is considered as the foremost of all Tirthas. Indeed, you should expound to me what that Tirtha is which conduces to the greatest purity.

Bhishma said:—

2. Forsooth, all Tirthas are possessed of merit. Listen, however, with attention to me as I tell you what the Tirtha, the cleanser, is of men gifted with wisdom.

3. Following eternal Truth, one should bathe in the Tirtha called Manasa, which is unfathomable, stainless, and pure, and which has Truth for its waters and the understanding for its lake.

4. The fruits, in the form of cleansing, that one gains by bathing in that Tirtha, are freedom from cupidity, sincerity, truthfulness, mildness, mercy, abstention from injuring any creature, self-control, and tranquillity.

5. Those men who are freed from attachments, who are shorn of pride, who are above all pairs of opposites, who have no wives and children and houses and gardens, etc., who are gifted with purity, and who live upon the alms given to them by others, are considered as Tirthas.

6. He who knows the truths of all things and who is freed from the idea of mineness, is said to be the highest Tirtha. In finding out the marks of purity, your gaze should ever be directed towards these qualities.

7—8. Those persons from whose souls the qualities of goodness, darkness, and ignorance have been washed off, they who, not caring for purity and impurity, pursue the ends they have proposed to themselves, they who have renounced everything, they who are possessed of omniscience and gifted with universal sight, and they who are of pure conduct, are considered as Tirthas possessing the purifying power.

9. That man whose limbs only are wet with water, is not considered as one that is washed. He, on the other hand, is considered as washed who has washed himself by self-denial. Even such a person is said to be pure both internally and externally.

10. They who never busy themselves with what is past, they who feel no attachment for present acquisitions, indeed, they who are free from desire, are said to be possessed of the highest purity.

11. Knowledge is said to form the especial purity of the body. So also freedom from desire, and cheerfulness of mind.

12. Purity of conduct forms the purity of the mind. The purity that one acquires by ablutions in sacred waters is considered as inferior. Indeed that purity which originates from knowledge, is considered as the best.

13. Those ablutions which one performs with a burning mind in the waters of the knowledge of Brahma in the Tirtha called Manasa, are the true ablutions for truth-knowing persons.

14. That man who is endued with true purity of conduct and who is always given to the preservation of a proper attitude towards all, indeed, he who is gifted with attributes and merit, is considered as truly pure.

15. These that I have mentioned have been said to be the Tirthas of the body. Listen to me as I tell you what those sacred Tirthas are that are situate on the Earth also.

16. As special attributes of the body have been said to be sacred, so there are particular sp ts on Earth as well, and particular waters, which are considered sacred.

17 By reciting the names of the Tirthas, by performing ablutions there, and by offering oblations to the departed Manes in those places, one's sins are dissipated. Those men whose sins are thus dissipated, succeed in acquiring the celestial region, when they leave this world.

18. On account of their association with pious persons, through the special efficacy of the earth itself, of those spots and of particular waters, there are certain portions of the Earth that have come to be considered as sacred.

19. The mental Tirthas are separate and distinct from those of the Earth. That person who bathes in both, acquires success forthwith.

20—21. As strength without exertion, or exertion without strength can never perform anything, singly, and as these, when combined, can do all things, so one that becomes gifted with the purity that is contributed by the Tirthas in the body as also by that which is contributed by the Tirthas on the Earth, becomes truly pure and acquires success. That purity which is derived from both sources is the best.

CHAPTER CIX.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. You should, O grandfather, tell me what is the highest, the most beneficial, and the most certain fruit of all sorts of fasts in this world.

Bhishma said:—

2. Listen, O king, to what was recited by the Self-create himself and by doing which a person, forsooth, acquires the highest happiness.

3. That man who fasts on the twelfth day of the moon in the month called Margashira and adores Krishna as Keshava for the whole day and night, acquires the merits of the Horse sacrifice and becomes purged off of all his sins.

4. He who, similarly, fasts on the twelfth day of the moon in the month of Pausha and adores Krishna as Narayana, for the whole day and night, acquires the merits of the Vajapeya sacrifice and the highest success.

5. He who fasts on the twelfth day of the moon in the month of Magha and adores Krishna, as Madhava, for the whole day and night, acquires the merits of the Rajasuya sacrifice, and rescues his own family.

6. He who fasts on the twelfth day of the moon in the month of Phalguna and adores Krishna as Govinda, for the whole day and night, acquires the the merit of the Atiratra sacrifice and goes to the region of Soma.

7. He who fasts on the twelfth day of the moon in the month of Chaitra and adores Krishna as Vishnu, for the whole day and night, acquires the merit of the Pundarika sacrifice and proceeds to the region of the celestials.

8. By observing a similar fast on the twelfth day of the month of Vaishakha and adoring Krishna as the destroyer of Madhu for the whole day and night, one acquires the merits of the Agnishtoma sacrifice and proceeds to the region of Soma.

9. By observing a fast on the twelfth lunar day in the month of Jaishtha and adoring Krishna as him who had covered the universe with three steps of his, one acquires the merits of the Gomedha sacrifice and sports with the Apsaras in great happiness.

10. By observing a fast on the twelfth day of the moon in the month of Ashada

and adoring Krishna as the Dwarf, one acquires the merits of the Naramedha sacrifice and sports in happiness with the Apsaras.

11. By observing a fast for the twelfth lunar day of the month of Shravana and adoring Krishna for day and night as Shreedhara, one acquires the merits of the sacrifice called Panchayajna and acquires a beautiful car in the celestial region whereon he sports in joy.

12. By observing a fast on the twelfth day of the moon in the month of Bhadrapada and adoring Krishna as Hrishikesha for the whole day and night, one acquires the merits of the Sautramani sacrifice and becomes purged off of all sins.

13. By observing a fast for the twelfth day of the moon in the month of Ashwin and adoring Krishna as Padmanabha, one acquires, forsooth, the merits of that sacrifice in which a thousand kine are given away.

14. By observing a fast for the twelfth day of the moon in the month of Kartika and adoring Krishna as Damodara, one acquires, forsooth, the combined merits of all the sacrifices.

15. He who, in this way, worship Krishna for a whole year as Pundarikaksha, acquires the power of recollecting the incidents of his pristine births and acquires much wealth in gold.

16. Likewise he who adores Krishna every day as Upendra, acquires oneness with him. After Krishna has been adored thus, one should, at the conclusion of his vow, feed a number of Brahmanas or make gifts of clarified butter to them.

17. The illustrious Vishnu, that ancient Being, has himself said that there is no fast which possesses superior merits.

CHAPTER CX.

(ANUHASANIKA PARVA).—*Continued.*

Vaishampayana said:—

1. Approaching Bhishma venerable in years, *viz.*, Bhishma, who was then lying on his bed of arrows, the highly wise Yudhishthira put the following questions.

Yudhishthira said:—

2. How, O grandfather, does one acquire beauty of form and prosperity and sweetness of disposition? How, indeed, does one acquire religious merit and wealth and pleasure? How does one win happiness?

Bhishma said:—

3—9. In the month of Margashira, when the moon comes in conjunction with the asterism called Mula, when his two feet are united with that very asterism, O king, when Rohini is in his calf, when his knee-joints are in Ashwini, and his thighs are in the two Ashadas, when Phalguni makes his anus, and Krittika his waist, when his navel is in Bhadrapada, his ocular region in Revati, and his back on the Dhanishthas, when Anuradha makes his belly, when with his two arms he reaches the Vishakhas, when his two hands are indicated by Hasta, when Punarvasu, O king, makes his fingers, Ashlesha his nails, when Jyeshtha makes his neck, when Shravana makes his ears, and Pushya his mouth, when Swati is said to make his teeth and lips, when Shatabhisha is his smile and Magha his nose, when Mrigashiras is known to be in his eye, and Chitra in his forehead, when his head is in Bharani, when Ardra forms his hair, O king, the vow called Chandravrata should be taken in hand. Upon the termination of that vow, gifts of clarified butter should be made to Brahmanas conversant with the Vedas.

10. As the fruit of that vow, one acquires prosperity, personal beauty and that good luck which brings about knowledge. Indeed, one becomes, on account of such a vow, as full of attribute as the full Moon himself.

CHAPTER CXI.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. O grandfather, O greatly wise one, conversant with all the scriptures, I wish to know those excellent ordinances by which mortals have to travel through their rounds of re-birth.

2. What is that conduct by following which, O king, men succeed in acquiring high heaven, and what is that conduct by which one sinks in Hell?

3. When, renouncing the dead body that is as inert as a piece of wood or clod of earth, people proceed to the other world, what are those which follow them there?

Bhishma said:—

4. Yonder comes the illustrious and highly intelligent Vrihaspati. Do you ask his blessed self. The subject is an eternal mystery.

5. None else is capable of explaining the matter. There is no speaker like Vrihaspati.

Vaishampayana said:—

6. While the son of Pritha and the son of Ganga were thus conversing with each other, there came at the spot from the sky the illustrious Vrihaspati of purified soul.

7. King Yudhishthira, and all others, headed by Dhritarashtra, stood up and received Vrihaspati with proper honors. Excellent was the worship they offered to the preceptor of the celestials.

8. Then approaching the illustrious Vrihaspati, Dharma's royal son, Yudhishthira, asked him the question in proper form, desirous of knowing the truth.

Yudhishthira said:—

9. O illustrious one, you are conversant with all duties and all the scriptures. Do you tell me what is truly the friend of mortal creatures?

10. Is the father, or mother, or son, or preceptor, or kinsmen, or relatives, or those called friends, that may be said to truly form the friend of a mortal creature? One goes to the next world, leaving his dead body that is like a piece of wood or a clod of earth. Who is it that follows him there?

Vrihaspati said:—

11. One is born alone, O king, and one dies alone; one crosses alone the difficulties one meets with, and one alone meets whatever misery falls to his lot.

12—13. One has really no companion in these deeds. The father, the mother, the brother, the son, the preceptor, kinsmen, relatives, and friends, leaving the dead body as if it were a piece of wood or a cold of earth, after having mourned for only a moment, all turn away from it and mind their own affairs.

14. Only virtue follows the body that is thus left by them all. It is, therefore, plain, that virtue is the only friend and that virtue only should be sought by all.

15. A virtuous man would acquire that high end which is formed by Heaven. If sinful, he goes to Hell.

16. Hence, an intelligent man should always seek to acquire virtue through wealth acquired by fair means. Virtue is the one only friend which creatures have in the next world.

17. Moved by cupidity, or stupefaction, or mercy, or fear, one shorn of knowledge is seen to do unfair deeds, for the sake of even another, his judgment thus stupefied by cupidity.

18. Virtue, wealth, and pleasure,—these three form the fruit of life. One should win these three by means of being free from impropriety and sin.

Yudhishthira said:—

19. I have carefully heard the words spoken by your illustrious self,—these words that are fraught with virtue, and that are highly beneficial, I wish now to know of the state of the body (after death).

20. The dead body of man becomes subtile and unmanifest. It becomes invisible. How is it possible for virtue to follow it?

Vrihaspati said:—

21—22. Earth, Wind, Ether, Water, Light, Mind, Yama (the king of the dead), Understanding, the Soul, as also Day and Night, all together witness the merits of all living creatures. With these, virtue follows the creature (when dead).

23. When the body becomes bereft of life, skin, bones, flesh, the vital seed, and blood, leave it simultaneously.

24. Gifted with merit (and demerit) individual soul (after the destruction of this body) comes by another body. After the attainment by individual soul of that body the presiding deities of the five elements once more witness all his deeds, good and bad.

25. What else do you wish to hear? If gifted with virtue, individual soul enjoys happiness. What other subject, belonging to this or the other world, shall I describe to you?

Yudhishthira said:—

26. Your illustrious self has explained how Virtue follows individual soul. I wish to know how the vital seed is originated.

Vrihaspati said:—

27—28. The food that these gods, O king, who live in the body, *viz.*, Earth, Wind, Ether, Water, Light and Mind, eat, pleases them. When those five elements become pleased, O monarch, with Mind numbering as their sixth, their vital seed then becomes generated, O you of purified soul.

29. When an act of union takes place between male and female, the vital seed comes out and causes conception. I have thus explained to you what you had asked. What else do you wish to hear.

Yudhishthira said:—

30. You have, O illustrious one, said how conception takes place. Do you explain how the individual soul that takes birth, grows.

Vrihaspati said:—

31. As soon as individual soul enters the vital seed, he becomes overwhelmed by the elements already mentioned. When individual soul become disunited therewith, he is said to attain to the other end (*viz.*, death).

32. Gifted with these elements, the individual soul comes by a body. The deities that preside over those elements, witness all his deeds, good and bad. What else do you wish to hear.

Yudhishthira said:—

33. Living off skin, bone and flesh, and becoming destitute of all those elements, in what does individual soul reside, O illustrious one, for enjoying and suffering happiness and misery?

Vrihaspati said:—

34. Endued with all his acts, individual soul quickly enters the vital seed, and availing of the menstrual flow of women, takes birth in time, O Bharata.

35. After birth, individual soul receives woe and death from the messengers of Yama. Indeed, he goes through misery and a painful round of re-birth.

36. Endued with life, O king, individual soul in this world, from the moment of his birth, enjoys and suffers his own (pristine deeds), depending upon virtue (and its reverse).

37. If individual soul according to the best of his power, follows virtue from the day of his birth, he then succeeds in enjoying uninterruptedly, when re-born, happiness.

38. If, on the other hand, without following virtue without interrution, he acts sinfully, he reaps happiness at first as the reward of his virtue and suffers misery after that.

39. Endued with sin, individual soul has to go to the dominions of Yama and suffering great misery there, he has to take birth in an intermediate order of being.

40—41. Listen to me as I tell you, what the different acts are by doing which individuals soul, stupefied by folly, has to take birth in different orders of being, as declared in the Vedas, the scriptures, and the histories. Mortals have to go to the dreadful regions of Yama. In those regions, O king, there are places which are fraught with every merit and which are worthy on that account of being the habitations of the very celestials.

42. There are, again, places in those regions that are worse than those which are occupied by animals and birds. Indeed, there are places of these kinds in the abode of Yama which is equal to the region of Brahman himself in merits.

43—44. Creatures, fettered by their deeds, suffer various kinds of misery. I shall, after this, tell you what those acts and dispositions are on account of which a person acquires an end that is fraught with great misery and terror.

45. If a twice-born person, having studied the four Vedas, becomes stupefied by folly and accepts a gift from a fallen man, he has then to take birth in the order of asses.

46. He has to live as an ass for fifteen years. Shaking off his assinine form, he has next to take birth as an ox and which state he has to live for seven years.

47. Throwing off his bovine form, he has next to take birth as a Rakshasa of the twice-born order. Living as a Rakshasa of the twice-born order for three months, he then regains his status of a Brahmana.

48. A Brahmana, by officiating at the sacrifice of a degraded person, has to take birth as a vile worm. In this form he has to live for fifteen years, O Bharata.

49. Freed from his worm birth, he is next born as an ass. As an ass he has to live for five years, and then as a hog, in which state also he has to remain for as many years.

50. After that, he is born as a cock, and living for five years in that form, he is born as a jackal and lives for as many years in that state. He is then born as a dog, and living thus for a year he regains his manhood.

51. That foolish disciple who offends his preceptor by injuring him, has certainly to undergo three changes in this world.

52. Such a person, O king, has in the first instance to become a dog. He has then to become a beast of prey, and then an ass. Living his assinine form, he has to wander for sometime in great misery as a

spirit. After the expiration of that time, he is born as a Brahmana.

53. That sinful disciple who even in thought knows the wife of his preceptor, has, on account of such a sinful heart, to undergo many dreadful shapes in this world.

54. First taking birth in the canine order he has to live for three years. Throwing off the canine form when death comes, he is born as a vile vermin.

55. In this form he has to live for a year. Renouncing that form he succeeds in regaining his status as a human being of the twice-born order.

56. If the preceptor kills, without reason, his disciple who is even as a son to him, he has, on account of such a wilful deed of sin on his part, to take birth as a beast of prey.

57. That son who disregards his father and mother, O king, is born after renouncing his human form as an ass.

58. Assuming the assinine form he has to live for ten years. After that he is born as a crocodile, in which form he has to live for a year. After that he regains the human form.

59. That son with whom his parents become angry, has, on account of his evil thoughts towards them, to take birth as an ass.

60. As an ass he has to live for ten months. He is next born as a dog and has to remain as such for fourteen months. After that he is born as a cat and living in that form for seven months he regains his human form.

61. Having spoken ill of parents, one is born as a Sarika. Striking them one is born, O king, as a tortoise.

62. Living as a tortoise for ten years, he is born as a porcupine. After that he has to take birth as a snake, and living for six months in that form he regains human form.

63. That man who, while living upon the food that his royal master supplies, commits deeds injurious to the interests of his master, stupefied by folly, has, after death, to take birth as a monkey.

64. For ten years he has to live as a monkey, and after that for five years as a mouse. After that he is born as a dog, and living in that form for six months he succeeds in regaining his human form.

65. That man who misappropriates what is deposited with him in trust, has to undergo a hundred births. He at last takes birth as a vile worm.

66. In that order he has to live for fifteen years, O Bharata. Upon the exhaustion of his sin in this way, he succeeds in regaining his human form.

67. That man who has malice towards others, has, after death, to take birth as a Sharngaka. That wicked man who becomes guilty of breach of trust has to take birth as a fish.

68. Living as a fish for eight years, he is born, O Bharata, as a deer. Living as a deer for four months, he is next born as a goat.

69. After the expiration of a full year, he renounces his goatish body, and is then born as a worm. After that he succeeds in regaining his human form.

70—71. That shameless insensate man who, through stupefaction, steals paddy, barley, sesame, Masha, Kulattha, oil-seeds, oats, Kalaya, Mudga, wheat, Atasi, and other kinds of corn, is born as a mouse.

72. After leading the life for sometime, he is next born as a hog. As soon as he is born as a hog he has to die of disease.

73. On account of his sin, that foolish man has next to take birth as a dog, O king. Living as a dog for five years, he then regains his human form.

74. Having committed an act of adultery with the wife of another man, one is born as a wolf. After that he has to assume the forms of a dog and jackal and vulture. He has next to take birth as a snake and then as a Kanka (a bird of prey) and then as a crane.

75. That sinful wight who, out of foolishness, knows his brother's wife, has to take birth as a male Coel and to live in that form for a whole year, O king.

76. He who, through lust, knows the wife of a friend, or the wife of preceptor, or the wife of his king, has after death to take the form of a hog.

77. He has to live in this form for five years and then to assume that of a wolf for ten years. For the next five years he has to live as a cat and then for the next ten years as a cock.

78. He is next born as an ant, for three months and then as a worm for a month. Having undergone these births, he has next to live as a vile worm for fourteen years.

79. When his sin becomes exhausted by such punishment, he at last regains the human form.

80. When a marriage is about to take place, or a sacrifice, or an act of gifts is about to be made, O you of great power,

the man who puts in any impediment, has to take birth in his next life as a vile worm.

80. Assuming such a form he has to live, O Bharata, for fifteen years. When his sin is exhausted by such suffering, he re-gains the human form.

81. Having once bestowed his daughter in marriage upon a person, he who seeks to bestow her again upon a second husband, is compelled, O king, to take birth among vile worms.

83. Assuming such a form, O Yudhishthira, he has to live for thirteen years. Upon the exhaustion of his sin by such sufferance, he re-gains the human form.

84. He who eats without having performed the rites in honor of the celestials or those in honour of the departed Manes or without having offered (even) oblations of water to both the Rishis and the departed Manes has to take birth as a crow.

85. Living as a crow for a hundred years, he next assumes the form of a cock. His next change is that of a snake for a month. After this, he regains the human form.

86. He who disregards his eldest brother who is like a father, has, after death, to take birth as a crane.

87. Having assumed that form he has to live in it for two years. Renouncing that form at the conclusion of that period, he re-gains the human form.

88. That Shudra who knows a Brahmani woman, has, after death, to take birth as a hog.

89. As soon as he takes birth in that order he dies of disease, O king. The wretch has next to take birth as a dog, O king, on account of that sinful deed.

90. Renouncing his canine form he regains, upon the exhaustion of his sin, the human form. The Shudra who begets offspring upon a Brahmani woman, leaving off his human form, is born again as a mouse.

91. The man who becomes guilty of ingratitude, O king, has to go to the regions of Yama and there to suffer very painful and severe treatment at the hands of the emissaries, provoked to fury, of the grim king of the dead.

92—93. Clubs with heavy hammers and mallets, sharp-pointed lances, heated jars, dreadful sword-blades, heated sands, thorny Shalmalis,—these and many other engines of torture such a man has to suffer in the regions of Yama, O Bharata.

94. O chief of Bharata's race, having suffered such dreadful treatment in the regions of the grim king of the dead, the ungrateful person has to return to this world and take birth among vile vermin.

95. He has to live as a vile vermin for a period of fifteen years, O Bharata. He has then to enter the womb and die prematurely before birth.

96. After this, that person has to enter the womb a hundred times successively. Indeed, having undergone a hundred rebirths, he at last is born as a creature in some intermediate order between man and inanimate nature.

97. Having suffered misery for a great many years, he has to take birth as a hairless tortoise.

98. A person who steals curds is born as a crane. One becomes a monkey by stealing raw fish. That intelligent man who steals honey, is born as a gadfly.

99. By stealing fruits or roots or cakes, one becomes an ant. By stealing Nishpava, one becomes a Halagolaka.

100. By stealing Payasa, one becomes, in his next birth, a Tittiri bird. By stealing cakes, one becomes a screech-owl.

101. That little-witted man who steals iron, has to take birth as a cow. That man who steals white brass, is born as a bird of the Harita species.

102. By stealing a silver vessel, one becomes a pigeon. By stealing a golden vessel, one has to take birth as a vile vermin.

103. By stealing a piece of silken cloth, one becomes a Krikara. By stealing a piece of cloth made of red silk, one becomes a Vartaka.

104. By stealing a piece of muslin, one becomes a parrot. By stealing a piece of cloth that is of fine texture, one becomes a duck after renouncing his human body.

105. By stealing a piece of cloth made of cotton, one becomes a crane. By stealing a piece of cloth made of jute, one becomes a sheep in his next life.

106. By stealing a piece of linen, one is born as a hare. By stealing different sorts of colouring matter, one is born as a peacock.

107—108. By stealing a piece of red cloth one is born as a bird of the Jivajivaka species. By stealing unguents (such as sandalpaste) and perfumes in this world, the avaricious man, O king, is born as a mole. Assuming the form of a mole one has to live in it for fifteen years.

109. After the exhaustion of his sin by such suffering, he regains the human form. By stealing milk, one becomes a crane.

110. That man, O king, who, through stupefaction of the understanding, steals oil, is born, after renouncing this body, as an animal who lives upon oil as his form.

111. That wretch, who, himself well-armed, kills another while that other is unarmed, for getting his riches or out of hostile feelings, has, after renouncing his human body, to take birth as an ass.

112. Assuming that assinine form, he has to live for a period of two years and then he is killed by a weapon. Renouncing his assinine body, he has to take birth, in his next life, as a deer always anxious (for fear of being killed).

113—114. Upon the expiration of a year from the time of his birth as a deer, he is killed by a weapon. Thus renouncing his form of a deer, he next takes birth as a fish and dies on account of being dragged up in a net, on the expiration of the fourth month. He has next to take birth as a beast of prey. He has to live in that form, for ten years and then he takes birth as a bird in which form he has to live for five years.

115. Actuated by the change that is occasioned by time, he then renounces that form, and, his sin having been exhausted, he re-gains the human form.

116. That man of little understanding who slays a woman, has to go to the regions of Yama and to suffer various kinds of pain and misery. He then has to pass through full twenty-one transformations.

117. After that, O king, he has to take birth as a vile vermin. Living as a vermin for twenty years, he regains the human form.

118—119. By stealing food, one has to take birth as a bee. Living for many months in the company of other bees, his sin become exhausted and he re-gains the human form. By stealing paddy, one becomes a cat.

120. That man who steals food mixed with sesame cakes, is in his next birth born as a mouse large or small according to the largeness or smallness of the quantity stolen.

121. He bites human beings every day and, therefore, becomes sinful and passes through a varied round of re-births. That foolish man who steals clarified butter has to take birth as a gallinule.

122. That wicked man who steals fish has to take birth as a crow. By stealing salt one has to take birth as an imitating parrot.

123. That man who misappropriates trust-property, has to suffer a diminution in the period of his life, and dying has to take birth among fishes.

124. Having lived for sometime as a fish, he dies and re-gains the human form. Regaining, however, the human form he becomes short-lived.

125. Indeed, having perpetrated sins, O Bharata, one has to take birth in an order intermediate between that of humanity and vegetables. Those people do not know the principles of virtue who take their own hearts for their guide.

126. Those men who commit various sinful deeds, and then seek to expiate them by continuous vows and observances of piety, enjoy happiness and suffer misery and live in great anxiety of heart.

127. Those sinful men who yield to the influence of cupidity and stupefaction, are surely born as Mlechchhas who are unworthy of being associated with.

128. Those men, on the other hand, who abstain from sin all their lives, become free from disease of every sort, gifted with beauty of form, and possessed of riches.

129. Women also, when they act in this way, attain to births of the same kind. Indeed, they have to take births as the males of the animals I have mentioned.

130. I have told you all the faults of the misappropriation of others' properties. I have described to you very briefly the subject, O sinless one.

131—132. In connection with some other subject, O Bharata, you will again hear of those faults. I heard all this, O king, formerly from Bhrahman himself, and I asked all about it in a proper way, when he described it in the midst of the celestial Rishis. I have told you truly and in detail all that you had asked me.

133. Having listened to all this, O king, do you always set your heart on virtue.

CHAPTER CXII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. You have told me, O twice-born one, what the end is of virtue or sin. I wish now to hear, O foremost of speakers, of what the end is of virtue.

2. Having committed various sinful deeds, by what acts do people succeed in acquiring an auspicious end in this world? By what acts also, do people acquire auspicious end in the celestial region?

Vrihaspati said:—

3. By committing sinful deeds with perverted mind, one gives way to the influence of sin, and accordingly goes to Hell.

4. That man who, having perpetrated sinful deeds through stupefaction of mind, feels the pangs of repentance and sets his heart on meditation (of the deity), has not to suffer the consequences of his sins.

5. One becomes freed from his sins inasmuch as he repents for them.

6. If one, having committed a sin, O king, mentions it before Brahmanas conversant with duties, he speedily becomes freed from the obloquy arising from his sin.

7. Accordingly as one mentions his sins, fully or otherwise, with concentrated mind, he becomes cleansed therefrom fully or otherwise, like a snake freed from his diseased slough.

8. By making, with a concentrated mind, gifts of various kinds to a Brahmana, and concentrating the mind (on the deity), one attains to an auspicious end.

9. I shall now tell you what those gifts are, O Yudhishthira, by making which a person, even if guilty of having committed sinful deeds, may become gifted with merit.

10. Of all kinds of gifts, that of food is considered as the best. One desirous of acquiring merit should, with a sincere heart, make gifts of food.

11. Food is the vital air of men. From it all creatures originate. All the worlds of living creatures are established upon food. Hence food is highly spoken of.

12. The deities, Rishis, departed Manes, and men, all praise food. Formerly king Rantideva, proceeded to the celestial region by making gifts of food.

13. Good food that has been acquired by fair means, should be given, with a cheerful heart, to Brahmanas possessed of Vedic learning.

14. That man, whose food, given with a cheerful heart, is taken by a thousand Brahmanas, has never to take birth in an intermediate order.

15. A person, O king, by feeding ten thousand Brahmanas, becomes cleansed of sin and devoted to Yoga practices.

16. A Brahmana knowing the Vedas, by giving away food acquired by him as alms, to a Brahmana devoted to the study of the Vedas, succeeds in acquiring happiness here.

17—18. That Kshatriya who, without taking anything belonging to a Brahmana, protects his subjects lawfully, and makes gifts of food, obtained by his strength, to Brahmanas foremost in Vedic knowledge, with concentrated heart, succeeds by such conduct, O you of righteous soul, in cleansing himself, O son of Pandu, of all his sinful deeds.

19. That Vaishya who divides the produce of his fields into six equal parts and makes a gift of one of those shares to Brahmanas, succeeds by such conduct in cleansing himself from every sin.

20. That Shudra who, acquiring food by hard labour and at the risk of life itself, makes a gift of it to Brahmanas, becomes purged off of every sin.

21. That man who, by dint of his physical strength, acquires food without doing any act of injury to any creature, and makes gift of it to Brahmanas, succeeds in avoiding all calamities.

22. A person by cheerfully making gifts of food acquired by fair means to Brahmanas pre-eminent for Vedic learning, becomes purged off of all his sins.

23. By treading in the path of the pious, one becomes freed from all sins. A person by making gifts of such food as creates great energy, becomes himself endued with great energy.

24. The path made by charitable persons, is always trod by the wise. They who make gifts of food, are considered as givers of life. The merit they acquire by such gifts, is eternal.

25. Hence, a person should, under all circumstances, seek to acquire food by fair means, and having got it to make always gifts of it to worthy men. Food is the great support of living creatures.

26. By making gifts of food, one has never to go to Hell. Hence, one should always make gifts of food, having got it by fair means.

27. The house-holder should always try to eat after having made a gift of food to a Brahmana. Every man should make the day fruitful by making gifts of food.

28—29. A person by feeding, O king, a thousand Brahmanas who are all conversant with duties and the scriptures and the sacred histories, has not to go to Hell and to return to this world for going through

re-births. Gifted with the fruition of every desire, he enjoys great happiness in the next world.

30. Gifted with such merit, he sports in happiness, freed from every anxiety, possessed of personal beauty and great fame and endued with wealth.

31. I have thus told you all about the great merit of gifts of food. This is the root of all virtue and merit, as also of all gifts, O Bharata.

CHAPTER CXIII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said :—

1. Which amongst these is more efficacious to a person, namely, abstention from injury, the observance of the Vedic ritual, meditation, control over the senses, penances and obedient services rendered to the preceptors.

Vrihaspati said :—

2. All these six are meritorious. They are different doors of virtue. I shall discourse upon them now. Do you listen to them, O chief of the Bharatas!

3. I shall tell you what forms the highest good of a human being. That man who practises the religion of universal mercy, acquires his highest good.

4. That man who keeps under restraint the three passions, *viz.*, lust, anger and avarice, by throwing them upon all creatures, acquires success.

5. He who, for his own happiness, kills other innocent creatures with the rod of punishment, never acquires happiness in the next world.

6. That man who considers all creatures as his own self, and treats them as his own self, laying aside the rod of punishment and completely controlling his anger, succeeds in acquiring happiness.

7. The very celestials who are desirous of a fixed habitation, become stupefied in ascertaining the road of that person who forms himself the soul of all creatures and considers them all as his own self, for such a person leaves no track behind.

8. One should never do that to another which he considers as injurious to his own self. This, in brief, is the rule of virtue. One by acting in a different way by giving way to desire, becomes guilty of sin.

9. In refusing and giving, in weal and woe, in the agreeable and the disagreeable, one should judge of their effects by considering his own self.

10. When one injures another, the injured in return injures the injurer. Likewise, when one cherishes another, that other cherishes the cherisher. One should form his own rule of conduct according to this. I have told you what virtue is even by this subtile way.

Vaishampayana continued :—

11. The preceptor of the celestials endued with great intelligence, having said this to king Yudhishthira the just, ascended upwards for proceeding to the celestial region before our eyes.

CHAPTER CXIV.

(ANUSHASANIKA PARVA).—*Continued.*

Vaishampayana said :—

1. After this, king, Yudhishthira gifted with great energy, and the foremost of eloquent men, addressed his grandfather lying on his bed of arrows, in the following words.

Yudhishthira said :—

2. O you of great intelligence, the Rishis and Brahmanas and the celestials, led by the authority of the Vedas, all speak highly of the religion of mercy.

3. But, O king, what I ask you is this: how does a man, who has perpetrated acts of injury to others in word, thought and deed, succeed in purifying himself from misery.

Bhishma said :—

4. Brahmavadins have said that there are four kinds of mercy or abstention from injury. If even one of those four kinds be not observed, the religion of mercy, it is said, is not observed.

5. As all quadruped animals are incapable of standing on three legs, so the religion of mercy cannot stand if any of those four divisions or parts be wanting.

6—7. As the foot-prints of all other animals are sunk in those of the elephant, so all other religions are said to be contained in that of mercy. A person becomes guilty of injury through acts, words and thoughts.

8. Discarding it mentally in the beginning, one should next discard it in word and thought. He who, according to this rule, abstains from eating meat is said to be purified in a three-fold way.

9. It is heard that Brahmavadins point out three causes (for the sin of eating meat). That sin may attach to the mind, to words, and to deeds.

10. It is, therefore, that wise men who are gifted with penances refrain from eating meat. Listen to me, O king, as I tell you what the faults are which attach to the eating of meat.

11. The meat of other animals is like the flesh of one's son. That foolish person, stupefied by folly, who eats meat is considered as the vilest of human beings.

12. The union of father and mother produces children. Similarly the cruelty that a helpless and sinful wretch commits, produces its progeny of repeated re-births fraught with great misery.

13. As the tongue is the cause of sensation of taste, so, the scriptures declare, attachment proceeds from taste.

14. Well-dressed, cooked with salt or without salt, meat, in whatever form one may take it, by and by attracts the mind and enslaves it.

15. How will those foolish men who live upon meat succeed in listening to the sweet music of celestial drums and cymbals and lyres and harps?

16. They who eat meat highly speak of it, allowing themselves to be stupefied by its taste which they declare to be something inconceivable, undescriable, and unimaginable.

17. Such praise even of meat is sinful. Formerly, many pious men, by giving the flesh of their own bodies, protected the flesh of other creatures and as a result of such deeds of merit, have proceeded to the celestial region.

18. In this way, O king, the religion of mercy is surrounded by four considerations. I have thus declared to you that religion which contains all other religions within it.

CHAPTER CXV.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. You have told it many times that abstention from injury is the highest Religion. In Shraddhas, however, that are performed in honour of the departed Manes, persons for their own behoof, should make offerings of various kinds of meat.

2. You have said so while discoursing formerly upon the ordinances about Shraddhas. How can meat, however, be procured without killing a living creature? Your declarations, therefore, appear to me to be contradictory.

3. A doubt has, therefore, sprung in our mind about the duty of abstaining from meat. What are the sins that one commits by eating meat, and what are the merits that one acquires?

4. What are the demerits of him who eats meat by himself slaying a living creature? What are the merits of him who eats the meat of animals, slain by others? What the merits or demerits of him who kills a living creature for another? Or of him who eats meat buying it of others?

5. I wish, O sinless one, that you should describe to me this subject in full. I wish to ascertain this eternal Religion with certainty.

6. How does one acquire longevity? How does one acquire strength? How does one acquire faultlessness of limbs? Indeed, how does one become gifted with excellent marks?

Bhishma said:—

7. Listen to me, O scion of Kuru's race what the merit is of abstention from meat. Listen to me as I declare to you what the excellent ordinances, in sooth, are on this subject.

8. Those great men who desire beauty, faultlessness of limbs, long life, understanding, mental and physical strength, and memory, should abstain from acts of injury

9. Numberless discourses took place between the Rishis, on this subject, O scion of Kuru's race. Listen, O Yudhishthira, what their opinion was.

10. The merit acquired by that person, O Yudhishthira, who, with the steadiness of a vow, worship the celestials every month in Horse-sacrifices, is equal to him who discards honey and meat.

11. The highly wise seven celestial Rishis, the Valakshillyas, and those Rishsi, who drink the rays of the sun, all speak highly of abstention from meat.

12. The Self-create Manu has said that man who does not eat meat, or who does not kill living creatures, or who does not cause them to be killed, is a friend of all creatures.

13. Such a man is incapable of being oppressed by any creature. He enjoys the confidence of all living beings. He always enjoys, besides, the praise of the pious.

14. The virtuous Narada has said that that man who wishes to multiply his own flesh by eating the flesh of other creatures, meet with disaster.

15. Yrihaspati has said that that man who abstains from honey and meat, gains the merit of gifts and sacrifices and penances.

16. In my view, these two persons are equal, *viz.*, he who worships the celestials every month in a Horse-sacrifice for a century and he who abstains from honey and meat.

17. On account of abstention from meat, one is considered as one who always worships the celestials in sacrifices, or as one who always makes gifts to others, or as one who always practises the severest austerities.

18. That man who having eaten meat, gives it up afterwards, wins merit by such a deed that is so great that a study of all the Vedas or a performance, O Bharata, of all the sacrifices, cannot give its like.

19. It is very difficult to abstain from meat after one has known it staste. Indeed, it is extremely difficult for such a person to observe the great vow abstention from meat, a vow that assures every creature by removing all fear.

20. That learned person who gives to all living creatures the gift of complete assurance, is forsooth, regarded as the giver of life-breaths in this world.

21. This is the high Religion which wise men esteem very highly. The vital airs of other creatures are as dear to them as those of his own self.

22. Men gifted with intelligence and purified souls should always treat others as they themselves wish to be treated.

23. It is seen that even those men who are endued with learning and who seek to acquire the greatest good in the shape of Liberation, are not free from the fear of death.

23. What necessity there be said o those innocent and healthy creatures gifted with love of life, when they are sought to be killed by sinful wretches living by slaughter?

24. Therefore, O king, know that the discarding of meat is the highest refuge of Religion, of the celestial region, and of happiness.

25. Abstention from injury is the highest Religion. It is, again, the highest penance. It is also the highest truth from which all duty emanates.

26. Flesh cannot be had from grass or wood or stone. Unless a living creature is killed, it cannot be procured. Hence is the fault in eating flesh.

27. The celestials, who live upon Swaha, Swadha, and nectar, are given to truth and sincerity. Those persons, however, who are for satisfying the sensation of taste, should be known as Rakshasas pervaded by the quality of Darkness.

28—29. That man who abstains from meat, is never put in fear, O king, by any creature, wherever he may be, *viz.*, in terrible forest or inaccessible fastnesses, by day or by night, or at the two twilights, in the open squares of towns or in conclaves of men, from upraised weapons or in places where there is great fright from wild animals or snakes.

30. All creatures seek his protection. He is trusted by all. He never causes any anxiety in others, and himself has never to become anxious.

31. If there were nobody who ate flesh there would then, be nobody to slay living creatures. The man who slays living creatures kills them for the sake of the person who eats flesh.

32. If flesh were not considered as food, there would then be no destruction of living creatures. It is for the sake of the eater that the destruction of living creatures is carried on in the world.

33. Since, O you of great splendour, the period of life is shortened of persons who kill living creatures or cause them to be killed, it is clear that the person who seeks his own behoof, should give up meat altogether.

34. Those dreadful persons who are engaged in the destruction of living creatures, never find protectors when they are in need. Such persons should always be molested and punished even as beasts of prey.

35. Through cupidity or stupefaction of sense, for the sake of strength and

energy, or through association with the sinful, men show tendency for committing sin.

36. That man who seeks to multiply his own flesh by (eating) the flesh of others, has to live in this world in great anxiety and after death has to take birth in indifferent races and families.

37. High Rishis given to the observance of vows and self-control have said that abstention from meat is worthy of praise, productive of fame and Heaven, and a great satisfaction itself.

38. This I heard formerly, O son of Kunti, from Markandeya when that Rishi discoursed on the sins of eating flesh.

39. He who eats the flesh of animals are who desirous of living but who have been slain by either himself or others, commits the sin of slaughter for his this act of cruelty.

40. He who purchases flesh, kills living creatures through his money. He who eats flesh, kills living creatures through such act of eating. He who binds or seizes and actually kills living creatures, is the slaughterer. These are the three sorts of slaughter, each of these three acts being so.

41. He who does, not himself eat flesh but approves of an act of slaughter, becomes stained with the sin of slaughter.

42. By abstaining from meat and showing mercy to all creatures one becomes incapable of being molested by any creature, and acquires longevity, perfect health and happiness.

43. The merit won by abstaining from meat, we have heard, is superior to that of one who makes presents of gold, of kine, and of land.

44. One should never eat meat of animals not dedicated in sacrifices and that are, therefore, killed uselessly, and that has not been offered to the gods and departed Manes with the help of the ordinances. There is not the least doubt that a person by eating such meat goes to Hell.

45. If one eats the meat that has been sanctified on account of its having been procured from animals dedicated in sacrifices and that have been killed for the purpose of feeding Brahmanas, one incurs a little fault. By behaving otherwise, one becomes stained with sin.

46. That wretched man who kills living creatures for the sake of those who would eat them, commits great sin. The eater's sin is not so great.

47. That wretchsed man who, following the path of religious rites and sacrifices laid down in the Vedas, would kill a living creature from desire of eating its flesh, would certainly go to Hell.

48. That man who having eaten flesh abstains from it afterwards, acquires great merit on account of such abstention from sin.

49 He who arranges for obtaining flesh, he who approves of those arrangements, he who kills, he who buys or sells, he who cooks, and he who eats, are all considered as eaters of flesh.

50. I shall now cite another authority, depending upon the saying of the ordainer himself, that is ancient, worshipped by the Rishis, and established in the Vedas.

51. It has been said that that religion which has acts for its marks, has been ordained for house-holders, O chief of kings, and not for those men who are desirous of Liberation.

52. Manu himself has said that meat which is sanctified with Mantras and properly dedicated, according to the ordinances of the Vedas, in rites performed in honor of the departed Manes,—is pure.

53—54. All other meat is useless slaughter, and is, therefore, inedible, and leads to Hell and infamy. One should never eat, O chief of Bharata's race, like a Rakshasa, any meat that has been procured by means not sanctioned by the ordinance. Indeed, one should never eat flesh obtained from useless destruction and that has not been sanctified by the ordinance.

55. That man who wishes to avoid disaster should abstain from the meat of every living creature.

56. It is heard that in the former Æons persons, desirous of acquiring regions of merit hereafter, celebrated sacrifices with seeds, regarding such animals as dedicated by them.

57. Doubtful about the propriety of eating flesh, the Rishis asked Vasu the king of the Chedis, for removing their doubt. King Vasu, knowing that flesh should not be taken, answered that it was edible, O king.

58. From that moment Vasu dropped down from the sky on the Earth. After this he once more repeated his opinion, with the result that he had to go down below the Earth for it.

59. Desirous of doing good to all men, the great Agastya, by the help of his penances, dedicated, once for all, all wild deer to the celestials,

60. Hence there is no longer any necessity of purifying those animals for offering them to the celestials and the departed Manes. Served with flesh according to the ordinance, the departed Manes become pleased.

61. Listen to me, O king of kings, as I tell you this, O sinless one. There is absolute happiness in abstaining from meat, O king.

62. He who practises severe austerities for a century, and he who abstains from meat, are both equally meritorious. This is my opinion.

63. In the light half of the month of Kartika in especial, one should abstain from honey and meat. It has been ordained, that there is great merit in it.

64. He who abstains from meat for the four months of the rainy season, acquires the blessed achievements, *viz.*, longevity, fame, and power.

65. He who abstains for the whole month of Kartika from meat of every kind, gets over all sorts of woe and lives in complete happiness.

66. They who abstain from flesh by either months or fortnights, have the region of Brahma ordained for them on account of their abstention from cruelty.

67. Formerly many kings, O son of Pritha, who had formed themselves the souls of all creatures and who has known the truths of all things, *viz.*, Soul and Not-Soul, had abstained from flesh either for the whole of the month of Kartika or for the whole of the light fortnight in that month.

68—70. They were Nabhaga, Amvarisha, the great Gaya, Ayu, Anaranya, and Dwilipa, Raghu, Puru, Kartavirya, Aniruddha, Nahusha, Yayati, Nriga, Vishwaksena, Shasavindu, Yuvanashwa, Shivi the son of Ushinara, Muchukunda, Mandhatri, and Harishchandra.

71. Do you always speak the truth. Never speak an untruth. Truth is an eternal duty. It is by truth that Harishchandra roves through the sky like a second Moon.

72—77. These other kings also, *viz.*, Shyenachitra, O monarch, and Somaka, Vrika, Raivata, Rantideva, Vasu, Srinjaya, Dushmanta, Karushma, Rama, Alarka, Nala, Virupashwa, Nimi, intelligent Janaka, Aila, Prithu, Virasena, Ikshaku, Shambhu, Shweta, Sagara, Aja, Dhundhu, Subahu, Haryyashwa, Kashupa and Bharata, O monarch, did not eat flesh for the month of Kartika, and, therefore, attained to the celestial region, and gifted with prosperity, blaze forth with effulgence in the region of Brahmana, worshipped by Gandharvas and surrounded by a thousand beautiful ladies.

78. Those great men who practise this excellent Religion which is marked out by abstention from injury, succeed in living in the celestial region.

79. Those pious men who, from the time of birth, abstain from honey and meat and wine, are considered as ascetics.

80. That man who practises this religion consisting of abstention from meat or who recites it for making others hear it, will never have to go to Hell, even if he be a great wicked man.

81—82. He, O king, who always reads these ordinances about abstention from meat, that are sacred and worshipped by the Rishis, or hears it read, becomes purged off of every sin and acquires great happiness on account of the fruition of every desire. Forsooth, he acquires an eminent position among kinsmen.

83. When afflicted with calamity, he immediately gets over it. When obstructed with obstacles, he succeeds in freeing himself from them with the utmost ease. When suffering from a disease, he becomes quickly cured, and afflicted with sorrow he becomes liberated from it with greatest ease.

84. Such a man has never to take birth in the intermediate order of animals or birds. Born in the order of men, he attains to great personal beauty. Gifted with great prosperity, O chief of Kuru's race, he acquires great fame as well.

85. I have thus told you, O king, all that should be said about the subject of abstention from meat, together with the ordinances about both the religion of action and inaction as framed by the Rishis.

CHAPTER CXVI.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. Alas, those cruel men, who not caring for various other sorts of food, want only flesh, are really like great Rakshasas.

2. Alas, they do not relish various kinds of cakes and diverse sorts of pot-herbs and

various species of Khanda with juicy flavour so much as they do flesh.

3. I cannot understand this at all. I think they feel that there is nothing so tasteful as meat.

4. I wish, therefore, O powerful one, to hear what the merits are of abstention from flesh, and the sin about the eating of flesh, O chief of Bharata's race.

5. You know every duty. Describe to me, in full, according to the ordinances on duty, this subject. Do tell me what, indeed, is edible and what inedible?

6. Tell me, O grandfather, what is flesh, of what substances it is, the merits of abstention from it, and the sins for eating meat.

Bhishma said:—

7. O mighty-armed one, what you say is true! There is nothing on Earth that is superior to meat in taste.

8. There is nothing that is more beneficial than meat to persons who are lean, or weak, or afflicted with disease, or addicted to sexual union or exhausted with travel.

9. Meat quickly increases strength. It ordains great development. There is no food, O scorcher of enemies, that is superior to meat.

10. But, O delighter of the Kurus, those who abstain from it, win great merits. Listen to me as I describe it to you.

11. That man who wishes to increase his own flesh by the meat of another living creature, is such that there is none meaner and more cruel than he.

12. In this world there is nothing that is dearer to a creature than his life. Hence, one should show mercy to the lives of others as he does to his own life.

13. Forsooth, O son, flesh has its origin in the vital seed. There is great sin attaching to its eating, as, indeed, there is merit in abstaining from it.

14. One does not, however, commit any sin by eating flesh sanctified according to the ordinances of the Vedas. The *Shruti* says that animals were created for sacrifice, They who eat flesh in any other way are said to follow the Rakshasa practice.

15. Listen to me as I tell you what the ordinance is for the Kshatriyas. They do not commit any sin by eating flesh that has been acquired by power.

16. All wild deer have been dedicated to the celestials and the departed Manes in days of old, O king, by Agastya. Hence, the hunting of deer is not censured.

17. There can be no hunting without risk of one's own life. There is equality of risk between the killer and the killed. Either the animal is killed or it kills the hunter.

18. Hence, O Bharata, even royal sages take to hunting. By such conduct they do not become stained with sin. Indeed, the practice is not considered sinful.

19. There is nothing, O delighter of the Kurus, that is equal in point of merit, either in this world or in the next, to the practice of mercy to all living creatures.

20. The merciful man has no fear. Those innocent men who are endued with mercy, have both this world and the next.

21. Persons conversant with duty say that that Religion is worthy of being called Religion which is characterised by abstention from cruelty. The man of purified soul should do only such acts as have mercy for their soul.

22. That flesh which is dedicated in sacrifices performed in honour of the deities and the departed Manes, is called Havi. That man who is given to mercy and who behaves with mercy towards others, has no fear to entertain from any creature.

23—24. It is heard that all creatures abstain from causing any fear to such a creature. All creatures protect him when he is wounded or fallen down or prostrated or weakened or bruised. Indeed, they do so, under all circumstances, whether he is on even or uneven ground. Neither snakes nor wild animals, neither Pishachas nor Rakshasas, ever kill him.

25. When circumstances of fear originate, he becomes freed from fear who frees others from situations of fear. There has never been, nor will there ever be, a gift which is superior to the gift of life.

26. It is certain that there is nothing dearer to oneself than his life. Death, O Bharata, is a disaster to all creatures.

27—29. When the time comes for Death, a trembling of the entire body is seen in all creatures. Undergoing birth in the uterus, decrepitude, and sufferings of all sorts, in this ocean of the world, living creatures may be seen to be continually going forward and coming back. Every creature is afflicted by Death. While living in the uterus, all creatures are cooked in the fluid juices, that are alkaline and sour and bitter, of urine and phlegm and fæces,—juices which produce painful sensations and are difficult to bear. There in the uterus, they have to live in a state of helplessness and are even repeatedly torn and pierced.

30. They who are covetuous of meat, are seen to be repeatedly cooked in the uterus in such a state of helplessness. Going through all sorts of birth, they are cooked in the Hell called Kumbhipaka.

31. They are assailed and killed, and in this way have to travel again and again. There is nothing so dear to one as his life when one comes to this world.

32—35. Hence, a person of purified soul should be merciful to all living creatures. That man, O king, who abstains from every kind of meat from his birth, forsooth, acquires a large space in the celestial region. They who eat the flesh of animals who are desirous of life, are themselves eaten by the animals they eat. This is my opinion. Since he has eaten me, I shall eat him in return, this, O Bharata, forms the character as *Mansa* of Mansa. The destroyer is always slain. After him the eater meets with the same fate.

36—37. He who acts with hostility towards another, becomes the victim of similar deeds done by that other. Whatever acts one does in whatever bodies, he has to suffer the consequences thereof in those bodies. Abstention from cruelty is the highest Religion. Abstention from cruelty is the greatest self-restraint.

38. Abstention from cruelty is the highest gift. Abstention from cruelty is the highest penance. Abstention from cruelty is the highest sacrifice. Abstention from cruelty is the highest power.

39. Abstention from cruelty is the greatest friend. Abstention from cruelty is the greatest happiness. Abstention from cruelty is the highest truth. Abstention from cruelty is the highest *Shruti*.

40. Gifts made in all sacrifices, ablutions performed in all sacred waters, and the merit which one acquires from making all kinds of gifts mentioned in the scriptures,—all these do not equal abstention from cruelty in merit.

41. The penances of a man who abstains from cruelty are endless. The man who abstains from cruelty is considered as always performing sacrifices. The man who abstains from cruelty is the father and mother of all creatures.

42. Even these, O chief of Kuru's race, are some of the merits of abstention from cruelty. Altogether, the merits of it are so many that they are incapable of being exhausted even if one were to speak for a century.

CHAPTER CXVII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said :—

1. Wishing to die and wishing to live, many persons surrender their lives in the great sacrifice (of battle). Tell me, O grandfather, what is the end that these attain to.

2—3. To give up life in battle is fraught with sorrow for men. O you of great wisdom, you know that to give up life is difficult for men whether they are rich or poor, or are in happiness or misery. In my opinion, you are gifted with omniscience. Do you tell me the reason of this.

Bhishma said :—

4. In prosperity or adversity, in weal or woe, living creatures, O king, coming into this world, live according to a particular method.

5. Listen to me as I explain the reason to you. The question you have put to me, is, indeed, excellent, O Yudhishthira!

6. Regarding it, O king, I shall explain to you the old discourse that took place formerly between the Dwaipayana Rishi and a crawling worm.

7. Formerly when that learned Brahmana, *viz.*, the Krishna Dwaipayana, having identified himself with Brahma, roamed over the world, he saw on a road over which cars used to pass, a worm moving quickly.

8. The Rishi knew the course of every creature and the language of every animal. Gifted with omniscience, he addressed the worm he saw in these words.

Vyasa said :—

9. O worm, you appear to be greatly alarmed, and to be in great haste. Tell me, where do you run, and whence have you been afraid?

The worm said :—

10. I am stricken with fear on hearing the rattle of that large car. O you of great intelligence, it makes a fearful roar. It is almost come.

11. The sound is heard. Will it not kill me? I am flying away for this. I hear the sound of the bulls.

12. They are breathing hard under the whip of the driver, as they are carrying the heavy load. I hear also the various sound made by the men who are driving the bulls.

13. Creatures which like us are born as worms, cannot bear such sounds. It is, therefore, that I am flying from this situation of great fright.

14. Death is considered by all creatures as painful. Life is an acquisition difficult to make. Hence, I fly away in fear, I do not wish to pass from a state of weal to one of woe.

Bhishma said:—

15. Thus addressed,

Dawipayana Vyasa said:—

O worm, whence can be your happiness? You belong to the intermediate order of being. I think death would be of happiness to you.

16. Sound, touch, taste, scent, and various kinds of excellent enjoyments are unknown to you, O worm! I think death will prove a benefit to you.

The worm said:—

17. A living creature, however circumstanced he may be, becomes attached to it. In even this order of being I am happy, I think, O you of great wisdom! It is for this that I wish to live.

18. In this condition, every object of enjoyment exists for me according to the necessity of my body. Human beings and those creatures which originate from immobile objects have different enjoyments.

19. In my former life I was a human being. O powerful one, I was a wealthy Shudra. I was not devoted to the Brahmanas. I was cruel, vile in conduct, and a usurer.

20. I was harsh in speech. I considered cunning as wisdom. I hated all creatures. Taking advantage of pretexts in agreements made between myself and others, I used always to take away what belonged to others.

21. Without feeding servants and guests arrived at my house, I used to fill, when hungry, my own stomach, proud, covetous of good food, cruel as I was.

22. Greedy as I was of riches, I never dedicated, with faith and respect, any food to the celestials and the departed Manes, although duty required me to dedicate food to them.

23. Those men who moved by fear, came to me, for seeking my help, I sent adrift without giving them any protection. I did not extend my help to those who came to me with prayers for removing their fear.

24. I used to feel unreasonable envy at seeing other people's riches, and corn, and wives held dear by them, and articles of drink, and good palaces.

25. Seeing the happiness of others I was filled with envy and I always wished them poverty. Acting thus which promised to crown my own wishes with fruition, I sought to destroy the virtue, riches, and pleasures of other people.

26. In that past life of mine, I committed various deeds moved by cruelty and such other passions. Recollecting those deeds I am filled with repentance and grief, as one is filled with grief at the loss of his dear son.

27. On account of those deeds of mine, I do not know what the fruits are of good deeds. I, however, adored my old mother and on one occasion adored a Brahmana.

28. Gifted with birth and accomplishments, that Brahmana, while travelling, came to my house once as a guest. I received him with respectful hospitality. On account of the merit of that deed my memory has not forsaken me.

29. I think that on account of that deed, I shall once more succeed in regaining happiness. O you having asceticism for wealth, you know everything. Tell me please what is for my behoof.

CHAPTER CXVIII.

(ANUSHASANIKA PARVA).—*Continued.*

Vyasa said:—

1. On account of a meritorious deed, O worm, that you, though born in the intermediate order of being, are not stupefied. For a deed of mine, O worm, you are not stupefied.

2. On account of the power of my penances, I am able to rescue a being of sin by granting him a sight only of my body. There is no stronger power than that of penances.

3. I know, O worm, that you have taken birth in the order of worms through the evil deeds of your past life. If, however, you think of acquiring virtue and merit, you may again attain to it.

4. Deities as well as beings crowned with ascetic success, enjoy or suffer the consequence of deeds done by them in this field of action. Men perform acts of

merit from desire of fruit. The very accomplishments that one seeks to acquire are sought from desire of the happiness they will produce.

5. Learned or ignorant (in a previous existence) the creature that is, in this life, shorn of speech and understanding and hands and feet, is really shorn of everything.

6. He who becomes a superior Brahmana worships while alive, the deities of the Sun and the Moon, uttering various sacred Mantras. O worm, you will come by that state of existence.

7. Acquiring that status, you will enjoy all the elements converted into articles of enjoyment. When you have acquired that state, I shall impart to you Brahma. Or, if you wish, I may place you in any other status.

8. Agreeing to the words of Vyasa, the worm did not leave the road, but remained on it. Meawhile, the large car which was coming in that direction came there.

9—11. Torn to pieces by the assault of the wheels, the worm died. Born at last in the Kshatriya order through the grace of Vyasa of immeasurable power, he proceeded to see the great Rishi. He had, before becoming a Kshatriya, to pass through various orders of birth, such as hedge-hog and Iguana and boar and deer and bird, and Chandala and Shudra and Vaishya. Having given an account of his various changes to the truth-telling Rishi, and remembering the Rishi's kindness for him, the worm (now with joined hands fell at the Rishi's feet and touched them with his head.

The Worm said:—

12. My present status is that great one which is coveted by all and which only persons having ten well-known attributes, can get. Indeed, I who was formerly a worm have thus acquired the status of a prince.

13. Elephants of great strength, decked with golden chains, carry me on their backs. To my cars are yoked Kamvoja horses of high mettle.

14. Numerous cars to which are attached camels and mules, bear me. With all my relatives and friends I now eat food rich with meat.

15. Adored by all, I sleep, O highly blessed one, on rich beds in charming rooms to which disagreeable winds cannot blow.

16. Towards the dawn, bards and encomiasts sing my praises even as the deities utter the agreeable praises of Indra their chief.

17. Through your favour who are firm in truth and gifted with immeasurable energy, I who was before a worm have now become a Kshatriya.

18. I bow my head to you, O you of great wisdom. Do you command me as to what I should now do. Ordained by the power of your penances, I have come by this position.

Vyasa said:—

19. I have to-day been adored by you, O king; with various words expressive of respect. Changed into a worm, your memory had become clouded. That memory has again appeared.

20. The sin you had committed in a pristine life, has not yet been dissipated,—that sin, *viz.*, which was acquired by you while you were a Shudra covetous of riches and cruel in conduct and hostile to the Brahmanas.

21—22. You were able to obtain a sight of my body. That was an act of merit to you while you were a worm. On account of your having saluted and worshipped me, you shall rise higher, for, from the Kshatriya order you shall rise to the status of a Brahmana, if only you die on the field of battle for the sake of kine or Brahmanas.

23. O prince, enjoying much happiness and celebrating many sacrifices with profuse presents, you shall attain to Heaven and, changed into eternal Brahma, you shall enjoy perfect beatitude.

24. Those who take birth in the intermediate order, become Shudras. The Shudra rises to the status of the Vaishya; and the Vaishya to that of the Kshatriya. The Kshytriya who takes a pride in the discharge of the duties of his caste, succeeds in acquiring the status of a Brahmana. The Brahmana, by following a righteous conduct, acquires Heaven which is full of happiness.

CHAPTER CXIX.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said:—

1. Having renounced the status of a worm and taken birth as a Kshatriya of great energy, the person remembering his previous changes, O monarch, began to practise severe austerities.

2. Seeing those severe austerities of the Kshatriya who was well conversant with Religion and Profit, Krishna-Dwiapayana, that foremost of Brahmanas, went to him.

Vyasa said:—

3. The penances, O worm, of the Kshatriyas consist of the protection of all creatures. Consider these duties of the Kshatriya to be the penances laid down for you. You shall come by the status of a Brahmana.

4. Ascertaining what is right and what is wrong, and purifying your soul, do you duly cherish and protect all creatures, judiciously satisfying all good desires and correcting all that is unholy.

5. Be you of purified soul, be contented and be devoted to the practice of virtue. Acting thus, you will then, when you die, become a Brahmana.

Bhishma said:—

6. Although he had retired into the forest, yet, O Yudhishthira, having heard the words of the great Rishi, he began to cherish and protect his subjects righteously.

7. Soon, O best of kings, that worm, on account of the duty of protecting his subjects, became a Brahmana after renouncing his Kshatriya body.

8. Seeing him changed into a Brahmana, the celebrated Rishi, *viz.*, Krishna-Dwaipayana of great wisdom came to him.

Vyasa said:—

9. O chief of Brahmanas, O blessed one, be not troubled. He who acts piously, comes by a respectable birth. He, on the other hand, who acts impiously comes by a low and vile birth. O you who are conversant with virtue, one attains to misery according to the measure of, his sin.

10. Therefore, O worm, do not be troubled through fear of death. The only fear you should entertain, is about the loss of virtue. Do you, therefore, go on practising virtue.

The worm said:—

11. Through your favour, O Holy One, I have attained from happy to happier positions! Having obtained such prosperity as is established in virtue, I think my demerits have been lost.

Bhishma said:—

12. The worm having, at the command of the holy Rishi, acquired the status of a Brahmana that is so difficult to attain, caused the Earth to be marked with a thousand sacrificial stakes.

13. That foremost of all persons conversant with Brahma then gained a residence in the region of Brahman himself. Indeed, O son of Pritha, the worm acquired the highest status, *viz.*, that of eternal Brahma, as the result of his own deeds done according to the counsels of Vyasa.

14. Those foremost of Kshatriyas, also, who have renounced their life-breaths, exerting their energy all the while, have all acquired a meritorious end. Therefore, O king, do not mourn on their account.

CHAPTER CXX.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. Which amongst these three is superior, *viz.*, Knowledge, Penances, and Gifts? I ask you, O foremost of pious men. Tell me this, O grandfather.

Bhishma said:—

2. Regarding it is cited the old conversation between Maitreya and Krishna-Dwaipayana

3. Once on a time, Krishna-Dwaipayana, O king, while wandering over the world in disguise, proceeded to Baranasi and waited upon Maitreya who belonged by birth to a race of ascetics.

4. Seeing Vyasa arrive, that foremost of Rishis, *viz.*, Maitreya, gave him a seat and after adoring him with due rites, entertained him with excellent food.

5. Having eaten that good food which was very wholesome and which gave every kind of gratification, the great Krishna become highly pleased and as he sat there, he even laughed aloud.

6. Seeing Krishna laugh, Maitreya addressed him, saying,—Tell me, O Righteous-Souled One, what the reason is of your laughter! You are an ascetic, gifted with power to control your emotions. Great joy, it appears has come over you.

7. Saluting you and adoring you with bent head, I ask you this, *viz.*, what the power is of my penances and what the high blessedness is that is yours.

8. The acts I do, are different from those of yours. You are already emancipated though alive. I, however, am not yet freed. For all that, I think that there

is not much difference between you and me. I am, again, distinguished by birth.

Vyasa said :—

9. This wonder that has filled me, has originated from an ordinance which appears like a hyperbole, for the comprehension of of the people. The declaration of the Vedas seems to be untrue. But why should the Vedas say an untruth ?

10. It has been said that there are three roads which form the best vows of a man. One should never injure ; one should always tell the truth ; and one should make gift.

11. The Rishis of old said this, following the ordinances laid down inthe Vedas. These injunctions of yore, should certainly be followed by us even in our times.

12. Even a small gift, made under the circumstances laid down, yields great fruits. You have given a little water with a sincere heart to a thirsty man.

13. Yourself thirsty and hungry, you have by giving me such food, conquered many high regions of happiness, O powerful one, as one does by many sacrifices.

14. I am greatly delighted with your very sacred gift, as also with your penances. Your power is that of virtue. Your appearance is that of virtue.

15—16. The fragrance of virtue, is about you. I think that all your acts are performed according to the ordinance. O son, gift is superior to ablutions in sacred waters and to the accomplishment of all Vedic vows. Indeed, O Brahmana, gift is more auspicious than all religious rites. If it be not more meritorious than all religion rites, there can be no question about its superiority.

17. All those rites laid down in the Vedas which you highly speak of, do not equal a gift, for, gift is undoubtedly fraught with very superior merit.

18. The road that has been made by those men, who make gifts is the road that is trodden by the wise. They who make gifs are considered as givers of even the life-breaths. The duties that form virtue are established in them.

19. As the Vedas when well-studied, as the controlling of the senses, as a life of universal Renunciation, so is Gift which is fraught with very superior merit.

20. You, O son, will rise from joy to greater joy (for performing the duty of making gifts.) The intelligent man certainly rises from joy to greater joy.

21. We have undoubtedly seen many instances of this. Men gifted with prosperity succeed in acquiring riches, making gifts, celebrating sacrifices, and acquiring happiness as the result thereof.

22. It is always observed, O you of great wisdom, to happen naturally that happiness is followed by misery, and misery is followed by happiness.

23. Wise men have said that human beings in this world have three kinds of conduct. Some are righteous ; some are sinful ; and some are neither righteous nor sinful.

24. The conduct of the person who is devoted to Brahma is not considered either way. His sins are never considered as sins. So also the man who is devoted to the duties laid down for him, is considered as neither pious nor sinful.

25. Those men who are devoted to sacrifices, gifts, and penances, are considered as pious. These, however, who injure other creatures and are unfriendly to them, are considered sinful.

26. There are some men who appropriate others' properties. These certainly fall into Hell and meet with misery. All other acts that men do are indifferent, being considered as neither righteous nor sinful.

27. Do you sport and grow and rejoice and make gifts and celebrate sacrifices. Neither men of knowledge nor those gifted with penances will then be able to get the better of you.

CHAPTER CXXI.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said :—

1. Thus addressed by Vyasa, Maitreya, who was a worshipper of deeds, who had been born in a family gifted with great prosperity, who was wise and endued with great learning, said to him these words.

Maitreya said :—

2. O you of great wisdom, it is what you have said. O powerful one, with your permission I wish to say something.

Vyasa said :—

3. Whatever you wish to say, O Maitreya in what way so even, do you say, O man of great wisdom, for I wish to hear you.

Maitreya said :—

4. Your words on the subject of Gift are faultless and pure. Forsooth, your soul

has been purified by knowledge and penances.

5. On account of your soul being purified, even this is the great advantage I reap from it. With the help of my understanding I see that you are gifted with high penances.

6. As regards ourselves we succeed in acquiring prosperity through only seeing personages like you. I think, that is due to your favour and originates from the nature of my own acts.

7. Penances, knowledge of the Vedas, and birth in a pure family, these are the causes of the status which one acquires of a Brahmana. When one is possessed of these three qualities, then does he come to be called a twice-born person.

8. If the Brahmana be pleased, the departed Manes and the deities also are pleased. There is nothing superior to a Brahmana possessed of Vedic learning.

9. Without the Brahmana, all would be darkness. Nothing would be known. The four castes would not exist. The distinction between virtue and sin, Truth and Untruth, would disappear.

10. Men, when they sow on a well-cultivated field, reap an abundant harvest. Even so, one reaps great merit by making gifts to a Brahmana endued with great learning.

11. If there were no Brahmana gifted with Vedic learning and good conduct for accepting gifts, the wealth possessed by rich men would be useless.

12. The ignorant Brahmana, by eating the food that is offered to him, destroys what he eats. The food also that is eaten destroys the eater. That is called food which is given away to a worthy man, in all other cases he who takes it, makes the donor's gift thrown away and the receiver is likewise ruined for his unduly taking it.

13. The Brahmana endued with learning, becomes the subjugator of the food that he eats. Having eaten it, he begets other other food. The ignorant man who eats the food offered to him, loses his right to the children he procreates, for the latter become his whose food has enabled the progenitor to beget them. This is the shortcoming of persons eating other people's food when they have not the power to conquer that food.

14. The merit which the giver wins by making the gift, is equal to what the taker acquires by accepting the food. Both the giver and the taker depend equally upon each other. This is what the Rishis have said.

15. There where Brahmans exist, gifted with Vedic learning and conduct, people are enabled to acquire the sacred fruits of gifts and to enjoy them both in this world and the next.

16 Those men who are of pure birth, who are devoted to penances, and who make gifts, and study the Vedas, are considered as worthy of the most respectful adoration.

17. It is those good men who have chalked out the path by treading on which one does not become stupefied. It is those men who take others to the celestial region. They are the men who carry on their shoulders the burthen of Sacrifices and live for good.

CHAPTER CXXII.

(ANUSHASANIKA PARVA):—
Continued.

Bhisma said :—

1. Thus addressed, the Holy One replied to Maitreya, saying,—By good luck, you are gifted with knowledge. By good luck, your understading is of this kind.

2. Good men highly speak of righteous qualities. By your good luck you are not overwhelmed by personal beauty, youth and prosperity.

3. This favour done to you is due to kindness of the celestials. Listen to me, as I describe to you what is even superior to gift.

4. All scriptures, religious treatises, and rites that are seen in the world, have all originated from the Vedas, according to their due order.

5. Following them I highly speak of gift. You highly speak of penances and Vedic learning. Penances are sacred. Penances are the means by which one may acquire the Vedas and the celestial region.

6. With the help of penances and of knowledge, one acquires the highest fruits. It is by penances that one dissipates his sins and all else that is evil.

7. We have heard that with whatever purpose in view one performs penances, one acquires the fruition thereof on account of those penances. The same may be said of knowledge.

8. Whatever is difficult to do, whatever is difficult to conquer, whatever is difficult to attain, and whatever is difficult to cross, can all be done with the help of penances. Of

all things, penances are of very superior power.

9. The man who drinks alcohol, or he who takes forcibly other men's properties, or he who is guilty of fœticide, or he who violates the bed of his preceptor, succeeds in crossing with the help of penances. Indeed, one becomes purged off of all these sins through penances.

10. One gifted with all knowledge and, therefore, having true vision, and an ascetic of whatever kind, are equal. One should always bow to these two.

11. All men who have the Vedas for their wealth should be adored. Likewise all men gifted with penances deserve to be adored. They who make gifts get happiness in the next world and much prosperity in this world.

12. By making gifts of food, righteous men of this world obtain both this world and that of Brahman himself with many other regions of superior happiness.

13. Those men who are worshipped by all, themselves worship him who makes gifts. Those men who are honored everywhere, themselves honor him who makes gifts. Wherever the giver goes, he hears himself his own praise.

14. He who does acts and he who omits to do them, gets each what is proportionate to his acts and omissions. Whether one lives in the upper regions or in the nether, one always acquires those places to which one becomes entitled by his deeds.

15. As regards yourself, you will certainly obtain whatever food and drink you may covet, for you are gifted with intelligence, good birth, Vedic learning and mercy.

16. You are possessed of youth, O Maitreya! You are observant of vows. Be devoted to virtue. Do you take instructions from me about those duties which you should first follow,—the duties, *viz.*, of householders.

17. That house in which the husband is pleased with his married wife, and the wife pleased with her husband, all auspicious results ensue.

18. As filth is washed away from the body with water, as darkness is removed by the light of fire, so is sin washed off by gifts and penances.

19. Bless you, O Maitreya, may you have palaces! I depart hence in peace. Do you remember what I have said. You shall then be able to reap many advantages!

20. Maitreya then walked round his illustrious guest and bowed his head to him, and joining his hands in respect, said,—Let blessing be to you also, O Holy One!

CHAPTER CXXIII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. O you who know all duties, I wish to hear, in full, what forms the excellent conduct of good and chaste women. Do you, O grandfather, describe this to me!

Bhishma said:—

2—4. Once on a time, in the celestial region, a lady named Sumana of Kekaya's race, addressing Shandili gifted with great energy and conversant with the truth regarding everything and gifted with omniscience, said,—By what conduct, O auspicious lady, by what course of deeds, have you succeeded in acquiring the celestial region, purged off of every sin? You shine with your own energy like a flame of fire. You appear to be a daughter of the Lord of stars, come to Heaven in your own effulgence.

5. You put on dresses of pure white, and are quite cheerful and at your ease. Seated on that celestial car, you shine, O auspicious dame, with energy multiplied a thousandfold.

6. You have not, I understand, attained to this region of happiness by great penances and gifts and vows. Do you tell me the truth!

7. Thus questioned sweetly by Sumana, Shandili of sweet smiles, addressing her fair interrogatrix, thus answered her silently. I did not wear yellow robes; nor barks of trees. I did not shave my head; nor did I keep matted locks on my head. It is not on account of these deeds that I have acquired the status of a celestial.

9. I never carelessly addressed any harsh words to my husband.

10. I was always devoted to the adoration of the celestials, the departed Manes, and the Brahmanas. Always careful, I waited upon and served my mother-in-law and father-in-law.

11. This was my resolution that I should never act deceitfully. I never useds

to stay at the door of our house nor did I speak long with any body.

12. I never did any evil deed. I never laughed aloud; I never did any injury. I never gave out any secret. Thus did I myself act.

13. When my husband, having left home upon any business, used to return, I always served him by giving him a seat, and adored him with respect.

14. I never ate food of any kind which was unknown to my husband and with which my husband was not pleased.

15. Rising early in the morning I did and caused to be done whatever was brought about and required to be done for the sake of relatives and kinsmen.

16. When my husband leaves home for going to a distance place on any errand, I remained at home engaged in various kinds of auspicious deeds for blessing his enterprise.

17. During the absence of my husband I never use collyrium, or ornaments; I never wash myself properly or use garlands and unguents, or adorn my feet with lacdye or body with ornaments.

18. When my husband sleeps in peace I never awake him even if important business wanted his attention. I was happy to sit by him lying asleep.

19. I never urged my husband to work hard for acquiring riches to support his family and relatives. I always kept secrets without giving them out to others. I used to always keep our premises clean.

20. That woman who, with rapt attention, follows her duty, receives profuse honors in the celestial region like a second Arundhati.

Bhishma said :—

21. The illustrious and highly blessed Shandili, of pious conduct, having said these words to Sumana on the subject of woman's duties towards her husband, disappeared there and then.

22. That man, O son Pandu, who reads this discourse at every full moon and new moon, succeeds in acquiring the celestial region and enjoying great happiness in the bowers of Nandana.

CHAPTER CXXIV.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said :—

1. In which is superior efficacy, Conciliation or Gifts? Tell me, O chief of Bharata's race, which of these two is superior in efficacy.

Bhishma said :—

2. Some become pleased by Conciliation, while others are pleased by Gifts. Every man, according to his own nature, likes the one or the other.

3. Listen to me, O king, as I explain to you the merits of Conciliation, O chief of Bharata's race, so that the most furious creatures may be cooled down by it.

4. Regarding it is cited the ancient narrative of how a Brahmana, who had been seized in the forest by a Rakshasa, was freed.

5. A certain Brahmana, gifted with eloquence and intelligence, fell into distress, for he was seized in a lone forest by a Rakshasa who wished to feed on him.

6. The Brahmana, gifted as he was with understanding and learning, was not at all moved. Without allowing himself to be stupefied at the sight of that terrible cannibal, he resolved to apply Conciliation and see its effect on the Rakshasa.

7. Respectfully saluting the Brahmana with words, the Rakshasa put to him this question: You shall escape, but tell me why I am so pale and lean.

8. Reflecting for a short time, the Brahmana accepted the question of the Rakshasa and replied in the following well-spoken words.

The Brahmana said :—

9. Living in a place distant from your house, moving in a sphere that is not your own, and deprived of the company of your friends and kinsmen, you are enjoying vast riches. It is, therefore, that you are so pale and lean.

10. Indeed, O Rakshasa, your friends, though well-treated by you, are still not well-disposed towards you on account of their own vicious nature. It is for this that you are so pale and lean.

11. You are gifted with merit and wisdom and a well-controlled soul. Yet it is your lot to see others who have merit and wisdom honored in preference to yourself. It is for this that you are so pale and lean.

12. Persons having riches much greater than yours but inferior to you in merit, are, indeed, disregarding you. It is for this that you are so pale and lean.

13. Though distressed for want of the means of support, yet you are actuated by the greatness of your mind to disregard such means as are open to you for getting your sustenance. It is for this that you are so pale and lean.

14. On account of your virtuous nature you had deprived yourself for doing good to another. This person, O righteous Rakshasa, considers you deceived and defeated. It is for this that you are so pale and lean.

15. I think you are grieving for those persons who with souls possessed by lust and anger, are suffering misery in this world. It is for this that you are so pale and lean.

16. Though wise, you are ridiculed by others who are entirely destitute of it. Persons of wicked conduct are vilifying you. It is for this that you are so pale and lean.

17. Indeed, some enemy of yours, with a friendly tongue, coming to you behaved at first like a pious man and then has left you, beguiling you like a knave. It is for this that you are so pale and lean.

18. You are well conversant with the course of world's affairs. You are well-skilled in all mysteries. You are gifted with power. Those who know you to be such do not yet respect and praise you. It is for this that you are so pale and lean.

19. Staying in the midst of bad men engaged together in some business, you had discoursed to them, removing their doubts. Still they did not admit your superior merits. It is for this that you are so pale and lean.

20. Indeed, though destitute of riches and intelligence and Vedic learning, you wish yet, with the help of your energy alone, to accomplish something great. It is for this that you are so pale and lean.

21. It appears that although you are resolved to practise severe austerities by retiring into the forest, yet your kinsmen are not favourably disposed towards this project of yours. It is for this that you are so pale and lean.

22. Some rich neighbour of yours, endued with youth and handsome features, covets your dear wife. It is for this that you are so pale and lean.

23. The words spoken by you, even when excellent, in the midst of rich men, are not regarded by them as wise or well-timed. It is for this that your so pale and lean.

24. Some dear kinsman of yours, shorn of intelligence though repeatedly instructed in the scriptures, has become angry. You have not been able to pacify him. It is for this that you are so pale and lean.

25. Indeed, somebody, having first set you to the accomplishment of some object desirable to you, is now trying to deprive you of the fruit thereof. It is for this that you are so pale and lean.

26. Though possessed of excellent qualities and adored by all on that account, you are yet considered by your kinsmen as adored for their sake and not for your own. It is for this that you are so pale and lean.

27. Indeed, through shame you are unable to give out some purpose in your heart, moved also by the inevitable delay that will take place in its accomplishment. It is for this that you are so pale and lean.

28. Indeed, you wish with the help of your intelligence, to control various persons with various kinds of understandings and inclinations. It is for this that you are so pale and lean.

29 Shorn of learning, without courage, and without much riches, you seek such fame as is won by knowledge and prowess and gifts. Indeed, it is for this that you are so pale and lean.

30. You have not been able to get something which you have long been seeking for. Or, what you try to do is sought to be undone by somebody else. It is for this that you are so pale and lean.

31. Indeed, without being able to see any fault on your part, you have been cursed by somebody. It is for this that you are so pale and lean.

32. Having no wealth and accomplishments you try in vain to remove the grief of your friends and the sorrows of sorrowing men. It is for this that you are so pale and lean.

33. Seeing virtuous persons living like householders, unrighteous persons living according to the forest mode, and liberated persons attached to domesticity and fixed abodes, you have become so pale and lean.

34. Indeed, your acts connected with Virture, Profit, and Pleasure, as also the well-timed words spoken by you, do not produce fruit. It is for this that you are so pale and lean.

35. Though gifted with wisdom, yet desirous of living, you live with wealth

obtained by you in gift from somebody of evil conduct. It is for this that you are so pale and lean.

36. Seeing sinful persons multiplying on every side and virtue languishing, you are filled with grief. It is for this that you are so pale and lean.

37. Urged by them you seek to please all your friends even when they are quarrelling and opposing one another. It is for this that you are so pale and lean.

38. Seeing persons gifted with Vedic learning engaged in improper deeds, and learned persons unable to keep their senses under control, you are filled with grief. It is for this that you are so pale and lean.

39. Thus praised, the Rakshasa adored that learned Brahmana in return, and making him his friend and bestowing sufficient riches upon him in gift, sent him away.

CHAPTER CXXV.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. Tell me, O grandfather, how should a poor man, desirous of achieving his own behoof, act after having acquired the status of humanity and come into this region of acts that is so difficult to acquire.

2. Tell me also what is the best of all gifts, and what should be given under what circumstances? Tell me, O son of Ganga, who are truly worthy of honor and adoration. You should describe these mysteries to us.

Vaishampayana continued:—

3. Thus accosted by that famous king, *viz.*, the son of Pandu, Bhishma explained to that king these great mysteries about duty.

Bhishma said:—

4. Listen to me with rapt attention, O king, as I explain to you, O Bharata, these mysteries of duties, as the holy Vyasa had explained them to me formerly.

5. This subject is a mystery to the very celestials, O king. Yama of pure deeds, with the help of vows well observed and Yoga meditation, had acquired the knowledge of these mysteries as the high fruits of his penances.

6—8. What pleases what deity, what pleases the departed Manes, the Rishis, the companions of Mahadeva, the goddess Shri, Chitragupta, and the powerful Elephants which rule the cardinal points of the compass, what forms the religion of the Rishis,—the religion, *viz.*, which has many mysteries and which yields high fruits,—the merits of what are called great gifts, and the merits of all the sacrifices, he who knows these, O sinless one, and knowing acts according to his knowledge, becomes freed from stains if he has stains, and acquires the merits indicated.

9 One oilman is equal to ten butchers. Equal to ten oilmen is one drinker of alcohol. Equal to ten drinkers of alcohol is one harlot. Equal to ten harlots is a single king.

10—11. A great king is said to be equal to half of these all. Hence, one should not accept gifts from these. On the other hand, one should attend to the science, which is sacred and which has virtue for its marks, of the threefold objects of life. Amongst these, Wealth and Pleasure are naturally attractive. Hence, one should, with rapt attention, listen to the sacred expositions of Religion, for the fruits of listening to the mysteries of Religion are very great. One should certainly hear every subject bearing on Religion as ordained by the celestials themselves.

12. In it is contained the ritual about the Shraddha in which have been declared the mysteries of the departed Manes. The mysteries about the deities have also been explained there.

13. It contains the duties and practices, productive of great merit, of the Rishis also, together with the mysteries attaching to them. It contains an exposition of the merits of great sacrifices and all kinds of gifts.

14. Those men who always read the scriptures about these subjects, those who bear them properly in their mind, and he who, having listened to them, follows them in practice, are all considered to be as holy and sinless as the powerful Narayana himself.

15. The merits of the gift of kine, those that belong to the performance of ablutions in sacred waters, those that are acquired by the celebration of sacrifices,—all these are acquired by that man who treats guests with respect.

16—17. They who listen to these scriptures, they who are gifted with faith, and they who have a pure heart, it is well known, conquer many regions of felicity. Those pious men, who are gifted with faith, become cleansed of all sins and no sin can touch them. Such men always increase in

virtue and succeed in attaining to the celestial region.

18. Once on a time, a celestial messenger, coming to the court of Indra of his own accord, but remaining invisible, addressed the king of the deities in these words :—

19. At the command of Ashwini Kumars (the celestial physicians) and who are gifted with every desirable quality, I have come to this place where I see human beings the departed Manes and the celestials assembled together.

20. Why, indeed, is sexual intercourse interdicted for the man who performs a Shraddha and for him also who eats at a Shraddha? Why are three rice-balls offered separately at a Shraddha?

21. To whom should the first of those balls be offered? To whom should the second one be offered? And whose has it been said is the third or the remaining one? I wish to know all this!

22. After the celestial messenger had said these words connected with virtue and duty, the celestials who were seated towards the east and the departed Manes also, praising that ranger of the sky, began as follows.

The Pitris said :—

23. Welcome are you, and blessings upon you! Do you listen, O best of all rangers of the sky! The question you have put is a high one and fraught with deep import.

24. The departed Manes of that man who indulges in sexual intercourse on the day he performs a Shraddha or eats at a Shraddha, have to lie for a whole month on his vital seed.

25. We shall explain the classification of the rice-balls offered at a Shraddha. The first rice-ball should be thought of as being thrown into the waters.

26. The second ball should be given to one of the wives to eat. The third ball should be thrown into the burning fire.

27. This is the ordinance about the Shraddha. This is the ordinance of the rites of religion. The Pitris of that man who acts according to this ordinance become pleased with him and remain always cheerful.

28. The progeny of such a man increases and he always commands endless riches.

The Celestial Messenger said :—

29. You have explained the division of the rice-balls and their consignment one after another to the three, together with the reasons thereof.

30. Whom does that rice-ball which is thrown into the waters, reach? How does it, by being so thrown, please the deities, and how does it rescue the departed Manes?

31. The second ball is eaten by the wife. That has been laid down in the ordinance. How do the Pitris of that man become the eaters thereof?

32. The last ball goes into the burning fire. How does that ball succeed in finding its way to you, or who is he to whom it goes?

33. I wish to hear this,—that is, what are the ends attained by the balls offered at Shraddhas when thus disposed of by being thrown into the waters, given to the wife, and thrown into the burning fire.

The Pitris said :—

34. The question which you have asked is of deep import. It involves a mystery and is wonderful. We have been highly pleased with you, O ranger of the sky.

35. The very celestials and the Munis applaud acts done in honor of the departed Manes. Even they do not know what the certain conclusions are of the ordinances about the acts done in honor of the Pitris.

36. Excepting the great, immortal, and excellent Markandeya, that learned Brahmana of great fame, who is ever devoted to the Pitris, none amongst them is conversant with the mysteries of the ordinances about the Pitris.

37. Having heard from the holy Vyasa what the end is of the three rice-balls offered at the Shraddha, as explained by the Pitris themselves in reply to the question of the celestial messenger, I shall explain the same to you. Do you hear, O king, what the conclusions are about the ordinances about the Shraddha.

38. Listen with attention, O Bharata, to me as I explain what the end is of the three rice-balls. That rice-ball which goes into water is considered as pleasing the deity of the Moon.

39. That deity being pleased, O you of great intelligence, gratifies in return the other deities and the Pitris also with them. It has been laid down that the second rice-ball should be eaten by the wife.

40. The Pitris, who always wish for progeny, bestow children on the woman of the house. Listen now to me as I tell you what becomes of the rice-ball, that is thrown into the burning fire.

41. With that ball the Pitris are pleased, and as the result thereof, grant the fruition of all desires to the person offering it. I have thus told you everything about the end of the three rice-balls offered at the Shraddha and consigned to the three (*viz.*, water, the spouse, and the fire).

42. That Brahmana who becomes the priest at a Shraddha forms himself, by that deed, the Pitri of the person performing the Shraddha. Hence, he should abstain that day from sexual intercourse with even his own wife.

43. O best of all rangers of the sky, the man who eats at a Shraddha should remain pure for that day. By acting otherwise, one surely commits the sin I have indicated. It cannot be otherwise.

44. Hence, the Brahmana who is invited to a Shraddha for eating the offerings, should eat them after purifying himself by a bath and remain pious for that day by abstaining from every kind of injury or evil. The progeny of such a person multiplies and he also who feeds him gets the same reward.

Bhishma said:—

45. After the Pitris had said so, a Rishi of austere penances, named Vidyutprabha, whose form was effulgent like the Sun, spoke.

46—47. Having heard those mysteries of religion as explained by the Pitris, he addressed Shakra, saying,—Stupefied by folly, men kill numerous creatures born in the intermediate orders, such as worms, ants, snakes, sheep, deer, and birds. They commit a great sin by these acts. What, however, is the remedy?

48. When this question was asked, all the gods and Rishis having penances for wealth and the highly blessed Pitris, praised that ascetic.

Shakra said:—

49. Thinking in one's mind of Kurukshetra and Gaya and Ganga and Prabhasa and the lakes of Pushkara, one should dip his head in a piece of water.

50. By so doing he becomes purged off of all his sins like the Moon freed from Rahu. He should thus bathe for three days successively and then fast for every day.

51. Besides this, he should touch (after bathing) the back of a cow and bow his head to her tail. Vidutprabha, after this, once more addressing Vasava, said,—I shall describe a rite that is more subtle. Listen to me, O you of a hundred sacrifices.

52. Rubbed with the astringent powder of the hanging roots of the banian and annointed with the oil of Priangu, one should eat the Shashtika paddy mixed with milk. By so doing he becomes purged off of all his sins.

53. Listen now to another mystery unknown to many but which was discovered by the Rishis with the help of meditation. I heard it from Vrihaspati while he recited it before Mahadeva.

54—55. O king of the celestials, do you hear it with Rudra in your company, O lord of Shachi. If a person, ascending a mountain, stands there on one foot, with arms upraised and joined together, and, abstaining from food, looks at a burning fire,—he acquires the merits of severe penances and obtains the rewards of fasts.

56. Heated by the rays of the Sun, he becomes purged off of all his sins. One who acts thus in both the summer and the winter seasons, becomes freed from every sin.

57. Purged off of every sin, one acquires a splendour of complexion for all time. Such a man burns with energy like the Sun or shines in beauty like the Moon.

58. After this, the king of the celestials *viz.*, he of a hundred sacrifices, seated in the midst of the gods, then sweetly addressed Vrihaspati, with these excellent words:—

59. O Holy One, do you describe those mysteries of religion which are fraught with happiness to human beings, and what the faults are which they commit, together with the mysteries of them.

Vrihaspati said:—

60—61. They who pass urine, facing the Sun, they who do not show respect for the wind, they who do not pour libations on the burning fire, they who milk a cow whose calf is very young, actuated by the desire of obtaining from her as much milk as possible, commit many sins. I shall describe what those faults are, O lord of Shachi. Do you hear me.

62—63. The Sun, Wind, the carrier of sacrificial oblations, O Vasava, and kine who are the mothers of all creatures, were created by the Self-Create himself, for rescuing all the worlds, O Shakra. These are the deities of human beings. Listen all to the conclusions of religion.

64. Those wicked men and wicked women who pass urine facing the Sun, live in great infamy for eighty-six years.

65. That man, O Shakra, who cherishes no respect for the Wind, gets children that come out prematurely from the womb of

his wife. Those men who do not pour libations on the burning fire, find that the fire, when they do light it up for such rites as they wish to perform, refuses to eat their libations.

66. Those men who drink the milk of kine whose calves are very young, never get children for perpetuating their races.

67. Such men see their children die and their families shrink. These are the consequences of the acts referred to, as observed by twice-born persons, venerable for age in their respective families.

68. Hence, one should always avoid that which has been interdicted, and do only that which has been directed to be done, if one is desirous of securing his prosperity. This that I say to you is very true.

69—70. After the celestial preceptor had said this, the highly blessed celestials, with the Maruts, and the highly blessed Rishis questioned the departed Manes, saying, Ye Pitris with what acts of human beings, who are generally gifted with little understandings, do you become pleased? What gifts, made in course of such rites as are performed for improving the position of deceased persons in the other world, become inexhaustible in efficacy?

71. By doing what acts can men become freed from the debt they owe to their ancestors? We wish to hear this. Great is our curiosity.

The Pitris said:—

72. Ye highly blessed ones, the doubt existing in your minds has been properly explained. Listen as we describe the deeds of righteous men with which we become pleased.

73. Blue-hued Bulls should be liberated. Gifts should be made to us, on the day of the new moon, of sesame seeds and water. In the season of rains, lamps should be lighted. By these deeds of men, they can free themselves from the debt they owe to their ancestors.

74. Such gifts never become vain. On the other hand, they yield great and endless fruits. The gratification we derive from them is considered to be inexhaustible.

75. Those men, who gifted with faith, beget offspring, rescue their deceased ancestors from miserable Hell.

76—77. Hearing these words of the Pitris, Vriddha-Gargya, endued with penances and high energy, became filled with wonder so that the hair on his body stood erect. Addressing them he said,—Ye having penances for wealth, tell us what the merits are of setting free Bulls having blue complexions. What merits, again, are of the gift of lamps *in the season of rains and the gift of water* with sesame seeds?

The Pitris said:—

78. If a bull of blue complexion, upon being liberated, raises a (small) quantity of water with its tail, the Pitris become pleased with that water for full sixty thousand years.

79. The mud such a bull raises with its horns from the banks (of a river or lake), succeeds, forsooth, in sending the Pitris to the region of Soma.

80. By giving lamps in the season of rains, one shines with effulgence like Soma himself. The man who gives lamps is never subject to the quality of Darkness.

81—82. Those men who make gifts, on the day of the new moon, of sesame seeds and water, mixed with honey, and using a vessel of copper, O you having penances for wealth, are considered as duly performing a Shraddha with all its mysteries. These men get children of sound health and cheerful minds.

83. The merit acquired by the giver of the Pinda takes the form of the growth of his family. Indeed, he who performs these acts with faith, becomes freed from the debt he owes to the ancestors.

84. Thus have been laid down the proper time for the performance of the Shraddha, the ordinances about the rites to be observed, the proper person that should be fed at the Shraddha, and the merits that belong to it. I have described everything to you in due order.

CHAPTER CXXVI.

(ANUSHASANIKA PARVA).—

Continued.

Bhishma said:—

1. The king of the celestials, *viz.*, Indra, after the Pitris had ceased to speak, addressed the powerful Hari, saying,—O Lord, what are those deeds which please you? How, indeed, do men succeed in pleasing you?

Vishnu said:—

2. That which *I greatly hate, is the* detraction of Brahmanas. Forsooth, *if the Brahmanas are adored, I consider myself* adored.

3. All superior Brahmanas should always be saluted with respect, after feeding them with hospitality. One should respect his own feet also (in the evening). I am pleased with men who act thus, as also with those who worship and make offerings to the whirl that is noticeable on cowdung.

4—6 They who see a Brahmana that is a dwarf in stature, or a boar that has just risen from water and that bears on his head a quantity of mud taken up from the bank, have never to meet with any evil, They become freed from every sin. That man who adores every day the Ashwattha (*Ficus religiosa*) and the substance called Gorochana and the cow, is considered as adoring the whole universe with the celestials and Asuras and human beings. Indeed, staying within these, I accept, in my own form, the adoration that is offered to them.

7. The worship that is offered to these, is the adoration offered to me. This has been so as long as the worlds have been created. Those little-witted men who adore me in a different way, worship me in vain, for the worship of that kind I never accept. Indeed, the worship of other kind is not at all pleasing to me.

Indra said :—

8. Why do you speak highly of the circular marks on cowdung, the feet, the boar, the Brahmana that is a dwarf in stature, and mud raised up from the soil?

9. It is you who create all creatures and it is you who destroy them. You are the eternal nature of all transitory things.

Bhishma said :—

10. Hearing these words of Indra, Vishnu smiled a little and then said,—It was with my circular disc that the Daityas were killed. It was with my two feet that the world was covered.

11. Assuming the form of a boar I killed Hiranyaksha. Assuming the form of a dwarf I conquered king Vali.

12. Those great men who adore these, gratify me. Indeed, they who who worship me in these forms never meet with defeat.

13. If one, seeing a celibate a Brahmana arrived at one's house, offers to him the first portion of his food that belongs as of right to a Brahmana, and eats the residue, he is consided as eating Amrita.

14. If one, after worshipping the morn-twilight, stands with face directed towards the Sun, he reaps the merit that belongs to the performance of ablutions in all Tirthas and becomes purged off of all sins.

15. Ye Rishis having penances for wealth, I have told you in detail what forms a great mystery. On what else shall I discourse to you? Tell me your doubts!

Valadeva said :—

16. Listen now to another great mystery that yields happiness to men. Unacquainted with it, ignorant persons suffer much distress from other creatures.

17. That man who, rising at early dawn, touches a cow, clarified, butter, and curds, as also mustard seeds and the larger variety thereof called Priyangu, becomes purged off of all his sins.

18. As regards Rishis having penances for wealth, they always avoid all creatures both before and behind, as also all that is impure, while performing Shraddhas.

The deities said :—

19—20. If a person, taking a vessel of copper, filling it with water, and facing the East, determines upon a fast or the observance of a particular vow, the celestials become pleased with him and all his wishes become crowned with fortune. By observing fasts or vows in any other way, little-witted man gain nothing.

21—22. In uttering the resolution about the observance of fasts and in making offerings to the celestials, the use of a vessel of copper is preferable. In presenting the offerings to the celestials, in (giving and accepting) alms, in presening the ingredients of the Argha, and in offering oblations of water mixed with sesame seeds to the departed Manes, a vessel of copper should be used. By doing these acts in any other way, one acquires little merit. These mysteries have been laid down about how the deities are pleased.

Dharma said :—

23—24. The offerings made in all rites in honour of the celestials and in those in honor of the departed Manes, should never be given away to a Brahmana who has accepted service under the king, or who rings the bell or attends to minor duties in acts of worship or at Shraddhas, or who keeps kine, or who drives a trade, or who follows some art as a profession, or who is an actor, or who quarrels with friends, or who is destitute of Vedic studies, or who marries a Shudra woman.

25. The performer of the Shraddha who gives away such offerings to such a Brahmana, loses prosperity and multiplies not his race. He fails, again, to gratify his Pitris by doing such an act.

26. From the house of that person whence a guest returns unsatisfied, the

Pitris, the deities, and the sacred fires, all return disappointed on account of such treatment of the guest.

27. That man who does not perform the duties of hospitality towards the guest arrived at his house, comes to be considered as equally sinful with those who are slayers of women or of kine, who are ungrateful towards benefactors, who are slayers of Brahmanas, or who are violators of the beds of their preceptors.

Agni said:—

28—30. Listen ye with rapt attention. I shall describe the demerits of that man of wicked understanding who lifts up his feet for striking therewith a cow or a highly blessed Brahmana or a burning fire. The infamy of such man spreads throughout the world and reaches the boundary of Heaven itself. His Pitris become filled with fear. The deities also become highly dissatisfied with him. Gifted with great energy, Fire refuses to accept the libations poured by him.

31. For a hundred lives he has to rot in Hell. He is never rescued at any time.

32—33. One should, therefore, never touch a cow with his feet, or a Brahmana of high energy, or a burning fire, if he is gifted with faith and seeks his own behoof. These are the demerits declared by me of one who lifts up his feet towards these three.

Vishwamittra said:—

34—36. Listen to a great mystery that is unknown to most of men and which is connected with religion. He, who offers to the departed Manes, rice boiled in milk and sugar, sitting with face directed to the south at noontide, in the shade caused by an elephant's body in the month of Bhadrapada, under the constellation Magha, acquires great merits. Hear of those merits. The man who makes such an offering to the Pitris under such circumstances, is considered as performing a great Shraddha each year for thirteen years successively.

The kine said:—

37—39. That man becomes purged off of all his sins who worships a cow with these Mantras,—*viz.*,—O Vahula, O Samanga, O you who are fearless everywhere, O you who are forgiving and full of auspiciousness, O friend, O source of all plenty, in the region of Brahman, formerly you were present with your calf in the sacrifice of Indra the holder of the thunderbolt! You were stationed in the sky and in the path of Agni! The celestials with Narada among them worshipped you on that occasion by calling you Sarvamsaha!—Such a man attains to the region of Purandara. He acquires, besides, the merits that belong to kine, and the splendour of the Moon also.

40. Such a man becomes freed from every sin, every fear, every grief. At the end, he acquires residence in the happy region of the Thousand-eyed Indra.

Bhishma said:—

41. After this, the highly blessed and illustrious seven Rishis, headed by Vashishtha, rose and going round the Lotus-born Brahman, stood around him with hands joined in respect.

42. Vashishtha, that foremost of all persons conversant with Brahma, became their spokesman and put this question which conduces to the behoof of all creatures but especially to the Brahmanas and Kshatriyas.

43. By doing what acts may virtuous men who have no worldly belongings, succeed in acquiring the merits of sacrifices?

44. Hearing this question of theirs, the Grandfather Brahman began to say what follows.

Brahman said:—

45. Excellent is this question, ye highly blessed ones! It is at once auspicious and high and full of mystery. This question that you have put is subtile and conduces to the well-being of mankind.

46. Ye Rishis having penances for wealth, I shall recite everything to you in full. Do you listen with attention to what I say as to how men acquire the merits of sacrifices.

47—48. In the lighted fortnight of the month of Pousa, when the constellation Rohini is in conjunction, if one, purifying himself by a bath, lies, under the canopy of heaven, clad in a single piece of cloth, with faith and rapt attention, and drinks the rays of the Moon, he wins the merits of great sacrifices.

49. Ye foremost of twice-born persons, this is a great mystery that I declare it to you in reply to your question, you who know the truths of all subjects.

CHAPTER CXXVII.

(ANUSHASANIKA PARVA).—*Continued.*

Vibhavasu (the Sun) said:—

1—2. There are two offerings. One of these consists of a palmful of water and the

other called Akshata consists of rice-grains with clarified butter. One should, on the day of the full moon, stand facing that bright orb and make to him the two offerings mentioned, *viz.*, a palmful of water and the rice-grains with clarified butter called Akshata. The man who presents these offerings is said to worship his sacred fire. Indeed, he is considered as one who has poured libations on the three (principal) fires.

3. That man of little understanding who cuts down a large tree on the day of the new moon, becomes sullied with the sin of Brahmanicide. By killing even a single leaf one commits that sin.

4. That foolish man who chews a tooth-brush on the day of the new moon is considered as injuring the god of the moon by such a deed. The departed Manes of such a person become annoyed with him.

5. The celestials do not accept the libations poured by such a man on days of the full moon and the new moon. His departed Manes become enraged with him, and his family become extinct.

Shree said:—

6—7. The celestials and departed Manes leave that sinful house, in which eating and drinking vessels and seats and beds lie scattered, and in which women are beaten, Without accepting the offerings made to them by the owners of such houses, the celestials and the departed Manes fly away from such a sinful house.

Angiras said:—

8. The offspring of that man multiplies who stands every night for a full year under a Karanjaka tree with a lamp for lighting it, and holds in his hands the roots of the Suvarchala plant.

Gargya said:—

9. One should always do the duties of hospitality to his guests. One should give lamps in the hall or shed where sacrifices are celebrated. One should avoid sleep during the day, and abstain from all sorts of flesh or food.

10. One should never injure kine and Brahmanas. One should always recite the names of the Pushkara lakes and the other sacred waters. Such a course of duty is the foremost. Even this forms a high religion with its mysteries. If observed in practice, it is sure to yield great results.

11. If a person celebrates even a hundred sacrifices, he is doomed to see the exhaustion of the merits belonging to the libations poured therein. The duties, however, which I have mentioned are such that when observed by persons having faith, their merit becomes endless.

12—13. Listen now to another great mystery unknown to many. The celestials do not eat the libations on occasions of Shraddhas and rites in their honor or on occasions of those rites which are performed on ordinary lunar days or on the espically sacred days of the full moon and the new moon, if they see a woman in her menses or one who is the daughter of a mother suffering from leprosy.

14. The ancestors of the man who allows such a woman to come near the place where the Shraddha is being performed by him, do not become pleased with him for thirteen years.

15. Clad in white clothes, and becoming pure in body and mind, one should invite Brahmanas and make them utter their benedictions. On such occasions one should also recite the the Bharata. It is by observing all these that the offerings made at Shraddhas become endless.

Dhaumya said:—

16. Broken utensils, broken bedsteads, cocks and dogs, as also such trees as have grown within dwelling houses, are all inauspicious objects.

17. In a broken utensil exists Kali himself, while in a broken bedstead is loss of money. When a cock or a dog is seen, the celestials do not eat the offerings made to them. Scorpions and snakes find shelter under the roots of a tree. Hence, one should never plant a tree within his house.

Jamadagni said:—

18—19. That man whose heart is not pure, is sure to go to Hell even if he worships the celestials in a Horse-Sacrifice or in a hundred Vajapeya Sacrifices, or if he practises the severest austerities with head down most. Purity of heart is considered as equal to Sacrifices and Truth.

20. A very poor Brahmana, by giving only a portion of powdered barley with a pure heart to a Brahmana, acquired the region of Brahman himself. This is a sufficient proof.

CHAPTER CXXVIII.

(ANUSHASANIKA PARVA).—*Continued.*

Vayu said:—

1. I shall recite some duties the observance of which produces happiness to mankind. Do you listen also, with rapt attention, to certain transgressions upon which they depend.

2—4. That man who offers for the four months of the rainy season sesame and water (to the Pitris), and food, according to the best of his power, to a Brahmana thoroughly expert in duties, who duly pours libations on the sacred fire, and makes offerings of rice boiled in sugared milk, who gives lamps in honor of the ancestors, with sesame and water, indeed he who does all this with faith and rapt attention, acquires all the merits of a hundred sacrifices in which animals are offered up to the celestials.

5. Listen to this other great mystery that is unknown to all. That man who thinks it all right when a Shudra lights up the fire upon which he is to pour libations or who does not see any fault when women who are incompetent to assist at Shraddhas and other rites are allowed to assist at them, commit a sin.

6. The three sacrificial fires become enraged with such a person. In his next life he is born as a Shudra. His departed Manes, together with the celestials, are never pleased with him.

7. I shall now recite what the expiations are which one must perform for purifying himself from such sins. Listen to me with attention. By performing those expiatory rites, one becomes happy and free from fever.

8. Fasting all the while, one should, for three days, with rapt attention, pour libations, on the sacred fire, of the urine of the cow mixed with cowdung and milk and clarified butter.

9. The celestials accept the offerings of such a man on the expiration of a full year. His departed Manes also, when the time comes for him for performing the Shraddha, become pleased with him.

10. I have thus recited what is righteous and what unrighteous, with all their unknown details, about human beings desirous of attaining to Heaven. Men who abstain from these sins or who having committed them perform the expiatory rites pointed out, succeed in attaining to the celestial region when they leave this world.

CHAPTER CXXIX.

(ANUSHASANIKA PARVA).—*Continued.*

Lomasha said:—

1. The departed Manes of those men who, without having wives of their own, know the wives of other people, are disappointed when the time for the Shraddha comes.

2. He who knows the wives of other people, he who indulges in sexual union with a barren woman, and he who appropriates what belongs to a Brahmana, are equally sinful.

3. Forsooth, the departed Manes of such people cut them off without wishing to have any intercourse with them. The offerings they make fail to please the celestials and the departed Manes.

4. Hence, one should always abstain from sexual union with women who are the lawful wives of others, as also with women who are barren. The man who seeks his own good, should not appropriate what belongs to a Brahmana.

5. Listen now to another mystery, unknown to all, about Religion. One should, having faith, always do the command of his preceptor and other elders.

6. On the twelfth lunar day, as also on the day of the full moon, every month, one should make gifts to Brahmanas of clarified butter and of Akshata. Listen to me as I say what the measure is of the merit that such a person wins.

7. By such a deed one is said to increase Soma and the Ocean. Vasava, the king of the celestials, confers upon him a fourth part of the merits of a Horse-Sacrifice.

8. By making such gifts, a person becomes gifted with great energy and prowess. Well-pleased with him, the divine Soma grants him the fruition of his desires.

9. Listen now to another duty, together with the foundation on which it depends, which yields great merits. In this age of Kali, that duty, if performed, gives much happiness to men.

10—11. That man who, rising at dawn and purifying himself by a bath, dresses himself in white clothes and with concentrated attention makes gifts to Brahmanas of vessels full of sesame seeds, who makes offerings to the departed Manes of water with sesame seeds and honey, and who gives lamps as also the food called Krishara, acquires great merits. Listen to me as I say what those merits are.

12—13. The divine chastiser of Paka has attributed these merits to the gift of vessels of copper and brass filled with sesame seeds. He who makes gifts of kine, he who makes gifts of land which yield eternal merit, he who performs the Agnishthoma sacrifice with profuse presents in the form of Dakshina to the Brahmanas are all considered by the celestials as acquiring merits equal to those which one acquires by making gifts of vessels filled with sesame seeds.

14. Gifts of water with sesame seeds are considered by the departed Manes as yielding eternal gratification to them. The grandfathers all become highly pleased with gifts of lamps and Krishara.

15. I have thus recited the ancient ordinance, laid down by the Rishis, that is highly spoken of, by both the departed Manes and the celestials in their respective regions.

CHAPTER CXXX.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said :—

1. The diverse Rishis there assembled together with the departed Manes and the deities, then, with rapt attention, asked Arundhati who was gifted with great ascetic merit.

2. Having penances for wealth Arundhati was equal to her husband the high-souled Vashisntha in energy, for both in vows and conduct she was her husband's equal.

3. Addressing her, they said,—We wish to hear from you the mysteries of duty and religion. You should, O amiable lady, tell us what you consider as a great mystery.

Arundhati said :—

4—5. The great progress I have been able to make in penances is owing to your consideration for me in thus remembering my poor self. With your gracious permission I shall now describe duties that are eternal, and are great mysteries. I shall describe them with the causes on which they depend. Listen to me as I describe them to you in full. A knowledge of these should be communicated to him only who has faith or who has a pure heart.

6. These four, *viz.*, he who is bereft of faith, he who is full of pride, he who is guilty of Brahmanicide, and he who violates the bed of his preceptor, should never be talked to. Religion and duty should never be communicated to them.

7—8. The merits acquired by a person who gives away a Kapila cow every day for twelve years, or by a person who worships the deities every month in a sacrifice, or by him who gives away hundreds of thousands of kine in the great Pushkara, do not equal those that are his with whom a guest is pleased.

9. Listen now to another duty whose observance yields happiness to mankind. It should be observed with its secret ritual by a person having faith. Its merits are certainly high.

10—12. Listen to what they are. If a person, rising at dawn and taking with him a quantity of water and a few blades of Kusha grass, goes to a cowpen and, arrived there, washes a cow's horns by sprinkling thereon that water with those blades of Kusha grass and then causes the water to drip down on his own head, he is considered, on account of such a bath, as one who has performed his ablutions in all the sacred waters that the wise have heard to exist in the three worlds and that are honored and resorted to by the Shiddhas and Charanas.

13. After Arundhuti had said these words, all the deities and ancestors applauded her, saying,—Excellent, Excellent.—Indeed, all the beings there were highly pleased and all of them adored Arundhati.

Brahman said :—

14. O highly blessed one, excellent is the duty that you have described, together with its secret ritual. Praise be to you! I grant you this boon, *viz.*, that your penances will continually increase.

Yama said :—

15. I have heard from you ah excellent and agreeable subject. Listen now to what Chitragupta has said and what is agreeable to me.

16 Those words touch on duty with its secret ritual, and are worthy of being heard by the great Rishis, as also by men having faith and desirous of achieving their own good.

17. Nothing is lost of either virtue or sin that is committed by creatures. On days of the full moon and the new moon, those acts are taken to the Sun where they rest.

18. When a mortal goes into the regions of the dead, the Sun witnesses all his deeds

He who is virtuous, acquires the fruits of his virtue there.

19—20. I shall now tell you of some auspicious duties that are approved of by Chitragupta. Water for drink, and lamps for lighting darkness, should always be given, as also sandals and umbrellas and Kapila kine with due rites. In Pushkara especially, one should make the gift of a Kapila cow to a Brahmana convesant with the Vedas.

21. One should also always maintain his Agnihotra with great care. Here is another duty which was proclaimed by Chitragupta.

22. The best of creatures should listen to what the merits are of that duty separately. In course of time, every creature is destined to undergo dissolution.

23. The little-witted meet with great distress in the regions of the dead, for they become stricken with hunger and thirst. Indeed, they have to rot there in pain. There is no escape for them from such a disaster.

24. They have to enter into a thick darkness. I shall now tell you of those duties by discharging which one may succeed in getting over such disasters.

25. The performance of those duties costs very little but yields great merit. Indeed, such performance yields great happiness in the other world. The merits of the gift of water for drink, are excellent. In the next world, in especial, those merits are very great.

26. A large river full of excellent water is ordained in the other world for them who make gifts of water for drink. Indeed, the water contained in that river is endless and cool and sweet as nectar.

27. He who makes gifts of water in this world, drinks from that river in the next world when he goes there. Listen now to the profuse merits accruing from the gift of lamps.

28. The man who gives lamps in this world, has never to even see the thick darkness (of Hell). The Sun and the Moon and the God of Fire always give him their light when he goes to the other world.

29. The celestials ordain that on every side of such a person there should be burning light. Indeed, when the giver of lights goes to the world of the dead, he himself shines in pure effulgence like a second Sun.

30. Hence, one should give lights while here and water for drink in especial. Listen now to what the merits are of the person who makes the gift of a Kapila cow to a Brahmana knowing the Vedas, especially if the gift be made in Pushkara.

31. Such a man is considered as having made a gift of a hundred kine with a bull—a gift that yields eternal merit.

32. The gift of a single Kapila cow is capable cleansing whatever sins the giver may be guilty of, even if those sins be as grave as Brahmanicide, for the gift of a single Kapila cow is considered as equal in merit to that of a hundred kine.

33 Hence, one should give away a Kapila cow at that Pushkara which is considered as the senior, on the day of the full moon in the month of Kartika. Men who succeed in making such a gift have never to meet with distress of any kind, or sorrow, or thorns giving pain.

34. That man who gives away a pair of sandals to a superior Brahmana who is worthy of the gift, acquires similar merits. By giving away an umbrella, a person gets comfortable shade in the next world.

35. A gift made to a worthy person never goes for nothing. It is sure to yield agreeable results to the giver. Hearing these opinions of Chitraguta, the Sun's hairs stood erect.

36. Gifted with great splendour, he addressed all the celestials and the departed Manes, saying,—Ye have heard the mysteries about duty, as explained by the great Chitragupta.

37. Those human beings who, gifted with faith, make these gifts to great Brahmanas, become freed from fear of every sort.

38. These five kinds of men, sullied with vicious deeds, have no escape. Indeed, these wretched men of sinful conduct, should never be talked to. Indeed, they should always be avoided.

39 Those five are he who is the destroyer of a Brahmana, he who is the destroyer of a cow, he who is addicted to sexual union with other people's wives, he who is bereft of faith (in the Vedas), and he who maintains himself by selling the virtue of his wife.

40. These men of sinful conduct, when they go to the region of the dead, rot in hell-like worms which live upon puss and blood.

41. These five are avoided by the departed Manes, the celestials, the Snataka Brahmanas, and other twice-born persons who are given to the practice of penances,

CHAPTER CXXXI.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said:—

1—2. Then all the highly blessed celestials and the departed Manes, and the highly-blessed Rishis also, addressing the Pramathas, said,—Ye are all highly blessed beings. Ye are invincible night-rangers. Why do you afflict those men who are vile and impure and that are unclean?

3. What acts are considered as obstacles to your power? What, indeed, are those acts on account of which ye cannot afflict men? What are those acts that are destructive of Rakshasas and which prevent you from influencing the dwellings of men?

4. Ye night-rangers, we wish to hear all this from you.

The Pramathas said:—

5—6. Men are rendered unclean by acts of sexual intercourse. They who do not purify themselves after such deeds, they who insult their elders, they who from stupefaction eat different sorts of meat, the man also who sleeps at the foot of a tree, he who keeps any animal matter under his pillow while lying down for sleep, and he who lies down or sleeps putting the head where his feet should be placed, or his feet where his head should be placed,—these men are considered by us as unclean. Indeed, these men have many holes.

7—8. Those also are classed amongst those who throw their phlegm and other uncle an secretions into the water, Forsooth, these men deserve to be killed and eaten up by us. Indeed, we afflict those human beings who are endued with such conduct. Listen now to what those acts are which are considered as antidotes and on account of which we fail to do any injury on men.

9—11. Those men on whose body are marks of Gorochana, or who hold Vachas in their hands, or who make gifts of clarified butter with Akshata, or who place clarified butter and Akshata on their heads, or those who abstain from meat, are incapable of being afflicted by us. That man in whose house the sacred fire burns day and night without being ever extinguished, or who keeps the skin or teeth of a wolf in his house or a hill-tortoise, or from whose house the sacrificial smoke is seen to curl upwards, or who keeps a cat or a goat that is either tawny or black in colour, is free from our power.

12. Those householders who keep these things in their houses always find them free from the attacks of even the most dreadful spirits that live on carrion.

13. Those beings also, that like us range through different worlds seeking pleasure, are unable to do any harm to such houses. Therefore, should men keep such articles in their houses as are destructive of Rakshasas. We have thus told you everything in solution of your great doubts.

CHAPTER CXXXII.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said:—

1—2. After this, the Grandfather Brahman, sprung from the primeval lotus and resembling the lotus (in agreeableness and fragrance), addressed the celestials headed by Vasava, the husband of Sachi,—Yonder sits the powerful Naga who lives in the nether regions. Gifted with great strength and energy, and with great prowess also, his name is Renuka. He is certainly a great being.

3—5. Those powerful elephants of great energy and power, who hold the entire Earth with her hills, waters, and lakes, should be seen by this Renuka at your request. Let Renuka go to them and ask them about the mysteries of religion or duty!—Hearing these words of the Grandfather, the celestials, well-pleased, sent (the elephant) Renuka to where those upholders of the world are.

6. Going where those elephants are, Renuka addressed them, saying,—Ye powerful creatures, I have been commanded by the celestials and the departed Manes to question you about the mysteries of religion and duty! I desire to hear you discourse on that subject in detail. Ye highly-blessed ones, do ye discourse on the subject as your wisdom may dictate.

7. Standing in the eight quarters, the elephants said,—On the sacred eighth day of the dark fortnight in the month of Kartika, when the constellation Ashlesha is in the ascendant, one should make gifts of treacle and rice.

8—11. Renouncing anger, and living on regulated diet, one should make these offerings at a Shraddha, uttering these Mantras,—Let Valadeva and other Nagas endued with great strength, let other powerful snakes of huge bodies that are indestructible and eternal, and let all the othe-

great snakes that have taken their birth in their family, make Vali offerings to me for the increase of my strength and energy. Indeed, let my strength be as great as that of the blessed Narayana when he raised the submerged Earth. Uttering these Mantras, one should make Vali offerings upon an anthill. After sunset, offerings of raw sugar and rice should be made on anthill selected. The anthill should previously be strewn with Gajendra flowers. Offerings should also be made of blue clothes and fragrant unguents.

13. If offerings are made thus, those beings that live in the nether regions, carrying the weight of the upper regions upon their heads or shoulders, become well-pleased and gratified. As for ourselves, we also do not feel the exertion of upholding the Earth, on account of such offerings being made to us.

14. Afflicted with the burthen we bear, this is what we think (beneficial for men), without the slightest selfish end. By observing this rule for a full year, fasting on each occasion, Brahmanas Kshatriyas, and Vaishays and Shudras, acquire great merits from such gifts.

15. We think that the making of such Vali offerings on the anthill is really fraught with very superior merits.

16. By making such offerings, one is considered as doing the duties of hospitality for a hundred years to all the powerful elephants which exist in the three worlds.

17. Hearing these words of the powerful elephants, the celestials and the departed Manes, and the highly-blessed Rishis, all spoke highly of Renuka.

CHAPTER CXXXIII.

(ANUSHASANIKA PARVA).—*Continued.*

Maheshwara said:—

1. You have recited excellent duties from your memory. Listen all of you now to me as I declare some mysteries about religion and duty.

2. Only those persons whose understandings have been fixed on religion and who are endued with faith, should be instructed about those mysteries of duty and religion that are fraught with high merits.

3. Hear what the merits are that become his, who, with heart shorn of anxiety, gives food every day, for a month, to kine, and contents himself with one meal a day throughout such period.

4. The kine are highly blessed. They are considered as the most sacred of all sacred things. Indeed, it is they who are upholding the three words with the celestials, Asuras, and human beings.

5. Respectful services done to them, yield great merit and grave results. That man who every day gives food to kine daily, acquires accumulated religious merits.

6. Formerly, in the golden age, I had expressed my approval of these creatures. Afterwards Brahman, sprung from the primeval lotus, requested me (to show kindness towards kine).

7 It is, therefore, that emblem of bull stands on my standard overhead. I always sport with kine. Hence, should kine be adored by all.

8. Kine are endued with great power. They are givers of boons. If adored, they would grant boons. That person who gives food to kine even for a single day, receives from those beneficent creatures, for that deed, a fourth part of the merits he may acquire by all his good acts in life.

CHAPTER CXXXIV.

(ANUSHASANIKA PARVA).—*Continued.*

Skanda said:—

1—2. I shall now describe a duty that is approved of by me. Do ye listen to it with rapt attention. That person who takes a little earth from the horns of a bull of blue color, smears his body therewith for three days, and then performs his ablutions, wins great merits. Hear what those merits are. By such a deed he would wash away every stain and evil, and acquire sovereign sway hereafter.

3. Every time he is born in this world, he becomes celebrated for his heroism. Hear of another mystery unknown to all.

4. Taking a vessel of copper and placing therein some cooked food after having mixed it with honey, one should offer it as offering to the rising Moon on the evening of the day when that luminary is at full.

5—6. Do ye learn, with faith, what the merits are of the person who acts thus. The Saddhyas, the Rudras, the Adityas, the Vishwedevas, the twin Ashwins, the Maruts,

and the Vasus; all accept that offering. By such an offering, Soma increases as also ocean, that great receptacle of waters. This duty that is declared by me and that is unknown to all, if performed, certainly yields great happiness.

Vishnu said:—

7—8. That person who, gifted with faith and freed from malice, listens every day with rapt attention to the mysteries about religion and duty ~~that are~~ preserved by the great deities and those mysteries also of the same kind that are preserved by the Rishis, has never to succumb to any evil. Such a person becomes also freed from every fear.

9. That man who, with his senses under thorough restraint, reads these sections describing these auspicious and meritorious duties, together with their mysteries,—duties that have been described (by the previous speakers),—acquires all the merits of their actual performance.

10. Sin can never lord over him. Indeed, such a man can never be stained with faults of any sort. Indeed, one acquires profuse merits by reading these mysteries, or by reciting them to others, or by hearing them recited.

11. The celestials and the departed Manes eat for ever the Havi and the Kavi offered by such a creature. Both these, on account of the virtues of the offerer, become inexhaustible. Even such is the merit of the person who, with rapt attention, recites these mysteries to foremost of Brahmanas on days of the full moon or the new moon.

12. Such a person, on account of such a deed, becomes steady in the performance of all duties. He also enjoys personal beauty and prosperity. He succeeds, besides this, in becoming the favourite for all time, of the Rishis and the celestials and the departed Manes.

13. If a person becomes guilty of all sins except those which are classed as grave or heinous, he becomes purged off of them all by only listening to the recitation of these mysteries about religion and duty.

Bhishma said:—

14—15. Even these, O king, are the mysteries about religion and duty living in the breasts of the deities. Held in high esteem by all the celestials and promulgated by Vyasa, they have now been declared by me for your behoof. One who is conversant with religion and duty thinks that this excellent knowledge is even superior to the entire Earth full of riches and wealth.

16 This knowledge should not be given to one who has no faith, or to one who is an atheist, or to one who has fallen away from the duties of his caste, or to one who is shorn of mercy, or to one who is given to the science of empty disputations, or to one who is hostile to his preceptors, or to one who thinks all creatures to be different from oneself.

CHAPTER CXXXV.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. Who are those persons, O Bharata from whom a Brahmana in this world may take his food? From whom may a Kshatriya, a Vaishya, and a Shudra take their food respectively?

Bhishma said:—

2. A Brahmana may take his food from another Brahmana, or from a Kshatriya, or from a Vaishya, but he must never take food from a Shudra.

3 A Kshatriya may take his food from a Brahmana, a Kshatriya, or a Vaishya. He must, however, not take food given by Shudras who are given to evil ways and who partake of all sorts of food without any hesitation.

4. Brahmanas and Kshatriyas can partake of food given by such Vaishyas as serve the sacred fire every day, as are faultless in character, and as perform the vow of Chaturmasya.

5. But the man who accepts food from a Shudra, swallows the very abomination of the Earth, and drinks the excretions of the human body, and partakes of the filth of all the world.

6. He partakes of the very filth of the Earth who takes his food thus from a Shudra. Indeed, those Brahmanas who accept their food from Shudras, take the dirt of the Earth.

7. If one engages in the service of a Shudra, he is doomed to perdition, though he may duly perform all the rites of his caste. A Brahmana, a Kshatriya, or a Vaishya, so engaging, is doomed, although given to the proper performance of religious rites.

8. It is said that a Brahmana's duty consists in studying the Vedas and seeking the behoof of humanity; that a Kshatriya's duty consists in protecting men, and that a Vaishya's in promoting their material prosperity.

9. A Vaishya lives by distributing the fruits of his own deeds and agriculture. The breeding of kine and trade are the legitimate duties in which a Vaishya may engage without fear of censure.

10. The man who gives up his own proper occupation and does that of a Shudra, should be regarded as a Shudra, and, on no account, should any food be accepted from him.

11. Professors of medicine, mercenary soldiers, the priest who acts as warder of the house, and persons who devote a whole year to study without any profit, are all to be regarded as Shudras.

12—13. And those who foolishly partake of food offered at ceremonials in a Shudra's house, suffer from a dreadful disaster. On account of partaking such forbidden food, they loose their family, strength, and energy, and acquire the status of lower animals degenerating to the position of dogs, fallen in virtue and devoid of all religious observances.

14. He who takes food from a physician, takes but an excrement; the food of a harlot is like urine; that of a skilled mechanic is like blood.

15. If a good Brahmana takes the food of one who lives by his learning, he is considered as taking the food of a Shudra. All good men should avoid such food.

16. The food of a person who is censured by all, is said to be like a drink from a pool of blood. The acceptance of food from a wicked person is as heinous as the killing of a Brahmana.

17. One should not accept food if he is slighted and not received with due honors by the giver. A Brahmana, who does so, is soon possessed by disease, and his family soon becomes extinct.

18. By accepting food from the warder of a city, one degenerates to the status, of the lowest outcaste.

19. If a Brahmana accepts food from one who is guilty of slaying either a cow or a Brahmana, or from one who has committed adultery with his perceptor's wife, or from a drunkard, he helps to promote the family of Rakshasas.

20. By taking food from a eunuch, or from an ungrateful person, or from one who has misappropriated money entrusted to his care, one is born in the country of the Savaras situated beyond the limit of the middle country.

21. I have thus duly described to you the persons from whom food may be accepted and from whom it may not. Now tell me, O son of Kunti, what else do you wish to hear from me to-day.

CHAPTER CXXXVI.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. You have told me fully of those from whom food may be taken, and of those from whom it should not be taken?

2. But I have grave doubts on one point. Do you, O sire, enlighten me; do you tell me what expiation a Brahmana should make upon accepting the different kinds of food, those especially offered in honor of the celestials and the oblations made to the departed Manes.

Bhishma said:—

3. I shall tell you, O prince, how great Brahmanas may be freed from all sins incurred by accepting food from others.

4. In accepting clarified butter, the expiation is made by pouring oblations on the fire, reciting the Savitri hymn. In accepting sesamum, O Yudhishthira, the same expiation has to be made.

5. In accepting meat, or honey, or salt, a Brahmana becomes purged off of all sins by standing till the rising of the Sun.

6—7. If a Brahmana accepts gold from any one, he becomes cleansed of all sins by silently reciting the great Gayatri, and by holding a piece of iron in his hand, before the public. In accepting money or clothes or women or gold, the purification is the same as before.

8. In accepting food, or rice boiled in milk and sugar, or sugarcane juice, or sugargane, or oil, or any sacred thing, one becomes purified by bathing thrice during the day, *viz.*, at morn, noon and eve.

9. If one accepts paddy, flowers, fruits, water, half-ripe barley, milk, or curdled milk, or anything made of meal or flour, the expiation is done by reciting the Gayatri prayer a hundred times.

10. In accepting shoes or clothes at obsequial ceremonies, the sin is dissipated by reciting devoutly the same hymn a hundred times.

11. The acceptance of the gift of land during an eclipse or during the period of impurity, is expiated by observing a fast during three successive nights.

12. The Brahmana who partakes of oblations offered to departed Manes, in course of the dark fortnight, is purified by fasting for a whole day and night.

13. Without performing his ablutions a Brahmana should not recite his evening prayers, nor engage in religious meditation, nor take his food a second time. By so doing he is purified.

14. Therefore the Shraddha of departed Manes has been ordained to be performed in the afternoon and then the Brahmana who has been invited beforehand should be treated with food.

15. The Brahmana who takes food at the house of a dead person on the third day after the death, is purified by bathing three times daily for twelve days.

16. After the expiration of twelve days, and performing the purification ceremonies duly, the sin is dissipated by giving clarified butter to Brahmanas.

17. If a man takes any food in the house of a dead person, within ten days after the death, he should perform all the expiations before mentioned, and should recite the Savitri hymn and perform the sin-destroying Ishti and Kushmanda penances.

18—19. The Brahmana who takes his food in the house of a dead person for three nights, becomes purified by performing his ablutions thrice daily for seven days, and thus gains all the objects of his desire, and is never troubled by misfortunes.

20. The Brahmana who takes his food in the company of Shudras, is purged from all impurities by duly performing the ceremonies of purification.

21. The Brahmana who takes his food in the company of Vaishyas, is purged off of all sins, by living on alms for three successive nights.

22. If a Brahmana takes his food with Kshatriyas, he should perform expiation by bathing with his clothes on.

23. By eating with a Shudra on the same plate, the Shudra loses his family prestige; the Vaishya by eating on the same plate with a Vaishya, loses his cattle and friends. The Kshatriya loses his prosperity; and the Brahmana, his effulgence and power.

24. In such cases, expiations should be performed, and propitiatory rites should be observed, and oblations offered to the celestials. The Savitri hymn should be recited and the Revati rites and Kushmanda penances should be performed for destroying the sin.

25. If any of the above four castes partake of food partly eaten by a person of any other caste, the expiation is, forsooth, made by smearing the body with sacred articles like Rochana, Durba grass, and turmeric,

CHAPTER CXXXVII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. O Bharata, kindly tell me which of the two is better, *viz.*, charity or devotion? By this expell a great doubt from off my mind.

Bhishma said:—

2. Listen to me as I recite the names of the princes who having been devoted to virtue, and having purified their hearts by penances and practised gifts and other acts of virtue, undoubtedly acquire the different celestial regions.

3. The Rishi Atreya respected of all, attained, O king, to the excellent celestial regions, by imparting the knowledge of the limitless Supreme Being to his pupils.

4. By offering the life of his dear son, for the behoof of a Brahmana, King Shivi the son of Ushinara was taken from this world to the celestial region.

5. Pratardana the king of Kashi, secured to himself unique and eternal fame in this as well as in the other world by giving his son to a Brahmana.

6. Rantideva, the son of Sangkriti, attained to the highest heaven by duly making gifts to the great Vashishtha.

7. Devavriddha, too, went to the celestial region by giving a hundred-ribbed and excellent golden umbrella to a Brahmana for a sacrifice.

8. The worshipful Amvarisha, too, has acquired the celestial region by making a gift of all his kingdom to a highly powerful Brahmana.

9. King Janamejaya of the solar race, went to the highest heaven by making a gift of earrings, fine vehicles, and cows to Brahmanas,

10. The Royal Sage Vrishadarvi went to the celestial region by making gifts of various jewels and beautiful houses to Brahmanas.

11. King Nimi of Vidarva, acquired the celestial region with his sons, friends and cattle, by giving his daughter and kingdom to the great Agastya.

12. The illustrious Rama, the son of Jamadagni, acquired the eternal regions, far beyond his expectation by giving lands to Brahmanas.

13. Vashishtha, the greatest of Brahmanas, saved all the creatures at a time of great drought when the Rain God did not bestow his grateful showers upon the Earth, and for this deed he has secured eternal bliss for himself.

14. The highly-illustrious Rama the son Dasharatha, acquired the eternal regions by making gifts of riches at sacrifices.

15. The illustrious Royal Sage Kakshasena went to the celestial region by duly making over to the great Vahsishtha the wealth which he had deposited with him.

16. Forthwith Marutta the son of Abikshita and the grandson of Karandhama, by giving his daughter in marriage to Angiras, went to the celestial region.

17. The highly devout king of Panchala, Brahmadatta, attained the blessed way by giving away a valuable conchshell.

18. King Mitrasaha ascended to Heaven by giving his favourite wife Madayanti to the great Vashishtha.

19. Sudyumna, the son of Manu, attained to the most blessed regions by duly punishing the high-souled Likhita.

20. The celebrated Royal Sage Sahastrachitta went to the blessed regions by sacrificing his dear life for a Brahmana.

21. The king Satadyumna went to heaven by giving to Maudgala a golden palace filled with all the objects of desire.

22. Formerly, King Sumanyu by giving to Shandilya heaps of food resembling a hill, went to the celestial region.

23. The Shalwa prince Dyutimat of great effulgence attained to the highest regions by giving his kingdom to Richika.

24. The Royal Sage Madirashwa went to the region of the celestials by giving his slender-waisted daughter to Hiranyahasta.

25. The lordly Lomapada attained all the objects of his desire by giving his daughter Shanta in marriage to Rishyashringa.

26. The Royal Sage Bhagiratha went to the eternal regions by giving his famous daughter Hansi in marriage to Kautsa.

27. King Bhagiratha acquired the most blessed regions by giving hundreds and thousands of kine with their young one to Kohala.

28. These and many other men, O Yudhishthira, have attained to the celestial region, by the merit of their charities and penances and they have also returned from there again and again.

29. Their fame will last as long as the world will last. I have related to you, O Yudhishthira, this story of these good householders who have attained to eternal regions by virtue of their charities and penances.

30. These people have acquired the celestial region by their charities and by performing sacrifices and by procreating children.

31. O foremost scion of Kuru's race, these men devoted their virtuous intellects to the celebration of sacrifices and charities by always performing acts of charity.

32. O powerful prince, as night has set in I shall explain to you in the morning whatever doubts may spring up in your mind.

CHAPTER CXXXVIII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. I have heard from you, O sire, the names of those kings who have ascended to the celestial region, O you whose power is great in the observance of the vow of truth, by following the religion of gift.

2. How many kinds of gift are there? What are the fruits of the several kinds of gifts respectively.

3. For what reasons what kinds of gifts made to what persons yield merits? Indeed, to what persons should what gifts be made? For what reasons are how many kinds of gifts to be made? I wish to hear all this in full.

Bhishma said:—

4. Listen, O son of Kunti, in full to me, O sinless one, as I describe the subject of gifts. Indeed, I shall tell you, O Bharata, how gifts should be made to all the orders of men.

5. Gifts are made from desire of merit, from desire of profit, from fear, from free choice, and from pity, O Bharata! Gifts, therefore, should be known to be of five sorts. Listen now to the reasons for which gifts are thus divided into five classes.

6. With mind shorn of malice, one should make gifts to Brahmanas, for by making gifts to them one wins fame in this world and great happiness in the next.

7. He is in the habit of making gifts; or he will make gifts; or he has already made gifts to me. Hearing such words from solicitors, one gives away all kinds of riches to a particular solicitor.

8. I am not his, nor is he mine. If disregarded, he may injure me. From such motives of fear even a learned and wise man may make gifts to an ignorant wretch.

9. This one is dear to me. I also am dear to him. Actuated by considerations like these, an intelligent person, freely and with alacrity, makes gifts to a friend.

10. The person who solicits me is poor. He is, again, satisfied with a little. From considerations such as these, one should always make gifts to the poor, moved by pity.

11. These are the five sorts of gift. They increase the giver's merits and fame. The Lord of all creatures has said that one should always make gifts according to his power.

CHAPTER CXXXIX.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. O grandfather, you are endued with great wisdom. Indeed, you are fully conversant with every branch of learning. In our great family you are the only individual who have mastered sciences.

2. I wish to hear from you discourses of Religion and Profit, which bring on happiness in the next world, and that are fraught with wonder to all creatures.

3. The time that has come is full of distress. The like of it does not generally come to kinsmen and friends. Indeed, except you, O foremost of men, we have now none else who can take the place of an instructor.

4. If, O sinless one, I with my brothers deserve your favour, you should answer the questions I wish to ask you.

5. This one is Narayana who is gifted with every prosperity and is honored by all the kings. Even he waits upon you, showing you every indulgence and honoring you greatly.

6. You should describe it to me, through affection, for my benefit as also for that of my brothers, in the presence of Vasudeva himself and of all these kings.

Vaishampayana said:—

7. Hearing these words of king Yudhishthira, Bhishma, the son of the river Ganges, filled with joy on account of his affection for the monarch and his brothers, said what follows.

Bhishma said:—

8. I shall certainly recite to you discourses that are charming on the subject, O king, of the power of this Vishnu as displayed in days of yore and as I have heard (from my preceptors).

9. Listen to me also as I describe the power of that great god who has a bull for his emblem. Listen to me as I describe also the doubt that filled the mind of the wife of Rudra and that of Rudra himself.

10. Once on a time the virtuous Krishna observed a vow extending for two and ten years. For seeing him who had performed the rite of initiation for the observance of his great vow, there came to that place Narada and Parvata, and Krishna-Dwaipayana and Dhaumya, that foremost of silent reciters, Devala, Kashyapa, and Hastikashyapa.

12. Other Rishis also, gifted with initiation and self-restraint, followed by their disciples and accompanied by many Siddhas and many ascetics of great merit, came there.

13. The son of Devaki offered them such laudable honors of hospitality as are offered to the gods alone.

14. Those great Rishis sat themselves down upon seats some of which were green and some were gold-hued and some were made of the plumes of the peacock and some were perfectly new and fresh.

15. Thus seated, they began to converse sweetly with one another on subjects of Religion and Duty as also with many royal sages and celestials.

16. At that time the energy, in the form of fire, of Narayana, rising from the fuel that consisted of the rigid observance of his vow, came out of the mouth of Krishna of wonderful deeds.

17. That fire began to consume those mountains with their trees and creepers and

little plants, as also with their birds and deer and beasts of prey and reptiles.

18. Soon the summit of that mountain presented a distressing and pitiful sight. Inhabited by animals of various kinds which began to utter cries of woe and pain, the summit soon became bereft of every living creature.

19. That fire of powerful flames, having consumed everything without living a residue, at last returned to Vishnu and touched his feet like a docile disciple.

20. That crusher of enemies, *viz.*, Krishna, seeing that mountain burnt, cast a benignant look upon it and thereby brought it back to its former condition.

21. That mountain thereupon once more became bedecked with flowering trees and creepers, and once more echoed with the notes and cries of birds and deer and animals of prey and reptiles.

22. Seeing that wonderful and inconceivable spectacle, all the ascetics became filled with wonder. Their hair stood erect and their vision was disturbed with tears.

23. Seeing those Rishis thus stricken with wonder, that foremost of speakers, Narayana, addressed them in these sweet and refreshing words :—

24. Why, indeed, has wonder filled the hearts of this collection of Rishis, these ascetics who are always free from attachment of every kind, who are divested of the idea of mine-ness, and who are fully conversant with every sacred science,

25. These Rishis having penances for wealth and freed from every stain, should explain to me truly this doubt which has originated in my mind.

The Rishis said :—

26. You are the creator of all the worlds, and the destroyer of them again. You are Winter, you are Summer, and you are the Season of Rains.

27. Of all the creatures, mobile and immobile, that exist on Earth, you are the father, you are the mother, you are the master, and you are the origin.

28. Even this, O destroyer of Madhu, is a matter of wonder and doubt with us. O source of all auspiciousness, you should explain to us that doubt, *viz.*, the issue of fire from your mouth.

29. Our fears being removed, we shall then, O Hari, recite to you what we have heard and seen.

Vasudeva said :—

30. The fire that came out from my mouth and that resembles the all-destroying Yuga-Fire in splendour, and by which this mountain has been crushed and scorched, is nothing else than the power of Vishnu.

31. Ye Rishis, ye are persons who have governed anger, who have brought your senses under complete control, who are gifted with wealth of penances, and who are very gods in power. Yet you have allowed yourselves to be agitated and distressed.

32. I am now engaged wholly with the observances about a rigid vow. Indeed, on account of my observing the vows of an ascetic, a fire came out from my mouth. You should not allow yourselves to be agitated therefor.

33. It is for observing a rigid vow that I came to this charming and sacred mountain. The object that has brought me here is to acquire, by the help of penances, a son that would be my equal in power.

34. On account of my penances, the Soul existing in my body became changed into fire and came out of my mouth. That fire had gone to see the boon-giving Grandfather all the universe.

35. The Grandfather, ye foremost of ascetics, told my soul that half the energy of the great god having the bull for his emblem would take birth as my son.

36. That fire returning from its mission, has come back to me and approached my feet like a disciple desirous of attending to me dutifully. Indeed, renouncing its fury it has come back to its own proper nature.

37. I have thus told you, in brief, a mystery belonging to Him who has the lotus for his origin and who is gifted with great intelligence. Ye Rishis having penances for wealth, you should not yield to fear.

38. You are gifted with far-reaching vision. You can proceed to every place without any obstacle. Radiant with vows observed by ascetics, you are adorned with knowledge and science.

39. I now ask you to tell me something that is highly wonderful which you have heard of or seen on Earth or in the celestial region.

40. I am anxious to taste the honey of words which will drop from your lips, and which, I am sure, will be as sweet as a jet of nectar itself.

41. If I see anything on Earth or in the celestial region, which is highly delightful

and wonderful but which is unknown to all of you, O god-like Rishis, that is on account of my own supreme Nature which is incapable of being obstructed by anything. Anything wonderful which I know by nature or by my own inspiration, ceases to appear wonderful to me.

43. Anything, however, that is recited by pious persons and that is heard from those who are good, deserves to be accepted with respect and faith. Such discourses exist on Earth for a long time and will last like characters engraved on rocks.

44. I wish, therefore, to hear at this meeting of ourselves, something dropping from the lips of persons who are good and who cannot fail to be productive of good to men.

45. Hearing these words of Krishna, all those ascetics became filled with wonder. They began to look at Janarddana with those eyes of theirs that were as beautiful and large as the petals of the lotus.

46. Some of them began to glorify him and some began to adore him with respect. Indeed, all of them then sang the praises of the destroyer of Madhu with words whose meanings were adorned with the eternal Richs.

47. All those ascetics then appointed Narada, that foremost of all persons conversant with words, to satisfy the request of Vasudeva.

The Ascetics said :—

48—49. You should, O Narada, describe in full, from the beginning, to Hrishikesha, that wonderful and inconceivable incident which took place, O powerful one, on the mountains of Himavat and which, O ascetic, was seen by those of us who had gone there in course of our sojourn to the sacred waters. Indeed, for the behoof of all the Rishis here collected, you should recite that incident.

50. Thus addressed by those ascetics, the celestial Rishi, *viz.*, the divine Narada, then recited the following story whose incidents had taken place sometime before.

CHAPTER CXL.

(ANUSHASANIKA PARVA.—)

Continued.

Bhishma said :—

1. Then Narada, that holy Rishi, that friend of Narayana, recited the following discourse that took place between Shankara and his wife Uma.

Narada said :—

2. Once on a time the pious lord of all the celestials, *viz.*, Mahadeva having bull for his emblem, practised severe penances on the sacred mountains of Himavat the resort of Siddhas and Charanas.

3. That charming mountain is overgrown with various kinds of herbs and adorned with various flowers. At that time they were inhabited by the different tribes of Apsaras and crowds of ghosts.

4. There the great god sat, filled with joy, and encircled by hundreds of ghostly beings who presented various aspects to the eye of the beholder. Some of them were ugly and awkward, some were very beautiful, and some presented the most wonderful appearances.

5. Some had faces like the lion's, some like the tiger's, and some like the elephant's. In fact, the faces of those goblins presented every variety of animal faces.—Some had faces resembling that of the jackal; some those of the pard's; some like the ape's; some like the bull's.

6. Some of them had faces like the owl's; some like the hawk's; some had faces like those of the deer.

7. The great god was also encircled by Kinnaras and Yakshas and Gandharvas and Rakshasas and various other created beings. The retreat of Mahadeva also abounded with celestial flowers and shone with celestial rays of light.

8. It was perfumed with celestial sandal, and celestial incense was burnt on all sides. And it echoed with the sounds of celestial instruments.

9. Indeed, it resounded with the beat of Mridangas and Panavas, the blare of conchs, and the sound of drums. It was full of goblins of diverse tribes that danced in joy and with peacocks also that danced with plumes outspread.

10. It was the resort of the celestial Rishis, the Apsaras danced there in joy. The place was exceedingly beautiful to look at. It was exceedingly beautiful, resembling Heaven itself. Its view was wonderful, and, indeed, its beauty and sweetness was beyond description.

11. With the penances of that great god who sleeps on mountain breasts, that king of mountains shone with great beauty. It resounded with the chaunt of Vedas uttered by learned Brahmanas given to Vedic recitation. Echoing with the hum of bees, O Madhava, the mountain became peerless in beauty.

12. Seeing the great god, who has a fierce form and who looks like a great festival, the ascetics became filled, O Janardana, with great joy.

13—14. All the highly blessed ascetics, the Siddhas who have drawn in their vital seed, the Maruts, the Vasus, the Saddhyas, the Vishwedevas, Vasava himself, the Yakshas, the Nagas, the Pishachas, the Regents of the world, the several sacred Fires, the Winds, and all the great creatures lived on that mountain with minds concentrated in Yoga.

15. All the Seasons were present there and filled those regions with all sorts of wonderful flowers. Various kinds of burning herbs illuminated the woods and forests on that mountain.

16. Various species of birds, filled with joy, danced about and sang merrily on the charming breast of that mountain. Those birds were exceedingly loveable on account of the notes they uttered.

17. The great Mahadeva sat, beautifully on one of the peaks that was adorned with excellent minerals, as if it served the purposes of a fine bedstead.

18. Round his loins was a tiger-skin, and a lion-skin was his upper garment. His sacred thread consisted of a snake. His arms were decked with a pair of red armlets.

19. His beard was green. He had matted locks on his head. Of dreadful features he fills with fear the hearts of all the enemies of the gods. He removes the fear of all creatures. He is adored by his worshippers as the deity having the bull for his emblem.

20. The great Rishis, seeing Mahadeva, bowed to him by touching the ground with their heads. Gifted with forgiving souls, they all became freed from every sin and thoroughly purified.

21. The retreat of that lord of all creatures, filled with many terrible forms, shone with a peculiar beauty. Abounding with many large snakes, it was unapproachable and unbearable.

22. Within the twinkling of the eye, O destroyer of Madhu, everything there became highly wonderful. Indeed, the house of that great deity having the bull for his emblem began to blaze with a terrible beauty.

23. To Mahadeva seated there, came his wife the daughter of Himavat, surrounded by the wives of the ghostly beings who are the companions of the great god. Her dress was like that of her husband and the vows she observed, were like those of his.

24. She held a jar on her loins that was filled with the waters of every Tirtha, and was accompanied by the presiding goddess of all the mountain rivers. Those auspicious ladies followed her.

25. The goddess came, raining flowers on all sides and various kinds of sweet perfumes. She who loved to live on the breast of Himavat, advanced in this guise towards her great husband.

26. With smiling lips and desirous of playing a jest, the beautiful Uma covered from behind, with her two beautiful hands, the eyes of Mahadeva.

27. As soon as Mahadeva's eyes were thus covered, all the regions became dark, and life seemed to be extinct everywhere in the universe. The Homa rites ceased. The universe became suddenly deprived of the sacred Vashat also.

28. All living creatures became dispirited and filled with fear. Indeed, when the eyes of the lord of all creatures were thus closed, the universe appeared sunless.

29. Soon, however, that besetting darkness disappeared. A powerful and burning flame of fire came out from Mahadeva's forehead.

30. A third eye, resembling another sun, appeared (on it). That eye began to shine like the Yuga-Fire and began to consume that mountain.

31. Seeing what took place, the large-eyed daughter of Himavat bowed her head to Mahadeva gifted with that third eye which resembled a blazing fire. She stood there with looks fixed on her husband.

32—33. When the mountain forests burned on all sides with their Salas and other trees of straight stems, and their delightful sandals and various excellent medicinal herbs, herds of deer and other, animals filled with fear, came quickly to the place where Hara sat and sought his protection. With those creatures almost filling it, the hermitage of the great deity shone with a sort of peculiar beauty.

34. Meanwhile that fire, swelling wildly, soared up to the very sky and endued with the splendour and unsteadiness of lightning and looking like a dozen suns in power and effulgence, covered every side like the all-destroying Yuga-Fire.

35. In a moment the Himavat mountains were consumed, with their minerals and summits and blazing herbs.

36. Seeing Himavat crushed and consumed, the daughter of that king of mountains sought the protection of the great deity and stood before him with her hands joined in respect.

37. Seeing Uma overcome by womanly mildness and finding that she was reluctant to see her father Himavat reduced to that pitiable condition, then Sharva cast kind looks upon the mountain.

38. In a moment the whole of Himavat regained his former condition and became as beautiful to look at as ever. Indeed, the mountain displayed a cheerful aspect. All its trees became bedecked with flowers.

39. Seeing Himavat restored to his natural condition, the goddess Uma, divested of every fault, addressed her husband, that master of all creatures, *viz.*, the divine Maheshwara, in these words.

Uma said:—

40. O Holy One, O Lord of all creatures, O God holding trident, O you of high vows, a great doubt has filled my mind! You should remove that doubt of mine.

41. Why has this third eye appeared in your forehead? Why also was the mountain consumed with the forests and all that belonged to it?

42. Why also, O illustrious god, have you restored the mountain to its former condition? Indeed, having burnt it once, why have you again filled it with trees?

Maheshwara said:—

43. O goddess without any fault, for your having covered my eyes through an act of indiscretion, the universe became in a moment devoid of light.

44. When the universe became sunless and, therefore, all became dark, O daughter of the prince of mountains, I created a third eye for protecting all creatures.

45. The great energy of that eye crushed and consumed this mountain. For pleasing you, however, O goddess, I once more restored Himavat to his pristine condition for making good the injury.

Uma said:—

46. O Holy One, why are those faces of yours which are on the east, the north, and the west, so beautiful and so agreeable to look at like the very moon.

47. And why is that face of yours which is on the south so dreadful? Why are your matted locks tawny in colour and so erect? Why is your throat blue like the peacock's plumes?

48. Why, O illustrious god, is the Pinaka always in your hand? Why are you always a Brahmacharin with matted locks?

49. O lord, you should explain all these to me. I am your wife who seeks to follow the same duties with you. Further, I am your devoted worshipper, O deity having highly the bull for your emblem.

Narada continued:—

50. Thus addressed by the daughter of the king of mountains, the illustrious holder of Pinaka, the powerful Mahadeva became highly pleased with her.

51. The great god then addressed her, saying,—O blessed lady, hear as I explain with the reasons thereof, why my forms are so.

CHAPTER CXLI.

(ANUSHASANIKA PARVA).—*Continued.*

The Blessed and Holy One said:—

1. Formerly a blessed and foremost of women, was created by Brahman, called Tilottama, by collecting beauty from every beautiful object in the universe.

2. One day, that lady of beautiful face, peerless in the universe for beauty of form, came to me, O goddess, for circumambulating me but, in sooth, moved by the desire of tempting me.

3. In whatever direction that lady of beautiful teeth turned, a new face of mine instantly appeared. All these faces of mine became handsome to look at.

4. Thus, on account of the desire of seeing her, I became four-faced, through Yoga-power. Thus I showed my high Yoga-power in becoming four-faced.

5. With that face of mine which is turned towards the east, I exercise the sovereignty of the universe. With that face of mine which is turned towards the north, I sport with you, O you of faultless features.

6. That face of mine which is turned towards the west is handsome and auspicious. With it I ordain the happiness of all creatures. That face of mine which is turned towards the south is dreadful. With it I destroy all creatures.

7. I live as a Brahmacharin with matted locks on my head, for doing good to all creatures. The bow Pinaka is always in

my hand for accomplishing the work of the celestials.

8. Formerly, Indra, desirous of acquiring my prosperity, had hurled his thunderbolt at me. With that weapon my throat was scorched. Therefore I have become blue-throated.

Uma said :—

9. When, O foremost of all creatures, there are so many excellent beautiful cars, why have you selected a bull for your vehicle?

Maheshwara said :—

10. Formerly, the Grandfather Brahman created the celestial cow Surabhi giving profuse milk. After her creation there sprang from her a large number of kine all of which gave sufficient quantities of milk sweet as nectar.

11. Once on a time a quantity of froth fell from the mouth of one of her calves on my body. I was enraged at this and my anger scorched all the kine which thereupon became diversified in colour.

12. I was then pacified by the Lord of all the worlds, *viz.*, Brahman, conversant with all subjects. It was he who gave me this bull both as a car for bearing me and as device on my banner.

Uma said :—

13. You have many houses, in the celestial region, of various forms and possessed of every comfort and luxury. Why, O Holy One, do you live in the crematorium, abandoing all those delightful palaces.

14. The crematorium is full of the hair and bones (of the dead), abounds with vultures and jackals, and is covered with hundreds of funeral pyres.

15. Full of carrion and muddy with fat and blood, with entrails and bones scattered all over it, and always echoing with the howls of jackals, it is certainly an impure place.

Maheshwara said :—

16. I always travel over the whole Earth in search after a sacred spot. I do not, however, see any spot that is more sacred than the crematorium.

17. Therefore, of all houses, the crematorium appears to me to be the best, shaded as it generally is by branches of the banian and adorned with torn garlands of flowers.

18. O you of sweet smiles, the multitudes of goblins that are my companions love to live in such spots. I do not like, O goddess, to live anywhere, without those goblins by my side.

19. Therefore, the crematorium is a sacred house to me. Indeed, O auspicious lady, it appears to me to be very Heaven. Highly sacred and endued with great merit, the crematorium is much praised by persons desirous of having holy abodes.

Uma said :—

20. O Holy One, O lord of all creatures, O foremost of all observers of duties and religious rites, I have a great doubt, O holder of Pinaka, O giver of boons.

21. These ascetics, O powerful lord, have practised various kinds of austerities. In the world are seen asceitcs wandering everywhere under various forms and clad in various kinds of dress.

22. For benefitting this large number of Rishis, as also myself, do you kindly remove, O chaister of all enemies, this doubt of mine.

23. What are the characteristics of Religion or Duty? How, indeed, do men unacquainted with the details of Religion or Duty succeed in observing them. O powerful lord, O you who are conversant with Religion, do you tell me this.

Narada said :—

24. When the daughter of Himavat, put this question, the assemblage of Rishis there present, adored the goddess with words adorned with Richs and with hymns fraught with deep meaning.

Maheshwara said :

25. Abstention from injury, truthfulness of speech, mercy towards all beings, tranquillity of soul, and the making of gifts to the best of one's power, form the foremost duties of the householder.

26—27. Abstention from sexual union with the wife of other men, protection of the riches and the woman committed to his care, reluctance to appropriate what is not given to one, and avoidance of honey and meat,—these are the five chief duties. Indeed, Religion or Duty has many branches all of which yield happy results. These are the duties which those embodied creatures who consider duty as superior, should observe and practise. These are the sources of merit.

Uma said :—

28. O Holy One, I wish to ask you another question about which I entertain

great doubts. You should answer it and remove my doubts, What are the meritorious duties of the four castes.

29. What are the duties of the Brahmana? What of the Kshatriya? What are the duties of the Vaishya? And what are the duties of the Shudra.

The Holy One said:—

30. O highly blessed lady, the question you have put, is a very proper one. Those persons who belong to the twice-born order, are considered as highly blessed, and are, indeed, gods on earth.

31. Forsooth, the observance of fasts, is always the duty of the Brahmana. When the Brahmana succeeds in properly observing all his duties, he becomes at one with Brahma.

32. The proper observance of the duties of Brahmacharyya, O goddess, are his ritual. The observance of vows and the investiture with the sacred thread form his other duties. It is by these that he becomes truly twice-born.

33. He becomes a Brahmana for adoring his preceptors and other elders as also the celestials. Indeed, that religion which has for its soul the study of the Vedas, is the source of all virtue. Even that is the religion which those embodied creatures who are given to virtue and duty, should observe and practise.

Uma said:—

34. O Holy One, my doubts have not been removed. You should explain in detail what the duties are of the four respective castes of men.

Maheshwara said:—

36. Listening to the mysteries of religion and duty, observance of the vows laid down in the Vedas, attention to the sacred fire, and accomplishment of the business of the preceptor, leading a mendicant life, always bearing the sacred thread, constant recitation of the Vedas, and rigid observance of the duties of a celibrate life, constitute the duties of the Brahmana.

37. After the student life is over, the Brahmana, at the behest of his preceptor, should leave his preceptor's abode for returning to his father's house. Upon his return he should duly marry a proper wife.

38. Another duty of the Brahmana consists of avoiding the food prepared by the Shudra. Walking along the path of virtue, always observing fasts and the practices of Brahmacharyya, form his other duties.

39. The householder should keep up his domestic fire for daily adoration. He should study the Vedas. He should pour libations in honor of the departed Manes and the celestials. He should keep his senses under proper restraint. He should eat what remains after serving gods and guests and all his dependants. He should be abstemious in food, truthful in words, and pure both in body and mind.

40. Attending to guests is another duty of the householder, as also the keeping up of the three sacrificial fires. The householder should also attend to the ordinary sacrifices called Ishti and should also dedicate animals to the deities according to the ordinances.

41. Indeed, the celebration of sacrifices is his greatest duty as also a complete abstention from injury to all creatures. Never to eat before serving the celestials and guests and dependants is another duty of the householder. The food that remains after serving gods and guests and the dependants is called Vighasa. The householder should eat Vighasa.

42. Indeed, to eat after the members of his family including servants and other dependants, is considered as one of the especial duties of the twice-born householder, who should, besides, be conversant with the Vedas.

43. The conduct of husband and wife, in the case of the householder, should be equal. He should every day make offerings of flowers and other articles to those celestials who preside over domesticity.

44. The householder should see that his house is every day properly rubbed with (cowdung and water). He should also observe fasts every day. Well-cleaned and well-rubbed, his house should also be every day fumigated with the smoke of clarified butter poured on his sacred fire in honor of the celestials and the departed Manes.

45. Even these are the duties of a twice-born householder. Those duties really uphold the world. Those duties always and eternally emanate from those pious persons among the Brahmanas who live like householders.

46. Do you listen to me with rapt attention, O goddess, for I shall now tell you what the duties are of the Kshatriya and about which you have asked me.

47. From the beginning it has been said that the duty of the Kshatriya is to protect all creatures. The king gets a fixed share of the merits acquired by his subjects. By that means the king becomes gifted with righteousness.

48. The king who rules and protects his subjects piously, acquires, by virtue of the protection he offers to others, many regions of happiness in the next world.

49. The other duties of a Kshatriya consist of self-control and Vedic study, the pouring of libations on the sacred fire, the making of gifts, study, the bearing of the sacred thread, sacrifices, the performance of religious rites, the support of servants and dependants, and preseverance in acts that have been undertaken.

51—52. Another duty of his is to give punishments proportionate to the offences committed. It is also his duty to celebrate sacrifices and other religious rites according to the ordinances laid down in the Vedas. Properly judging the disputes of litigants before him, and truthfulnes of speech, and interference for helping the distressed, are the other duties by doing which the king acquires great glory both in this world and in the next. He should also sacrifice his life on the field of battle, having shown great prowess on behalf of kine and Brahmanas.

53. Such a king acquires in the celestial region such regions of happiness as are capable of being acquired by the performance of Horse-Sacrifices.

54. The duties of the Vaishya always are the keep of cattle and agriculture, the pouring of libations on the sacred fire, the making of gifts, and study.

55. Trade, walking in the path of virtue, hospitality, peacefulness, self-control, welcoming of Brahmanas, and renouncing things are the other eternal duties of the Vaishya.

56. The Vaishya, engaged in trade and walking in the path of virtue, should never sell sesame and perfumery and juices or liquid substances. He should perform the duties of hospitality towards all.

57. He is at liberty to pursue virtue and profit and pleasure according to his means and asmuch as is judicious for him. The service of the three twice-born classes forms the high duty of the Shudra.

58. That Shudra who is truthful in speech and who has controlled his senses, is considered as having acquired meritorious penances. Indeed, the Shudra, who having got a guest, performs the duties of hospitality towards him, is considered as acquiring the merit of great penances.

59. That intelligent Shudra whose conduct is virtuous and who adores the deities and Brahmanas, gets desirable rewards of virtue.

60. O beautiful lady, I have thus recited to you what are the duties of the four castes. Indeed, O blessed lady, I have told you what are their respective duties. What else do you wish to hear?

Uma said:—

61. You have recited to me what are the respective duties of the four castes, auspicious and beneficial for them. Do you now tell me, O Holy One, what are the common duties of the all castes.

Maheshwara said:—

62. The foremost of all beings in the universe, *viz.*, the Creator Brahmana, always seeking righteous accomplishments, created the Brahmanas for rescuing all the worlds. Among all created beings, they are gods on Earth.

63. I shall at the begining tell you what are the religious acts which they should do and what are the rewards which they acquire through them. The religion of the Brahmanas is the foremost of all religions.

64. For the sake of the virtue, three religions were created by the Self-Create. Whenever the world is created, those Religions are created by the Grandfather. Do ye listen.

65. These are the three eternal Religions. The Religion prescribed in the Vedas is the greatest; that of the Smritis is the next in the order of importance; the third in importance is that which is based upon the practices of the virtuous.

66. The Brahmana, endued with learning, should have the three Vedas. He should never make the study of the Vedas. He should devote himself to the three well-known deeds (of making gifts, studying the Vedas, and performing sacrifices). He should be above the three (*viz.*, lust, anger, and cupidity). He should be the friend of all creatures. A person who possesses these qualities is called a Brahmana.

67. The lord of all the universe declared these six deeds for the observance of Brahmanas. Listen to those eternal duties.

68. The celebration of sacrifices, officiating at the sacrifices of others, the making of gifts, the acceptance of gifts, teaching, and study, are the six deeds by doing which a Brahmana acquires religious merit.

69. Indeed, the daily study of the Vedas is a duty. Sacrifice is (another) eternal duty. The making of gifts according to his power and the ordinance, is, in his case, much praised.

70. Tranquillity of mind is a great duty that is in vogue among the righteous. Householders of pure mind are capable of acquiring very great merit.

71—72. Indeed, he who purifies his soul by the performance of the five sacrifices, who is truthful in speech, who is shorn of malice, who makes gifts, who treats with hospitality and honor all regenerate guests, who lives in well-cleaned houses, who is shorn of pride, who is always sincere in his dealings, who uses sweet and assuring words towards others, who takes a pleasure in serving guests and others arrived at his house, and who eats the food that remains after the requirements have been satisfied of all the members of his family and dependants, acquires great merit.

73. That man who offers water to his guests for washing their feet and hands, who presents the Arghya for honoring him, who duly gives seats, and beds, and lamps for lightning the darkness, and shelter to those who come to his house, is considered, as highly righteous.

74. That householder who rises at dawn and washes his mouth and face and gives food to his guests, and having honored them duly dismisses them from his house and follows them for a little distance, wins eternal merit.

75. Hospitality towards all, and the pursuit of the three-fold objects, are the duties of the householder. The duties of the Shudra consist in the pursuit of the three-fold objects.

76. The Religion laid down for the householder has action for its chief characteristic. Auspicious, and beneficial to all creatures, I shall explain it to you.

77. The householder should always make gifts according to his power. He should also perform sacrifices frequently. Indeed, he who wishes to secure his own good, should always achieve meritorious acts.

78. The householder should acquire riches by fair means, The riches thus acquired should be carefully divided into three parts, keeping the requirements of virtue in view.

79. With one of those portions he should accomplish all acts of virtue. With another he should seek to satisfy his carvings for pleasure The third portion he should lay out for increasing.

80. The Religion of Renunciation is different. It exists for Liberation. I shall tell you the conduct that constitutes it. Listen to me in full, O goddess.

81. One of the duties inculcated by that Religion is Mercy towards all creatures. The man who follows it should not live in one place for more than a day. For acquiring Liberation, the followers of this Religion free themselves from the fetters of hope (or desire).

82. They have no attachment to habitation, to the Kamandalu they bear for the the keep of water, to the clothes that cover their loins, or the seat whereupon they rest, or the triple stick they bear in their hands, or the bed they sleep on, or the fire they want, or the chamber in which it lies.

83. A follower of this Religion fixes his heart upon the workings of his soul. His mind is devoted to Supreme Brahma. He is filled with the idea of attaining to Brahma. He is always devoted to Yoga and the Sankhya philosophy.

84. He seeks for no other shelter than the foot of a tree, He lives in vacant houses of men. He sleeps on the banks of rivers. He takes a pleasure in living by such banks.

85. He is freed from every attachment, and from every bond of affection. He merges the existence of his own soul into the Supreme Soul.

86. Standing like a stake of wood, and abstaining from all food, he does only such deeds as point to Liberation. Or, he may wander about, devoted to Yoga. These are the eternal duties of a follower of the Religion of Renunciation.

87. He lives aloof from men. He is freed from all attachments. He never lives in the same place for more than a day. Freed from all fetters, he roves over the world. Freed from all ties, he never sleeps on even the same river-bank for more than a day.

88. This is the Religion of persons conversant with Liberation, as declared in the Vedas. This is the righteous path that is trodden by this virtuous. He who follows in this path, leaves no vestige behind.

89. Vikshus (mendicants) are of four kinds. They are Kutichakas, Vahudakas, Hansas, and Paramhansas. The second is superior to the first, the third to the second, and the fourth to the third.

90. There is nothing superior to the Paramhansa; nor is there anything inferior to it or equal to it or superior to it. It is a condition shorn of sorrow and happiness; auspicious and freed from decrepitude and death, and without any change.

Uma said:—

91. You have described the Religion of the householders, that of Liberation, and that which is based upon the observances of the pious. These paths are noble and highly beneficial to the world of living creatures.

92. O you who are conversant with every religion, I wish to hear what the high Religion is of the Rishis. I always have a liking for those who live in hermitage.

93. The perfume that comes out of the the smoke of the libations of clarified butter poured on the sacred fire, seems to pervade all the hermitages and make them delightful. Seeing this, O great god, my heart becomes always filled with joy.

94—95 O powerful god, I have doubts about the Religion of the Ascetics. You are conversant with the details of all religions. Do you enlighten me, O god of gods, in detail about this subject truly about which I have asked you, O great god.

The Blessed and Holy One said :—

96. Yes, I shall recite to you the high and excellent Religion of the Ascetic. By following the dictates of that Religion, O auspicious lady, the Ascetics acquire success through the severe penances they practise.

97. O highly blessed one, do you hear, from the beginning, what are the duties of those pious Rishis who know every duty and who are known by the name of Phenapas.

98. The Grandfather Brahman drank some nectar. That water had flowed in the celestial region from a great sacrifice.

99. The froth of that water is highly sacred and it partook of His own nature. Those Rishis who live upon the measure of froth that thus came out are called Phenapas (Froth-eaters). This is the conduct of those pure Rishis, O lady having penances for wealth! Listen now to me as I explain to you who the Valikhillyas are.

100. The Valikhillyas are ascetics who have acquired success by their panances. They live in the solar disc. Living like birds, those Rishis, conversant with every duty of righteousness, live according to the Uncha mode.

101. Their dress consists of deer-skins or barks of trees. Freed from pairs of opposites, the Valikhillyas, having penances for wealth, walk in this track of virtue.

102. They are as big as a digit of the thumb. Divided into classes, each class lives in the practice of its duties. They wish only to practise penances. The merits they acquire by their righteous conduct are very great.

103. They are considered as having acquired an equality with the gods and exist for the fulfilment of the purposes of the gods. Having dissipated all their sins by severe penances, they shine in effulgence, lighting up all the points of the compass.

104. Others, called Chakracharas, are gifted with cleansed souls and devoted to the practice of mercy, Righteous in their conduct and possessed of great purity, they live in the region of Soma.

105. Thus living near enough to the region of the departed Manes, they duly live by drinking the rays of Soma. There are others called Samprakshalas and Ashmakuttas and Dantolukhalas.

106. These live near the Soma-drinking celestials and others that drink flames of fire. With their wedded wives and with passions under complete restraint, they too live upon the rays of Soma.

107. They pour libations of clarified butter on the sacred fire, and worship the departed Manes under proper forms. They also celebrate the well-known sacrifices. This is said to form their religion.

108. This religion of the Rishis, O goddess, is always observed by those who are houseless and who are free to go through every region including that of the celestials. There are, again, other classes about whom I shall speak now. Do you listen.

109. It is necessary that they who observe the different religions of the Rishis, should control their passions and know the Soul. Indeed, in my opinion, lust and anger should be completety controlled.

110—111. With corn (wealth) acquired by the Uncha mode, they should perform the following duties, *viz.*, the pouring of libations on the sacred fire, occupying a fixed seat employing oneself during the time in the sacrifice called Dharmaratri, performance of the Soma-Sacrifice, acquisition of especial knowledge, the giving of sacrificial presents, which forms the fifth, the daily performance of sacrifices, devotion to the worship of the ancestors and the deities, hospitality towards all.

112—113. Abstention from all luxurious dishes prepared from cow's milk, taking a pleasure in tranquillity of heart, lying on naked rocks or the earth, devotion to Yoga, eating potherbs and leaves of trees, and living upon fruits and roots, and wind and water and moss, are some of pratices of the Rishis, by which they acquire the end that belongs to persons unsubjugated.

114—115. When the smoke has ceased to curl upwards from a house, when the husking machine has ceased to ply, when the hearth-fire has been put out, when all the inmates have taken their food, when dishes are no longer carried from room to

room, when mendicants have ceased to walk the streets, it is then that the man who is devoted to the Religion of Truth and tranquillity of soul, wishing to have a guest, should eat what remnant of food may still remain in the house. By acting thus, one becomes a practiser of the Religion of the Munis.

116. One should not be arrogant; nor proud; nor cheerless and discontented; nor wonder at anything. Indeed, one should treat his friends and enemies alike. Indeed, one who is the foremost of all persons conversant with duties should treat all creatures like friends.

CHAPTER CXLII.

(ANUSHASANIKA PARVA).—*Continued.*

Uma said:—

1. Hermits live in charming regions, among the springs and fountains of rivers, in bowers by the sides of rivers and rills, on hills and mountains, in woods and forests, and in sacred places full of fruits and roots.

2. With rapt attention and observing vows and rules, they live in even such places.

3. I wish, O Shankara, to hear the sacred ordinances which they follow. These hermits, O god of all gods, are persons who depend, for the protection of their bodies, upon themselves alone.

Maheshwara said:—

4. Do you hear with rapt attention what are the duties of Hermits. Having listened to them with one mind, O goddess, do you fix your heart upon virtue.

5. Listen then to what the acts are that should be practised by righteous hermits crowned with success, observant of rigid vows and rules, and living in woods and forests.

6—7. Performing ablutions thrice-a-day, adoring the departed Manes and the celestials, pouring libations on the sacred fire, performing of those sacrifices and rites called Ishti-Homa, picking up the grains of Nivara-paddy, eating fruits and roots, and using oil that is pressed out from Inguda and castor seeds, form their duties.

8. Having performed the practises of Yoga and become crowned with (ascetic) success and freed from lust and anger, they should seat themselves in the attitude called Virasana. Indeed, they should live in those places which are inaccessible to cowards.

9—10. Observant of the excellent ordinances about Yoga, sitting in summer in the midst of four fires on four sides with the sun overhead, duly practising what is called Manduka-Yoga, and always seated in the attitude called Virasana, and lying on naked rocks or the earth, these men, with hearts fixed upon virtue, must expose themselves to cold and water and fire.

11. They live upon water or air or moss. They use two pieces of stone only for husking their corn. Some of them use their teeth only for such a purpose. They do not keep utensils of any sort.

12. Some of them clothe themselves with rags and barks of trees or deer-skins. Thus do they pass their lives for the time allotted to them, according to the ordinances.

13. Remaining in woods and forests, they wander within woods and forests, live within them, and are always to be found within them. Indeed, these hermits entering into woods and forests live within them as disciples, obtaining a preceptor, live with him.

14—16. The performance of the rites of Homa and the observance of the five sacrifices are their duties. A due observance of the rules about distribution of the fivefold sacrifices as ordained in the Vedas, devotion to sacrifices, forming the eighth, observance of the Chaturmashya, performance of the Paurnamashya and other sacrifices, and performance of the daily sacrifices, are the duties of these celibate men, freed from every attachment, and cleansed from every sin. Indeed, they should live thus in the forest.

17. The sacrificial ladle and the water-vessel are their chief properties. They are always devoted to the three fires. Virtuous in their conduct and adhering to the path of virtue, they acquire the highest end.

18. These Munis, crowned with success and ever given to the Religion of Truth, acquire the highly sacred region of Brahman, or the eternal region of Soma.

19. O auspicious goddess, I have thus recited to you, in brief, the outlines of the religion that is followed by hermits and that has many practices in detail.

Uma said:—

20. O Holy One, O lord of all creatures, O you adored of all beings, I wish to hear what is the religion of those conclaves of ascetics who are followers of the scriptures describing ascetic success. Do you recite it to me.

21. Living in woods and forests and well-accomplished in the scriptures of success, some amongst them live and act as they like, without being controlled by particular practices; others have wives. How, indeed, have their practices been ordained.

Mahadeva said:—

22. O goddess, the shaving of the head and the wearing of the brown robes are the characteristics of those recluses who rove about freely; while the characteristics of those who sport with wives consist in passing their nights at home.

23. Performing ablutions three times a day is the duty of both the classes, while the Homa, with water and wild fruits, belongs to the married recluses as performed by the Rishis in general. Absorption in Yoga-Meditation, and performance of those duties which form righteousness and which have been laid down as such, are some of the other duties prescribed for them.

24. All those duties also of which I have spoken to you before as belonging to recluses living in forests, are the duties of these also. Indeed, if those duties are observed, they who observe them acquire the rewards of severe penances.

25. Those forest recluses who lead married lives should indulge in the gratification of their senses with these married wives of theirs. By indulging in sexual union with their wives at only those times when their seasons come, they perform the duties which have been laid down for them.

26. The religion which these virtuous men are to follow is the Religion that has been laid down and followed by the Rishis. With their eyes set upon the acquisition of virtue, they should never pursue any other object of desire from a sense of uncontrolled caprice.

27. That man who gives promises of safety to all creatures, freed as his soul becomes from the stain of malice or harmfulness, becomes gifted with virtue.

28. Indeed, that person who shows mercy to all creatures, who adopts as a vow of sincere conduct towards all creatures, and who forms himself the soul of all creatures, becomes gifted with virtue.

29. A bath in all the shrines, and sincere conduct towards all creatures, are regarded as equal in point of merit; or, perhaps, the latter is a little distinguished above the other in point of merit.

30. Sincerity, it has been said, is Virtue; while insincerity or crookedness is sin. That man who acts sincerely becomes indued with Virtue.

31. The man who is always devoted to sincerity of conduct, succeeds in acquiring a residence among the celestials. Hence, he who wishes to achieve the merit of virtue, should be sincere.

32. Gifted with a forgiving nature and self-control, and with anger under complete subjection, one should transform himself into an embodiment of Virtue and become freed from malice. Such a man, who becomes devoted, besides, to the discharge of all the duties of Religion, becomes indued with the merit of Virtue.

33. Freed from drowsiness and procrastination, the righteous person, who follows the path of Virtue to the best of his power, and becomes possessed of pure conduct, and who is venerable in years, comes to be considered as equal to Brahma itself.

Uma said:—

34. By what course of duties, O god, do those ascetics who are attached to their respective retreats and have penances for wealth, succeed in becoming indued with great splendour?

35 By what acts, again, do kings and princes who are immensely rich, and others who are poor, succeed in getting high rewards?

36. By what acts, O god, do dwellers of the forest succeed in acquiring that place which is eternal and in adorning their persons with celestial sandal-paste.

37. O illustrious god of three eyes, O destroyer of the triple city, do you remove this doubt of mine about the auspicious subject of the observance of penances by telling everything in full.

The illustrious Deity said:—

38. Those who observe the vows of fasts and control their senses, who abstain from injury of any kind to any creature, and who practise truthfulness of speech, acquire success and ascending to the celestial region sport in happiness with the Gandharvas as their companions, freed from every kind of evil.

39. That pious man who lies down in the attitude of Manduka-Yoga, and who properly and according to the ordinance performs meritorious deeds after having been duly initiated, sports in happiness in the next world in the company of the Nagas.

40. That man who lives in the company of deer and lives upon such grass and vegetables as drop from their mouths, and who has undergone the initiation and attends to the duties attached to it, succeeds in going to the capital of Indra.

41. That man who lives upon the moss he gathers and the fallen leaves of trees that he picks up, and puts up with all the severities of cold, acquires a very high place.

42. That man who lives upon either air or water or fruits and roots, acquires in the next life the affluence that belongs to the Yakshas and sports in happiness in the company of the various tribes of Apsaras.

43. Having practised for twelve years, according to the rites laid down in the ordinances, the vow relating to the endurance of the five fires in the summer season, one becomes in his next life a king.

44. That man who, having observed vows about food, practises penances for twelve years, carefully abstaining from all interdicted food, and forbidden hours as well, during the period, becomes in his next life a king.

45. That man who sits and lies on the bare ground with the canopy of heaven over his head, observes the course of duties of initiation, and then renounces his body by abstaining from all food, acquires great happiness in the celestial region.

46—51. The rewards of one who sits and lies down upon the naked ground are said to be excellent cars and beds, and rich palaces effulgent like the moon, O lady. That man who having lived upon abstemious diet and observed various excellent vows, lives depending upon his own self and then renounces his body by abstaining from all food, succeeds in ascending to Heaven and enjoying all its happiness. That man who having lived in entire dependence upon his own self, observes for twelve years the duties of initiation, and at last renounces his body on the great ocean, succeeds in attaining to the regions of Varuna after death. That man who living in entire dependence upon his own self observe the duties of initiation for twelve years, and pierces his own feet with a sharp stone, acquires the happiness of the region that belongs to the Guhyakas. He who cultivates self with the help of self, who frees himself from the influence of all pairs of opposites, who is freed from every sort of attachment, and who mentally observes for twelve years such a course of conduct after initiation, attains to Heaven and enjoys every happiness with the celestials as his companions.

52. He who lives in entire dependence upon his own self and observes for twelve years the duties of initiation and finally renounces his body on the fire as an oblation to the celestials, acquires the region of Brahman and is held in high esteem there.

53—55. That twice-born man, O goddess, who having properly performed initiation keeps his senses under control, and placing his Self on Self frees himself from the sense of mine-ness, desirous of achieving virtue, and sets out, without a covering for his body, after the due observance of the duties of initiation for twelve years and after having placed his sacred fire on a tree, and walks along the path of heroes and lies down in the attitude of heroes, and always acts like heroes, certainly acquires the end that is reserved for heroes.

56. Such a man goes to the eternal region of Shakra where he becomes crowned with the fruition of all his desires and where he sports in joy, his body decked with garlands of celestial flowers and celestial perfumes.

57—58. Indeed, that pious person lives happily in Heaven, with the celestials as his companions. The hero, following the practices of heroes and devoted to that Yoga which belongs to heroes, living in the practice of Goodness, having renounced everything, performed the initiation, controlled his senses, and observing purity of both body and mind, is sure to acquire that path which is reserved for heroes. Eternal regions of happiness are his.

59. Riding on a car that moves at the will of the rider, he passes through all happy regions as he likes. Indeed, living in the regions of Shakra, that blessed person always sports in joy, freed from every calamity.

CHAPTER CXLIII.

(ANUSHASANIKA PARVA).—*Continued.*

Uma said:—

1. O Holy One, O you who had torn off the eyes of Bhaga and the teeth of Pushan, O destroyer of the sacrifice of Daksha, O three-eyed deity, I have a great doubt.

2. Formerly, the illustrious Self-Create created the four castes. Through the evil result of what deeds does a Vaishya become a Shudra?

3. Through what acts does a Kshatriya become a Vaishya and a Brahmana becomes a Kshatriya? By what means may such degradation of castes be warded off?

4. Through what deeds does a Brahmana take birth in his next life, in the Shudra caste? Through what acts, O powerful deity, does a Kshatriya also come down to to the status of a Shudra?

5. O sinless one, O lord of all created beings, do you, O illustrious one, remove this doubt of mine. How, again, can the three castes naturally succeed in acquiring the status Brahmanhood?

The Illustrious One said:—

6. The status of a Brahmana, O goddess, is highly difficult to attain. O auspicious lady, one becomes a Brahmana through creation or birth. Similarly the Kshatriya, the Vaishya, and the Shudra, all becomes so through original creation. This is my opinion.

7. He, however, that is born a Brahmana goes down from his status through his own evil deeds. Hence, the Brahmana, after having acquired the status of the first order, should always protect it.

8. If one who is a Kshatriya or Vaishya performs those duties which are assigned to the Brahmana, after the manner of a Brahmana, he becomes a Brahman.

9. That Brahmana who renounces the duties of his order for following those of the Kshatriya, is considered as one who has fallen away from the status of a Brahmana and who has become a Kshatriya.

10—11. That little-witted Brahmana, who, moved by cupidity aad folly, follows the practices assigned to Vaishyas, forgetful of his position as a Brahmana that is highly difficult to attain, comes to be considered as one who has become a Vaishya. Likewise, one who is a Vaishya by birth may, by following the practices of a Shudra, become a Shudra. Indeed, a Brahmana falling away from the duties of his own order, may go down to the status of even a Shudra.

12. Such a Brahmana, degraded from the order of his birth and outcasted, without attaining to the region of Brahman, sinks into Hell, and in his next birth becomes born as a Shudra.

13—14. A highly blessed Kshatriya or a Vaishya, who renounces the duties of his order, and follows the practices of a Shudra, falls away from his own order and becomes a person of mixed caste. It is in this way that a Brahmana, or a Kshatriya, or a Vaishya, comes by the position of a Shudra.

15. That man who has acquired clearness of vision through practice of the duties of his own caste, who is gifted with knowledge and science, who is pure (in body and mind), who knows every duty and is devoted to the practice of all his duties, is sure to enjoy the rewards of virtue.

16. I shall now recite to you, O goddess, a saying uttered by Brahman on this subject. The virtuous and those who are desirous of acquiring merit always pursue with firmness the culture of the soul.

17. The food that comes from cruel and fierce persons is censurable. So also is the food that has been cooked for serving a large number of persons. The same is said of the food that is cooked for the first Shraddha of a dead person. So also is the food that is sullied for the usual faults and the food that is supplied by a Shudra. These should never be taken by a Brahmana at any time.

18. The food of a Shudra, O goddess, is always disapproved of by the great deities. This, I think, is the authority enunciated by the Grandfather with his own mouth.

19. If a Brahmana, who has set up the sacred fire and who performs sacrifices, were to die with any portion of a Shudra's food remaining undigested in his stomach, he is sure to be born a Shudra.

20. On account of those remains of a Shudra's food in his stomach, he falls away from the position of a Brahmana. Such a Brahmana becomes surely a Shudra.

21. The Brahmana in his next life comes by the position of that order upon whose food he lives through life or with the undigested portion of whose food in his stomach he dies.

22. That man who having acquired the sacred position of a Brahmana which is so difficult to acquire, disregards it and eats forbidden food, falls away from his high status.

23—24. That Brahmana who drinks alcohol, who becomes guilty of Brahmanicide or mean in his conduct, or a thief, or who breaks his vows, or becomes impure, or unmindful of his Vedic studies, or sinful, or characterised by cupidity, or guilty of cunning, or a cheat, or who does not observe vows, or who marries a Shudra woman, or who derives his livelihood by pandering to the lusts of other people, or who sells the Soma plant, or who serves a person of a low caste, falls away from his status of Brahmanhood.

25. That Brahmana who violates the bed of his preceptor, or who cherishes malice towards him, or who takes a pleasure in speaking ill of him, falls away from the status of Brahmanhood even if he knows Brahma.

26. By these good deeds again, O goddess, when performed, a Shudra becomes a Brahmana, and a Vaishya becomes a Kshatriya.

27. The Shudra should perform all the duties sanctioned for him, properly and according to the ordinance. He should always serve, with obedience and humility, persons of the three other castes and serve them with care.

28. Always following the path of virtue, the Shudra should cheerfully do all this. He should honor the celestials and twice-born persons. He should observe the vow of hospitality to all persons.

29. With senses kept under control and becoming abstemious in food, he should never approach his wife except in her season. He should ever search after persons who are holy and pure. As regards food, he should eat that which remains after the needs of all persons have been fulfilled.

30. If, indeed, the Shudra wishes to be a Vaishya (in his next life), he should also abstain from meat of animals not killed in sacrifices. If a Vaishya wishes to be a Brahmana (in his next life), he should perform these duties. He should be truthful in speech, and shorn of pride or arrogance. He should be above all pairs of opposites. He should observe the duties of peace and tranquillity.

31—34. He should worship the celestials in sacrifices, attend with devotion to the study and recitation of the Vedas, and become pure in body and mind. He should keep his senses under control, honor the Brahmanas, and seek the behoof of all the orders. Living like a householder and eating only twice a day at the appointed hours, he should satisfy his hunger with only such food as remains after all the members of his family with dependants and guests have been fed. He should be abstemious in food, and act without being actuated by the desire of reward. He should be free from egotism. He should worship the deities in the Agnihotra and pour libations according to the ordinance. Performing the duties of hospitality towards all persons, he should, as already said, eat the food that remains after serving all others for whom it has been cooked. He should, according to the ordinances laid down, adore the three fires. Such a Vaishya of pure conduct is born in his next life in a high Kshatriya family.

35. If a Vaishya, after having taken birth as a Kshatriya, performs the usual purificatory rites, becomes invested with the sacred thread, and betakes himself to the observance of vows, he becomes, in his next life, an honored Brahmana.

36. Indeed, after his birth as a Kshatriya, he should make presents, worship the deities in great sacrifices with profuse presents, study the Vedas, and desirous of attaining to Heaven, should adore the three fires.

37. He should interfere for removing the sorrows of the distressed, and should always righteously cherish and protect his subjects. He should be truthful, and do all true works, and seek happiness in conduct like this.

38. He should administer proper punishments, without laying aside the rod of punishment for good. He should induce men to do righteous deeds. Guided by considerations of policy, he should take a sixth of the produce of the fields.

39. He should never indulge in sexual pleasure, but live cheerfully and independently, well-conversant with the science of Wealth or Profit. Of righteous soul, he should seek his married wife only in her season.

40. He should always observe fasts, keep his soul under restraint, devote himself to the study of the Vedas, and be pure in body and mind. He should sleep on blades of Kusha grass spread out in his fire-chamber.

41. He should pursue the three-fold objects of life, and be always cheerful. He should always say "it is ready" to Shudras desirous of food.

42. He should never wish for anything from motives of gain or pleasure. He should adore the ancestors and gods and guests.

43. In his own house he should live the life of a mendicant. He should duly worship the deities in his Agnihotra, morning, noon, and evening every day, by pouring libations according to the ordinance.

44. With his face turned towards the enemy, he should renounce his life-breaths in battle fought for the behoof of kine and Brahmanas. Or he may enter the three fires sanctified with Mantras and renounce his body. By doing all this he is born in his next life as a Brahmana.

45. Gifted with knowledge and science, purified from all dross, and fully conversant with the Vedas, a pious Kshatriya, by his own deeds, becomes a Brahmana.

46. It is with the help of these deeds, O goddess, that a person who has originated from a degraded caste, *viz.*, a Shudra, may become a Brahmana purged off of all sins and possessed of Vedic learning.

47. One who is a Brahmana, when he becomes wicked in conduct and observes no distinction about food, falls away from the

status of Brahmanhood and becomes a Shudra.

48. Even a Shudra, O goddess, who has purified his soul by pure deeds and who has controlled all his senses, deserves to be waited upon and served with respect as a Brahmana. This has been said by the Self-Create Brahman himself.

49. When a pious nature and pious deeds are seen in even a Shudra, he should, according to my opinion, be held superior to a person of the three twice-born classes.

50. Neither birth, nor the purificatory rites, nor learning, nor offspring, can be considered as grounds for conferring upon one the dignity of a twice-born person. Indeed, conduct is the only ground.

51. All Brahmanas in this world are Brahmanas on account of conduct. A Shudra, if he is of good conduct, is considered as equal to a Brahmana.

52. The position of Brahma, O auspicious lady, is equal wherever it exists. This is my opinion. He, indeed, is a Brahmana in whom the dignity of Brahma exists,—that condition which is bereft of qualities and which has no stain attached to it.

53. The boon-giving Brahman, while he created all creatures, himself said that the division of human beings into the four orders as dependant on birth is only for purposes of classification.

54. The Brahmana is a great field in this world,—a field having feet, for it moves from place to place. He who plants seeds in that field, O beautiful lady, reaps the corps in the next world.

55. That Brahmana who wishes to secure his own good, should always live upon the remains of the food that may remain in his house after satisfying the needs of all others. He should always follow the path of virtue. Indeed, he should tread along the path of Brahma.

56. He should live, engaged in the study of the Samhitas, and remaining at home he should perform all the duties of a householder. He should always be given to the study of the Vedas, but he should never derive the means of livelihood from such study.

57. That Brahmana who always acts thus, following the path of virtue, adoring his sacred fire, and engaged in the study of the Vedas, comes to be considered as Brahma.

58. Having acquired the position of a Brahmana, it should always be protected with care, O you of sweet smiles, by avoiding the stain of contact with persons born in inferior castes, by abstaining from the acceptance of gifts, and by other acts laid down in the scriptures.

59. I have thus told you a mystery, *viz.*, the manner in which a Shudra may become a Brahmana, or that by which a Brahmana falls away from his own pure position and becomes a Shudra.

CHAPTER CXLIV.

(ANUSHASANIKA PARVA).—*Continued.*

Uma said:—

1. O Holy One, O lord of all beings, O you adored of deities and Asuras equally, tell me what are the duties and derilections of men. Indeed, O powerful one, remove my doubts.

2. It is by these three, *viz.*, thought, word, and deed, that men become fettered with bonds. It is by the same three that they become freed from these fetters.

3. By following what conduct, O god,—indeed, by what kind of acts,—by what behaviour and qualities and words, do men succeed in ascending to Heaven?

The God of gods said:—

4. O goddess, you are well conversant with the true meaning of duties. You are ever devoted to Virtue and Self-Control. The question you have asked me is fraught with the benefit of all creatures. It increases the intelligence of all persons. Do you, therefore, listen to the answer.

5. Those persons who are devoted to the Religion of Truth, who are righteous and destitute of the indications of the several modes of life, and who enjoy the wealth acquired by fair means, succeeds in ascending to Heaven.

6. Those men who are freed from all doubts, who are gifted with omniscience, and who have eyes for seeing all things, are never fettered by either virtue or sin. Those men who are shorn of all attachments, can never be fettered by the chains of action.

7. They who never injure others in thought, word, or deed, and who never attach themselves to anything, can never be fettered by deeds.

8. They who abstain from killing any creature, who are gifted with righteous conduct, who have mercy, who treat friends and foes equally, and who are self-controlled, can never be fettered by acts.

9. Those men who are gifted with mercy towards all beings, who succeed in creating the confidence of all living creatures, and who have shaken off malice in their conduct, succeed in ascending to Heaven.

10. Those men who have no desire to appropriate others' properties, who never associate with the spouses of others, and who enjoy only such wealth as has been acquired by fair means, succeed in ascending to Heaven.

11. Those men who treat the wives of other people as their own mothers and sisters and daughters, succeed in attaining to Heaven.

12. Those men who abstain from misappropriating others' things, who are perfectly contented with what they themselves possess, and who live depending upon their own destiny, succeed in ascending to Heaven.

13. Those men who never know other peoples' wives, who are masters of their senses, and who are given to righteous conduct, succeed in ascending to Heaven.

14. This is the path, created by the gods, that the pious *should follow*. This is the path, freed from passion and aversion, sanctioned for the pious to follow.

15. Those men who are devoted to their own wives and who seek them in only their seasons, and who do not indulge in sexual pleasure, succeed in ascending to Heaven.

16. For the sake of multiplying their merit or for acquiring their means of livelihood, the wise should follow charity, penances and purity of both body and mind.

17. Those who wish to ascend to Heaven, should follow in this tract and not any other.

Uma said:—

18. Tell me, O illustrious god, O sinless lord of all creatures, what are those words by which one becomes fettered and what are those words by speaking which one may be freed from fetters.

Maheshwara said:—

19. Those men who never tell falsehood for either themselves or for others, or in jest or for exciting laughter, succeed in ascending Heaven.

20. They who never tell lies for acquiring their livelihood or for acquiring merit or through mere caprice, succeed in ascending to Heaven.

21. They who utter words which are smooth and sweet and faultless, and who with sincerity welcome all whom they meet with, succeed in ascending to Heaven.

22. They who never utter words which are harsh, bitter and cruel, and who are free from deceitfulness and evil of every kind, succeed in ascending to Heaven.

23. Those men who never utter deceitful words which create disunion between friends and who always speak what is true and what promotes good feelings, succeed in ascending to Heaven.

24. Those men who avoid harsh words and abstains from quarrels with others, who are equal in their conduct to all creatures, and who have governed their souls, succeed in ascending to Heaven.

25. They who abstain from evil speech or sinful conversation, who avoid disagreeable speeches, and who utter only auspicious and agreeable words, succeed in ascending to Heaven.

26. They who never utter, under anger, such words as cut others to the quick, and who, even when under the influence of anger, speak words that are peaceful and agreeable, succeed in ascending to Heaven.

27. This religion, O goddess of speech, should always be followed by men. It is auspicious and characterised by Truth. The wise should always avoid untruth.

Uma said:—

28. Tell me, O god of gods, O holder of Pinaka, O you who are highly blessed, what those thoughts are by which a person may be fettered.

Maheshwara said:—

29. Gifted with merit that originates from mental acts, O goddess, one ascends to Heaven. Listen to me, O auspicious one, as I recite to you what those acts are.

30. Listen to me, O you of sweet face, how also a mind of ill-regulated features, becomes fettered by ill-regulated or evil thoughts.

31. Those men who do not seek, even mentally, to take other peoples' things even when they lie in a lone forest, succeed in ascending to Heaven.

32. Those men who care not others' belongings, even when they see it lying in a house or a village that has been deserted, ascend to Heaven.

33. Those men who do not seek, even mentally, to associate with the married wives of others, even when they see them in deserted places and under the influence of desire, succeed in ascending to Heaven.

34. Those men who, meeting with friends or enemies, behave in the same friendly way towards all, succeed in ascending to Heaven.

35. Those men who are possessed of learning and mercy, who are pure in body and mind, who are firm in truth, and who are contented with what belongs to them, succeed in ascending to Heaven.

36. Those men who do not bear ill-will to any creature, who do not stand in need of labour for their livelihood, who bear friendly hearts towards all beings, and who entertain mercy towards all, succeed in ascending to Heaven.

37. Those men who have faith, who have mercy, who are holy, who seek the company of holy men, and who know the distinctions between right and wrong, succeed in ascending to Heaven.

38. Those men, O goddess, who know the consequences of good and bad deeds, succeed in ascending to Heaven.

39. Those men who are just in all their dealings, who have desireable accomplishments, who are devoted to the deities and the Brahmanas, and who are persevering in doing all good acts, succeed in ascending to Heaven.

40. All these men, O goddess, succeed in ascending to Heaven through the meritorious results of their deeds. What else do you wish to hear?

Uma said:—

41. I have a great doubt, O Maheshwara, on a subject about human beings. You should explain it to me carefully.

42. By what deeds does a man succeed, O powerful deity, in acquiring a long life? By what penances also does one acquire a long life?

43. By what acts does one become short-lived on Earth? O you who are perfectly stainless, you should tell me what are the consequences of acts.

44. Some have great good fortune and some suffer from misfortune. Some are possessed of noble, and some are of ignoble, birth.

45. Some have such repulsive features as if they are made of wood, while others look very handsome at even the first sight.

46. Some appear to have no wisdom, while others are possessed of it. Some, again, are seen gifted with high intelligence and wisdom, enlightened by knowledge and science.

47. Some have to suffer little pain, while others there are that are loaded with heavy calamities. Such diverse sights are seen of men. O illustrious one, you should tell me the reason of all this!

The god of gods said:—

48. Indeed, O goddess, I shall describe to you the fruits of acts. It is by them that all human beings in this world enjoy or suffer the consequences of their acts.

49—51. That man who assumes a dreadful aspect for the purpose of taking the lives of other creatures, who arms himself with strong sticks for injuring other creatures, who is seen with uplifted weapons, who kills living creatures, who is shorn of mercy, who always causes tribulation to living beings, who refuses to grant protection to even worms and ants, who is cruel, one who is such, O goddess, sinks in Hell. One who has an opposite disposition and who is righteous in deeds, becomes born as a handsome man.

52. The man who is cruel, goes to Hell, while he who is merciful, ascends to Heaven. The man who goes to Hell, has to suffer great misery.

53. One who, having sunk in Hell, rises therefrom, takes birth as a short-lived man.

54—57. That man who is given to slaughter and injury, O goddess, becomes, through his sinful deeds, liable to destruction. Such a person becomes disagreeable to all creatures and short-lived. That man who belongs to what is called the White class, who abstains from the destruction of living creatures, who has thrown away all weapons, and never inflicts any punishment on any body, who never injures any creature, who never causes anybody to kill creatures for him, who never kills or strikes even when struck or attempted to be killed, who never sanctions or approves an act of destruction, who is gifted with mercy towards all creatures who treats others as his own self,—such a superior man, O goddess, succeeds in acquiring to the dignity of a celestial. Filled with joy, such a man enjoys various kinds of luxurious articles.

58. If such a person is ever born in the world of men, he becomes long-lived and enjoys great happiness.

59. This is the way of those who are of righteous conduct and righteous deeds, and who are blessed with longevity, the way that was marked out by the Self-Create Brahman himself and which is marked by abstention from the destruction of living creatures.

CHAPTER CXLV.

(ANUSHASANIKA PARVA).—*Continued.*

Uma said :—

1. By what nature, what conduct, what deeds, and what gifts, does a man succeed in attaining to Heaven.

Maheshwara said :—

2—6. He who has a liberal disposition, who honors Brahmanas and treats them with hospitality, who makes gifts of food and drink and clothes and other articles of enjoyment to the destitute, the blind and the distressed, who makes gifts of houses erects halls, digs wells, constructs shelters whence pure and cool water is distributed, excavates tanks, makes arrangements for the free distributions of gifts every day, gives to all comers what each prays for, who makes gifts of seats and beds and vehicles, wealth, jewels and gems, houses, all kinds of corn, kine, fields, and women,—he who always makes these gifts with a cheerful heart, becomes a denizen, O goddess, of the celestial region.

6. He lives there for a long time, enjoying various kinds of superior articles. Passing his time happily in the company of the Apsaras, he sports in the garden of Nandana and other delightful regions.

7. After the exhaustion of his merits he falls down from the celestial region and takes birth in the order of humanity, in a rich family, O goddess, which has a large command of every article of enjoyment.

8. In that life he gets all articles for gratifying his wishes and appetites. Indeed, blessed with the possession of such articles, he gets riches and a well-filled treasury.

9. The Self-Create Brahman himself declared it formerly that it is even such persons, O goddess, who become highly blessed and possessed of liberal dispositions and handsome features.

10. There are others, O goddess, who are incapable of making gifts. Gifted with small understandings, they cannot make gifts even when solicited by Brahmanas and possessed of immense riches.

11. Seeing the destitute, the blind, the distressed, and mendicants, and even guests arrived at their houses, those persons always filled with the desire of pleasing the organ of taste, turn away, even when expressly solicited by them.

12. They never make gifts of wealth or dresses, or viands, or gold, or kine, or any kind of food.

13. Those men who are disinclined to relieve the distress of others, who are full of cupidity, who have no faith in the scriptures, and who do not make gifts.—verily, these men of little understanding, O goddess, have to sink in Hell.

14. In course of time, when their sufferings in Hell, terminate they take birth in the order of humanity, in poor families.

15. Always suffering from hunger and thirst, excluded from all decent society, hopeless of ever enjoying all goodly things, they lead wretched lives.

16. Born in families which are destitute of all articles of enjoyment, these men never succeed in enjoying the goodly things of Earth. Indeed, O goddess, it is through deeds that persons become wretched and poor.

17. There are others who are arrogant and proud for the possession of riches. Those senseless wretches never offer seats to worthy persons.

18. Gifted with little understandings, they do not give way to them who deserve such an honor. Nor do they give water for washing the feet to persons to whom it should begiven.

19. Indeed, they do not honor, according to the ordinance, with gifts of the Arghya, such persons as deserve to be honored therewith. They do not offer water for washing the mouth to such as deserve to have that honor.

20—21. They do not treat their very preceptors, when the latter arrive at their houses, in the manner in which preceptors should be treated. Living in cupidity and pride, they refuse to treat their elders and aged men with love and affection, even insulting those who deserve to be honored and asserting their superiority over them without showing reverence and humility. Such men, O goddess, sink in Hell.

22. When their sufferings terminate after many years, they rise from Hell, and take birth as men, in low and wretched families.

23. Indeed, they who humiliate their preceptors and seniors, have to take birth in such castes as those of Swapakas and Pukkasas who are greatly vile and bereft of intelligence.

24—28. He who is not arrogant or filled with pride, who is a worshipper of the deities and Brahmanas, who enjoys the esteem of the world, who bows to every one who deserves his reverence, who utters

smooth and sweet words, who benefits persons of all castes, who is always devoted to the behoof of all beings, who does not feel hatred for anybody, who is sweet-tongued, who is an utterer of sweet and cooling words, who gives way to one who deserves to have way, who worships his preceptors in the manner in which preceptors deserve to be adored, who welcomes all creatures with proper courtesy, who does not bear ill will towards any creature, who lives, adoring elders and guests with such honors as they deserve, who is ever bent upon having as many guests as possible, and who adores all who honor his house with their presence, succeeds, O goddess, in ascending to Heaven. Upon the exhaustion of his merit, he is born as a man in a high and respectable family.

29. In that life he gets all articles of enjoyment in profusion and jewels and gems and every kind of riches in abundance. He gives to worthy persons what they deserve. He performs every duty and every act of virtue.

30. Honored of all creatures and receiving their respect, he obtains the fruits of his own deeds.

31. Even such a person acquires a high birth in this world. This that I have recited to you, was said by the Ordainer (Brahman) himself formerly.

32—34. That man who is fierce in conduct, who creates terror in all creatures, who injures other beings with hands or feet or cords or sticks, or brick-bats or clods of hard clay, or other means of wounding and paining, O beautiful lady, who practises various kinds of deceit for killing living creatures or vexing them, who chases animals and causes them to tremble in fear,—indeed, that man, who acts thus, is certain to sink in Hell.

35. If in course of time he is born as man in a low and wretched family which meets with obstacles of every kind on every side.

36. He is hated by all. A wretch among men, he becomes so for his own deeds.

37—38. Another, who is possessed of mercy, casts his (benign) eye on all creatures. Gifted with a friendly vision, treating all creatures as if he were their father, shorn of every hostile feeling, with all his passions under complete restraint, he never vexes any creature and never fills them with fear by means of his hands or feet which are always under his control. He inspires the confidence of all beings.

39. He never afflicts any creature with either cords or clubs or brick-bats or clods of hard earth or weapons of any sort. His deeds are never fierce or cruel, and he is full of mercy.

40. One who is given to such practices and conduct, certainly ascends to Heaven There he lives like a god in a celestia palace full of comfort.

41. If, upon the exhaustion of his merit, he has to take birth as a man, he becomes born as a man who has not to fight with difficulties of any kind or to meet with any fear. Indeed, he enjoys great happiness.

42. Happy and not compelled to work for his livelihood, he lives freed from every kind of anxiety. Even this, O goddess, is the path of the virtuous. In it there are no obstacles or afflictions.

Uma said:—

43. In the world some men are masters of inferences and the premises leading to them. Indeed, they are masters of science and knowledge, have large progeny, and are gifted with learning and wisdom.

44. Others, O god, are shorn of wisdom, science, and knowledge, and are marked out by folly. By what particular acts does a person become endued with wisdom?

45. By what acts, again, does one become of little wisdom and distorted vision? Do you remove this doubt of mine, O you who are the foremost of all beings knowing duties.

46. Others there are, O god, who are blind from the moment of their birth. Others there are who are diseased and impotent. Do you, O god, tell me the reason of this.

Maheshwara said:—

47—48. Those men who always enquire about what is for their behoof and what is to their detriment, of Brahmanas learned in the Vedas, crowned with success, and knowing all duties, who avoid all kinds of evil deeds, who achieve only such deeds as are good, succeed in ascending to Heaven after leaving this world, and enjoy great happiness as long as they live there.

49. Indeed, upon the exhasution of their merit, when they take their birth in the order of humanity, they become born as men endued with great intelligence. They enjoy every kind of happiness and auspiciousness on account of that intelligence with which they are born.

50. Those men of foolish understandstandings who cast wicked eyes upon the married wives of other men, become cursed with congenital blindness on account of that sinfulness of theirs.

51. Those men who, moved by desire in their hearts, cast their eyes on naked women, those men of wicked acts take birth in this world to pass their whole lives in one continuous disease.

52. Those men of foolish and wicked acts who indulge in sexual union with women of castes different from their own,—those men of little wisdom,—have to take birth in their next lives as persons shorn of the virility.

53. Those men who cause animals to be killed and those who violate the beds of their preceptors, and those who indulge in promiscuous intercourse have to take birth in their next lives as persons shorn of manhood.

Uma said:—

54. What deeds, O foremost of the celestials, are faulty, and what deeds are faultless? What, indeed, are those deeds by doing which a man succeeds in acquiring what is for your highest good?

Maheshwara said:—

55. That man who is desirous of determining what is righteousness, and who wishes to acquire prominent virtues and qualities, and who always puts questions to the Brahmanas with a view to find out the path leading to his highest good, succeeds in ascending to Heaven.

56. If, he is born as a man, he becomes gifted with intelligence and memory and great wisdom.

67. This, O goddess, is the line of conduct that the pious are to follow and that is fraught with great good. I have told you of it for the behoof of human beings.

Uma said:—

58. There are men who hate virtue and who are gifted with little understandings. They never wish to approach Brahmanas knowing the Vedas.

59. There are others who observe vows and who are given to the duty of performing Shraddhas. Others, again, are destitute of all vows. They do not care for observances and are like Rakshasas in conduct.

60. Some there are who are given to the performance of sacrifices and some who do not care for Homa. For what deeds do men become possessed of these different natures.

Maheshwara said:—

61. Through the Vedas, the limits have been laid out of all the acts of human beings. Those men who acts thus according to the authority of the Vedas, are seen to become devoted to the observance of vows.

62—63. Those men, however, who being influenced by folly accept unrighteousness for its reverse, become destitute of vows, transgress all restraints, and come to be considered as Brahmarakshasas. Indeed, it is these men who do not care for Homa, who never utter the Vashat and other sacred Mantras, and who come to be considered as the lowest and vilest of men.

64. Thus, O goddess, have I explained to you the entire ocean of duties of human beings for the sake of removing your doubts, not omitting the sins of which they become guilty.

CHAPTER CXLVI.

(ANUSHASANIKA PARVA).—*Continued.*

Narada said:—

1. Having said these words, the powerful Mahadeva himself became desirous of hearing, and with that view he questioned his dear wife who was seated by his side and was bent upon doing his will.

Mahadeva said:—

2. You, O goddess, know what is Supreme and what is not so. You know all duties, O you who love to live in the retreats of ascetics. You are gifted with every virtue, possessed of beautiful eyebrows, and hair ending in the fairest curls, O daughter of Himavat, the king of mountains.

3. You are skilled in every work. You are gifted with self-control and look impartially towards all creatures. Divested of the senses of mine-ness, you are devoted to the practice of all the duties. O you of beautiful features, I wish to ask you (about something). I wish that, asked by me, you will describe to me that subject.

4. Savitri is the chaste wife of Brahman. The chaste Shachi is the wife of Indra. Dhumorna is the wife of Markandeya, and Riddhi of (king) Vaishravana.

5. Varuna has Goury for his consort, and the Sun-God has Suvarchala. Rohini is the chaste wife of Shashin, and Swaha of Vibhavasu.

6. Kashyapa has Aditi. All these consider their husbands as their gods. You

have, O goddess, conversed and associated with all of them every day.

7. It is, therefore, O you knowing every duty, that I wish to question you about the duties of women, O you whose words are always consistent with righteousness. I wish to hear you describe that subject from the beginning.

8. You practice all the duties of virtue with me. Your conduct is exactly like mine, and the vows you observe are the same that are observed by me. Your power and energy are equal to mine, and you have practised the austerest penances.

9. The subject, when described by you will become highly meritorious. Indeed, that subject will then become authoritative in the world.

10. Women, in especial, are the highest refuge of women. O you of beautiful hips, among human beings the course of conduct laid down by you will be followed from generation to generation.

11. Half of my body is made up of half your body. You are always engaged in doing the work of the celestials, and it is you are the cause of have peopling the Earth.

12. O auspicious lady, you know all the eternal duties of women. Do you, therefore, tell me in full what the duties are of your sex.

Uma said :—

13. O holy one, O lord of all created things, O source of all that is past, present, and future, it is through your favour that the words I am uttering are originating in my mind.

14. All these Rivers (that are of my sex), O god of gods, having the waters of all the Tirthas, are approaching your presence for enabling you to perform your ablutions in them.

15. After consulting them I shall describe the subject in due order. That person who, though capable, is still free from egotism, is rightly called a Purusha.

16. As for women, O lord of all beings, she follows persons of her sex. By consulting these foremost of Rivers, they will be honoured by me.

17. The sacred Saraswati is the foremost river of all rivers. She goes towards the ocean and is truly the first of all rivers.

18—20. Vipasha, also, is here, and Vitasta, Chandrabhaga, Iravati, Shatadru, the river Devika, Kaushiki, and Gomati, and this celestial River who has in her all the sacred Tirthas, *viz.*, the goddess Ganga, who having originated from the celestial region has descended on the Earth and is considered as the foremost of all rivers!—Having said this, the wife of that god of gods, that foremost of all pious persons, smilingly addressed all those Rivers of her sex.

21. Indeed, the wife of the great god, devoted to the performance of all duties, questioned those individuals of her sex about the duties of women. Indeed, those foremost of rivers, having Ganga for their first all know the duties of women.

Uma said :—

22. The illustrious god has asked a question about the duties of women. I wish to answer Shankara after having consulted with you.

23. I do not find any branch of knowledge on Earth or Heaven that is capable of being mastered by any individual without your help. Ye rivers that run towards the ocean, it is, therefore, that I seek your opinions.

24. It was in this way that those foremost of Rivers, all of whom were auspicious and highly sacred, were accosted by Shiva's wife. Then the celestial River Ganga, who adored the daughter of the king of mountains in return, was selected for answering the question.

25. Indeed, she of sweet smiles is held as swelling with various kinds of understanding and well conversant with the duties of women. The sacred goddess, capable of removing all fear of sin, gifted with humility in consequence of her intelligence, well acquainted with all duties, and endued with an exceedingly comprehensive intelligence sweetly smiling, uttered these words :—

27. O goddess, you are always given to the due performance of all duties. You have favored me highly by thus questioning me. O sinless one, you are honoured by the entire universe, yet you ask me that am but a River.

28. That person who, though himself competent yet asks another, or who pays a graceful tribute to another, certainly deserves, I think, to be considered as righteous-souled. Indeed, such a person deserves to be called learned and wise.

29. That person never falls into disgrace who asks such speakers as are gifted with knowledge and science and as are well conversant with premises and inferences.

30. A proud man, even when gifted with intelligence, by speaking in the midst of an assembly (otherwise, finds himself uttering only words of weak meaning.

31. You are gifted with spiritual insight. You are the foremost of all the celestials. You have taken your rise accompanied by various kinds of excellent merit. You, O goddess, are fully competent to describe the duties of women.

32. In this way, the goddess Uma was adored by Ganga and honored with the ascription of many high merits. The beautiful goddess, thus praised, then began to discourse upon all the duties of women in full.

Uma said:—

33. I shall, according to the ordinance, describe the subject of women's duties as far as they are known to me. Do ye all listen with rapt attention.

34. The duties of women begin when created by kinsmen in the rites of wedding. Indeed, woman becomes, in the presence of the nuptial fire, the companion of her husband in the performance of all righteous acts.

35—41. Gifted with a good disposition, endued with sweet speech, sweet conduct, and sweet features, and always looking at the face of her husband and deriving as much joy from it as she does from looking at the face of her child, that chaste woman who regulates her deeds by observing the prescribed restraints, comes to be considered as truly righteous in her conduct. Listening to the duties of married life, and performing all those sacred duties, that woman who considers virtue as the foremost of all objects of pursuit, who observes the same vows as those which are observed by her husband, who, adorned with chastity, looks upon her husband as a god, who waits upon and serves him as if he is a god, who surrenders her own will completely to that of her husband's, who is cheerful, who observes excellent vows, who is gifted with good features, and whose heart is completely devoted to her husband insomuch that she never thinks even of any other man, is considered as truly righteous in conduct. That wife who, even when addressed harshly and looked upon with angry eyes by her husband, appears cheerful to him, is said to be truly devoted to her husband. She who does not cast her eyes upon the Moon or the Sun or a tree that has a masculine name, who is worshipped by her husband and who is gifted with beautiful features, is considered as truly righteous. That woman who, treats her husband with the affection which one shows towards her child, even when he happens to be poor or diseased or weak or worn out with the toil of travelling, is considered as truly righteous in her conduct.

42—45. That woman who is gifted with self-control, who has given birth to children, who serves her husband with devotion, and whose whole heart is devoted to him, is considered as truly righteous in her conduct. That woman who waits upon and serves her husband with a cheerful heart, who is always cheerful of heart, and who is gifted with humility, is considered as truly righteous in her conduct. That woman who always supports his kinsmen and relatives by giving them food, and whose desire for gratifying her wishes or for articles of enjoyment, or for riches or for happiness, falls short of her devotion to her husband, is considered as truly righteous in her conduct.

46—48. That woman who always takes a pleasure in rising early in the morning, who is devoted to the satisfaction of all household duties, who always keeps her house clean, who rubs her house daily with cow-dung, who always attends to the domestic fire, who never neglects to make offerings of flowers and other articles to the celestials, who with her husband satisfies the deities and guests and all servants and dependants of the family with that share of food which is theirs by the ordinance, and who always takes, according to the ordinance, for herself, what food remains in the house after the needs of gods and guests and servants, have been satisfied, and who pleases all people who come in contact with her family and feeds them to their fill, succeeds in acquiring great merit.

49. That woman who is gifted with accomplishments, who salutes the feet of her father-in-law and mother-in-law, and who is always devoted to his father and mother, is considered as possessed of ascetic merit.

50. That woman who supports with food Brahmanas who are weak and helpless, who are distressed or blind or destitute, comes to be considered as entitled to share the merits of her husband.

51. That woman who always observes, with with a light heart, vows which are difficult of observance, whose heart is devoted to her husband, and who always seeks the behoof of her husband, is considered as entitled to share the merits of her husband.

52. Devotion to her husband is woman's merit; it is her penance; it is her eternal Heaven. Merit, penances and Heaven become hers who considers her husband as her all in all, and who gifted with chastity, seeks to devote herself to her husband in all things.

53. The husband is the god which women have. The husband is their friend. The husband is their great refuge. Women have no refuge that can compare with their

husband, and no god that can compare with him.

54. A woman considers husband's grace and Heaven as equal; or, if unequal the inequality is very trivial. O Maheshwarat I do not wish Heaven itself if you are not satisfied with me.

55. If the husband that is poor, or diseased or distressed, or fallen among enemies, or afflicted by a Brahmana's curse, were to command the wife to accomplish anything that is improper or unrighteous or that may bring on the destruction of life itself, the wife should, without any hesitation, accomplish it, guided by the code whose propriety is sanctioned by the Law of Distress.

57. I have thus, O god, explained at your command, what the duties of women are. Indeed, that woman who acts thus, becomes entitled to a share of the merits acquired by her husband.

Narada said:—

58. Thus addressed, the great god highly spoke of the daughter of the king of mountains and then dismissed all persons who had assembled there, together with all his own attendants.

59. The various tribes of ghostly beings, as also all the embodied Rivers, and the Gandharvas and Apsaras, all bowed their heads to Mahadeva and departed for returning to the places whence they had come.—

CHAPTER CXLVII.

(ANUSHASANIKA PARVA).—*Continued.*

The Rishis said:—

1. O holder of Pinaka, O tearer of the eyes of Bhaga, O you adored of the entire universe, we wish to hear the glory of Vasudeva.

Maheshwara said:—

2. Hari is superior to the Grandfather himself. He is the Eternal Purusha. Otherwise called Krishna, He is endued with the splendour of gold and gifted with solar effulgence.

3. Having ten arms, He is gifted with great energy, and is the Destroyer of the enemies of the celestials. He has a whirl on His breast, and curly locks of hair on His head. He is adored of all the celestials.

4. Brahman has sprung from his abdomen. I have originated from his head. All the luminaries in the sky have originated from his hair. From the bristles on his body have originated all the gods and demons.

5. From his body have originated the Rishis as also all the eternal worlds. He is the abode of the Grandfather and of all the gods.

6. He is the Creator of this Earth, and He is the Lord of the three worlds. He is also the Destroyer of all creatures mobile and immobile.

7. He is, indeed, the Foremost of all the celestials. He is their Master. He is the Chastiser of all enemies. He is gifted with Omniscience. He exists in everything. He is capable of going everywhere. He permeates everything.

8. He is the Supreme Soul. He is the Worker of all the senses. He covers the universe. He is the Supreme Lord. There is nothing in the three worlds which is superior to Him.

9—11. He is Eternal. He is the destroyer of Madhu, and is otherwise called Govinda. The Giver of honors, He will cause all the kings of Earth to be killed in battle, for securing the purposes of the celestials, taking birth in a human form. The celestials, abandoned by Him, are unable to do their work on Earth Without Him as their leader they cannot do anything. He is the leader of all creatures and is worshipped by all the gods.

12—13. Within the abdomen of this Master of the gods Who always does celestial work, of this One Who is at one with Brahma, and Who is always the refuge of the twice-born Rishis, lives Brahman. Indeed, the latter lives happily in Hari's body which is his abode. I myself, that am called Sharva, also live happily in that happy abode of mine.

14. All the celestials, too, live happily in His body. Gifted with great effulgence, He has eyes which resemble lotus petals. The goddess of prosperity lives within Him and He lives always in her company.

15—17. The bow called Sharanga and the discus (called Sudarshana) are his weapons, as well as a sword. He has the emblem of the enemy of all the snakes on his standard. He is distinguished by excellent conduct, by purity, by self-control, by prowess, by energy, by the most beautiful form, by tallness and well proportioned limbs, by patience, by sincerity, by riches, by mercy, by the beauty of form, and by power. He shines, having all celestial weapons of wonderful form and make.

18. He has Yoga for his illusion. He has a thousand eyes. He is free from every stain or fault. He is high-minded. He is gifted with heroism. He is an object of pride with all his friends. He is dear to all his kinsmen and relatives and they are dear to him.

19. He is gifted with forgiveness. He is free from pride or egotism. He is devoted to the Brahmanas and is their leader. He removes the fears of all persons stricken with fear. He increases the joys of all his friends.

20. He is the refuge of all creatures. He is ever engaged in protecting and cherishing the distressed. Having mastery over all the scriptures and every kind of affluence, He is adored by all beings.

21. Knowing all duties, He is a great benefactor of even enemies when they seek His protection. Conversant with policy and endued with policy, He is an utterer of Brahma and has all His senses under perfect restraint.

22—23. For doing good to the celestials, Govinda will take birth in the family of the great Manu. Indeed, gifted with great intelligence, He will take birth in the auspicious and righteous family of that Prajapati. Manu will have a son named Anga. After Anga will come Antardhaman.

24. From Antardhaman will come Havirdhaman, that lord of all creatures, free from every stain. Havirdhaman will beget an illustrious son named Prachina-Varhi.

25. He will have ten sons having Prachetas for their first. Prachetas will have a son named Daksha who will be regarded as a Prajapati. Daksha will beget a daughter named Dakshayani.

26. From Dakshayani will spring Aditya, and from Aditya will spring Manu. Manu will beget a daughter named Ila and a son named Sudyumna.

27. Ila will have Vudha for her husband, and from Vudha will spring Pururavas. From Pururavas will spring Ayu. From Ayu will spring Nahusha, and Nahusha will beget a son named Yayati.

28. From Yayati will spring a powerful son named Yadu. Yadu will beget Kroshtri. Kroshtri will beget a powerful son named Vrijinivat.

29. Vrijinivat will beget the invincible Ushadgu. Ushadgu will beget a son named Chitraratha.

30—31. Chitraratha will have a younger son of the name of Shura. Indeed, in the family of these powerful men of energy known all over the world, gifted with excellent conduct and various accomplishments, given to the performance of sacrifices and pure in behaviour,—in the pure family honored by the Brahmanas, Shuru will take his birth. He will be a foremost Kshatriya, gifted with great energy, and possessed of great fame.

32. Shura, that giver of honors, will beget a son, the perpetuator of his family, of the name of Vasudeva, otherwise called Anakadundhuvi.

33. Vasudeva will have a son of name Vasudeva. He will have four hands. He will be greatly liberal, and will honor the Brahmanas greatly. Identical with Brahma, he will love and like the Brahmanas, and the Brahmanas will love and like him.

34. That scion of Yadu's race will liberate many kings confined in the prison of the king of the Magadhas (Jarasandha) after defeating him in his capital buried among mountains.

35. Gifted with great energy, he will be rich with the jewels and gems of all rulers of the Earth. Indeed, in energy he will be peerless on Earth.

36—39. Possessed of great prowess, he will be the king of all kings of the Earth. Foremost among all the Surasenas, the powerful one, living at Dwaraka, will rule and protect the entire Earth after defeating all her kings, conversant as he will be with the science of policy. Assembling together do ye all worship Him, as ye adore the Eternal Brahman, with speech, flowers, and excellent incense and perfumes. He who wishes to see me or the Grandfather Brahman should first see the illustrious Vasudeva of great power. If He is seen I am seen, as also the Grandfather Brahman, that foremost of all the celestials.

40—42. I do not find any difference in this. Know this, O Rishis having asceticism for wealth. That person with whom the lotus-eyed Vasudeva becomes pleased, is liked by all the deities with Brahman amongst them. That man who will seek the protection of Keshava will succeed in acquiring great achievements and victory and Heaven. He will be an instructor in religion and duties, and will acquire great religious merit.

43. All persons knowing religion and duties should, with great readiness, bow down to that Lord of all the gods. By adoring that powerful one, one will acquire great merit.

44. Gifted with great energy, that god with the desire of benefiting all creatures, created millions of Rishis for the sake of virtue.

45. Those millions of Rishis, thus created by that great Ordainer are now living on the mountains of Gandhamadana, headed by Snatkumara and engaged in the performance of penances.

46. Hence, ye foremost of twice-born ones, that foremost of all eloquent persons, *viz.*, the righteous Vasudeva, should be worshipped by all. The illustrious Hari, the powerful Narayana, is, indeed, the foremost of all beings in Heaven.

47. Adored, he adores, and honored, he honors; to them who make offerings to him, he makes offerings in return. Worshipped, he worships in return.

48. If seen always, he sees the seers always. If one seeks His refuge and protection, He seeks the seeker as His refuge in return. O foremost of all righteous ones, if adored and worshipped, He adores and worships in return.

49. This is the practice of the faultless Vishnu. This is the vow that is practised by all righteous people, of that first of all deities, that powerful Lord of all creatures.

50. He is always adored in the world. That Eternal Being is adored by even the celestials. Those persons who are devoted to Him with the steadiness of a vow become freed from calamity and fear proportionate to his devotion.

51. The regenerate ones should always adore Him in thought, word, and deed. The son of Devaki should be seen by them with respect and in order to see Him with respect they should undertake the performance of penances.

52. O foremost of ascetics, this is the path that I show to you. By seeing Him, you will have seen all the foremost of celestials.

53. I, too, bow my head in respect to that Lord of the universe, that Grandfather of all the worlds, that powerful and huge boar.

54. By seeing Him one sees the Trinity. Ourselves, *viz.*, all the celestials, live in Him.

55. He will have an elder brother who will be known over all the world by the name of Vala. Having a plough for his weapon, in form he will look like a white hill. In fact, he will be gifted with strength capable of uplifting the entire Earth.

56 Upon the car of that divine person a tall palmyra, three-headed and made of gold, will be his standard.

57. The head of that mighty-armed hero, that Lord of all the worlds, will be covered with many huge snakes. All weapons of attack and defence will also come to him as soon as he will think of them.

58—59. He is called Ananta (Infinite). That Illustrious One is at one with the immutable Hari. Once on a time, the celestials thus spoke to the mighty Garuda, the son of Kashyapa:—Do you, O powerful one, see if this One has any end.—Though gifted with great energy and power, Garuda, however, could not find out the end of this Illustrious One who is at one with the Supreme Soul.

60. Supporting the entire Earth on His head, He lives in the nether regions. He roves through the universe as Shesha, filled with great joy.

61. He is Vishnu, He is the illustrious Ananta, He is the supporter of the Earth. He who is Rama is Hrishikesha. He who is Achyuta is Ananta the bearer of the Earth.

62. Both of those foremost of all creatures are celestial and gifted with divine prowess. One of them is armed with the discus and the other with the plough. They deserve every honor and should be seen.

63. I have, through my kindness for you, have thus described to you the nature of Vasudeva. This, O ye ascetics having penances for wealth, is Virtue.

64. I have described all this to you so that ye may, with respect and care, adore Krishna, that Foremost One of Yadu's race.

CHAPTER CXLVIII.

(ANUSHASANIKA PARVA).—*Continued.*

Narada said:—

1. At the conclusion of Mahadeva's speech, loud roars were heard in the sky. Thunders bellowed, with flashes of lightning. The sky was covered with blue and thick clouds.

2. The god of the clouds then poured pure water like to what he does in the season of rains. A thick darkness appeared. The cardinal points could no longer be made out.

3. Then on that charming, sacred and eternal breast of that celestial, mountain, the assembled Rishis no longer saw the ghostly beings who associate with Mahadeva.

4. Soon, however, the sky cleared. Some of the Rishis started for the sacred waters. Others returned whence they came.

5. Seeing that wonderful and inconceivable spectacle, they became filled with surprise. They had heard the discourse, too, between Shankara and Uma with the same feelings.

6. That Foremost of all Beings, of whom the great Shankara spoke to us on that mountain, are You. You are at one with Eternal Brahma.

7. Sometime before, Mahadeva burnt Himavat with his energy, You have showu us a similar wonderful spectacle. Indeed, we remember that by what we have seen to-day.

8. O Mighty-Armed Janarddana, I have thus, O Powerful One, recited to You the glory of that God of gods, *viz.*, Him that is called Kaparddin or Girisha.

Bhishma said:—

9. Thus addressed by those hermits' Krishna, the delighter of Devaki, paid due honors to all those Rishis.

10. Filled with joy, those Rishis once more addressed Krishna, saying,—O Destroyer of Madhu, do you repeatedly show yourself to us at all times.

11. O Powerful One, Heaven itself cannot rejoice us so much as a sight of Yourself. Everything that was said by the illustrious Bhava is true.

12—13. O Crusher of enemies, we have told you all about that mystery, You are yourself acquainted with the truth of every subject. Since, however, asked by us, You were kind enough to ask us in return, we have, therefore, recited everything to You for only pleasing You. There is nothing in the three worlds that You do not know.

14. You are fully acquainted with the birth and origin of all things, indeed, with everything that works as a cause. On account of the lightness of our character, we cannot keep close any mystery.

15. Indeed, in Your presence, O Powerful One, we indulge in incoherencies from the lightness of our hearts. There is no wonderful thing which You do not know.

16. You know whatever is on Earth, and whatever is in the celestial region. We take our leave of You, O Krishna, for returning to our respective quarters. May You increase in intelligence and prosperity.

17. O Sire, You will soon get a son after You or even more distinguished than Yourself. He will be gifted with great energy and splendour. He will achieve great feats, and become possessed of power as great as Yours.

Bhishma said:—

18. After this, the great Rishis bowed to that God of gods, that scion of Yadu's race, that Foremost of all Beings. They then went round Him and taking His leave, departed.

19. As regards Narayana, who is gifted with prosperity and blazing effulgence, He returned to Dwaraka after having duly observed that vow of His.

20. His wife Rukmini conceived, and on the expiration of the tenth month a son was born of her, gifted with heroism and honored by all for his highly wonderful accomplishments.

21. He is at one with that Kama (Desire) which exists in every creature and which pervades every condition. Indeed, he moves within the hearts of both gods and demons.

22. This Krishna is that foremost of all persons. He, gifted with the complexion of the clouds is that four-handed Vasudeva. Through affection He has taken up the cause of the Pandavas, and you also, ye sons of Pandu, have attached yourselves to Him.

23. Achievements, Prosperity, Intelligence, and the Path that leads to the celestial region, are all there where this One, *viz.*, the Illustrious Vishnu of three steps, is.

24. He is the thirty-three gods headed by Indra. There is no doubt in this. He is the one Ancient God. He is the Foremost of all gods. He is the refuge of all creatures.

25. He is without beginning and without destruction. He is unmanifest. He is the great Destroyer of Madhu. Gifted with mighty energy, He has taken birth (among men) for doing the purposes of the gods.

26—27. This Madhava is the expounder of the most difficult truths about Profit or Wealth, and He is also their achiever. O son of Pritha, the victory you have got over your enemies, your peerless achievements, the dominion you have acquired over the whole Earth, are all owing to having Narayana espoused your cause.

28. The fact of your having got the inconceivable Narayana for your protector and refuge, enabled you to become an Adharyyu (chief sacrificer) for pouring multitudes of kings as libations on the burning fire of battle. This Krishna was your great sacrificial ladle resembling the all-destroying fire which appears at the end of the cycle.

29. Duryódhana, with his sons, brothers

and kinsmen, was much to be pitied inasmuch as, moved by anger, he made war with Hari and the wielder of Gandiva.

30. Many sons of Diti, many foremost of Danavas, of huge bodies and vast strength, have died in the fire of Krishna's discus like insects in a forest fire.

31. How incapable then must human beings be of fighting against that Krishna,—human beings who, O foremost of men, are shorn of strength and power.

32. As regards Jaya, he is a powerful Yogin resembling the all-destroying cycle-fire in energy. Capable of drawing the bow equally with both hands, he is always in the van of fight. With his energy, O king, he has killed all the soldiers of Suyodhana.

33. Listen to me as I tell you what Mahadeva having the bovine bull for the emblem on his standard had recited to the ascetics on the breast of Himavat. His utterances form a Purana.

34. The advancement or greatness, energy, strength, prowess, power, humility, and family that are in Arjuna can form only a third part of the attributes of Krishna.

35. Who is there who can transcend Krishna in these attributes? Whether that is possible or not, listen. Peerless Excellence prevails where the illustrious Krishna is.

36. As for ourselves, we are persons of little understanding. Dependent upon the will of others, we are highly unfortunate. Knowingly we betook ourselves to the eternal path of death.

37. You, however, are devoted to sincerity of conduct. Having formerly promised not to take your kingdom, you did not take it, desirous of keeping your promise.

38. O king, you make too much of the destruction of your kinsmen and friends in battle. You should remember, however, O chastiser of enemies, that it is not fair to break a promise.

39 All those who have fallen on the field of battle have really been killed by Time. Indeed, all of us have been killed by Time. Time is, indeed, all powerful.

40. You are fully acquainted with the power of Time. Afflicted by time you should not grieve. Know that Krishna Himself otherwise called Hari, is that Time with blood-red eyes and with club in hand.

41. For these reasons, O son of Kunti, you should not grieve for your (slain) kinsfolk. Be always free, O delighter of the Kurus, from grief.

42. You have heard me sing the glory and greatness of Madhava. That is sufficient for making a good man understand Him.

43 Having heard the words of Vyasa, as also of the highly intelligent Narada, I have described to you the adorableness of Krishna. I have myself added, from my own knowledge, something to that account.

44. Indeed, I have described also on the Surpassing Power of Krishna as recited by Mahadeva, to that assembly of Rishis. I have also described to you the discourse too between Maheshwara and the daughter of Himavat, O Bharata.

45. He who will remember that discourse when coming out from a foremost person, he who will listen to it, and he who will recite it, is sure to acquire what is highly beneficial.

46. That man will find all his wishes fulfilled. Departing from this world he will ascend to the celestial region. There is no doubt in this.

47. That man who wishes to obtain what is beneficial for himself, should devote himself to Janarddana.

48 O king of the Kurus, you should also remember those incidents of duty and virtue which were declared by Maheshwara.

49 If you act according to those precepts, if you carry the rod of punishment rightly, if you protect your subjects properly, you may be sure of attaining to the celestial.

50. You should, O king, protect your subjects always according to the dictates of virtue. The strong rod of punishment which the kings bear has been said to be the embodiment of his virtue or merit.

51. Hearing this discourse, fraught with righteousness, between Shankara and Uma, that I have recited before this pious assemblage, one should adore with respect that god having the bull for the device on his banner.

52. One who becomes even desirous of listening to that discourse, should adore Mahadeva with respect. Indeed, the person who wishes to obtain what is beneficial for him, should worship Mahadeva with a pure heart.

53. This is the behest of the sinless and high-souled Narada. He has commanded such adoration of the great god. O son of Pandu, do you obey that command of Narada.

54. O powerful king, these are the wonderful incidents which took place on the

sacred breast of Himavat about Vasudeva and Sthanu, O son of Kunti. Those events emanated from the very nature of those great deities.

55. Accompanied by the holder of Gandiva, Vasudeva practised eternal penances in the hermitage of Vadari for ten thousand years.

56. Indeed, Vasudeva and Dhananjaya, having eyes like lotus petals, practised severe austerities for three entire cycles. I have learnt this from Narada and Vyasa, O king.

57. The lotus-eyed and mighty-armed Vasudeva, while yet a child performed the great feat of killing Kansa for the relief of his kinsmen.

58. I dare not, O son of Kunti, enumerate the feats of this Ancient and Eternal Being, O Yudhishthira.

59. O son, forsooth, high and great benefits will be reaped by you who have that foremost of all persons, *viz.*, Vasudeva, for your friend.

60. I grieve for the wicked Duryodhana about even the next world to which he has gone. It was for him that the entire Earth has been depopulated with her horses and elephants.

61. Indeed, through the fault of Duryodhana, of Karna, of Shakuni, and of Dusshasana as the fourth, that the Kurus have died.

Vaishampayana said :—

62. While that foremost of men, *viz.*, the son of Ganga, spoke to him thus, the Kuru king (Yudhishthira) remained entirely silent in the midst of those great persons.

63. All the kings with Dhritarashtra amongst them became stricken with wonder upon hearing the words of the Kuru grandfather. In their minds they adored Krishna and then turned towards him with hands clasped in respect.

64. The Rishis also headed by Narada, accepted and highly spoke of the words of Bhishma and approved of them joyfully.

65. These were the wonderful subjects recited by Bhishma which Yudhishthira with all his brothers heard with joy.

66. Sometime after, when king Yudhishthira saw that Bhishma who had given away profuse riches as presents to the Brahmanas in the sacrifices celebrated by him, had rested and become refreshed, the intelligent king once more asked him as follows.

CHAPTER CXLIX.

(ANUSHASANIKA PARVA).—*Continued.*

Vaishampayana said :—

1. Having heard all the duties in full and all those sacred deeds and objects which purify human beings of their sins, Yudhishthira once more addressed the son of Shantanu in the following words.

Yudhishthira said :—

2. Who may be said to be the One God in the world? Who may be said to be the One Object which is our only refuge? Who is He by adoring whom or singing whose praises human beings would get what is beneficial?

3. What religion is that which, according to your judgment, is the foremost of all religions? What are those Mantras by reciting which a living creature becomes freed from the fetters of birth and life?

Bhishma said :—

4. One should always, diligently and throwing away all idleness, sing the praises of that Lord of the universe, that God of gods, (*viz.*, Vasudeva), who is Infinite and the foremost of all Beings, by uttering His thousand names.

5—6. By always adoring with respect and devotion that immutable Being, by meditating on Him, by singing His praises, and bowing the head to Him, and by celebrating sacrifices to Him, indeed, by always praising Vishnu, who is without beginning and without end or destruction, who is the Supreme Lord of all the worlds, and who is the Master and Controller of the universe, one can succeed in getting over all sorrow.

7. Indeed, He is devoted to the Brahmanas, knowing all duties and practices, the enhancer of the fame and achievements of all persons, the Lord of all the worlds, highly wonderful, and the prime cause of the origin of all creatures.

8. This, in my judgment, is the foremost religion of all religions, *viz.*, one should always adore and sing the praises of the lotus-eyed Vasudeva with devotion.

9. He is the highest Energy. He is the highest Penance. He is the highest Brahma. He is the highest Refuge.

10. He is the most Holy of all holies, the most sacred of all sacred objects. He is the God of all the gods, and He is the immutable Father of all creatures.

11. On the advent of the primitive cycle, all creatures originate from Him. On the expiration, again of the cycle, all things disappear in Him.

12. Hear, O king, the thousand names, highly efficacious in dissipating sins, of that Foremost One in all the worlds, that Master of the universe, *viz.*, Vishnu.

13. All those names, derived from His attributes, secret and well-known, of the great Vasudeva, which were sung by the Rishis, I shall recite to you for the good of all.

14. They are, Om! He who enters all things besides Himself, He who covers all things, He to whom sacrificial libations are poured, the Lord of the Past, the Present, and the Future, the Creator (or Destroyer) of all existent things, the preserver of all existent things, the Existent, the Soul of all things, the Originator of all things (I—IX);

15. Of purified Soul, the Supreme Soul the Highest Refuge of all liberated persons, the Immutable, He who lies enclosed in a case, the Witness, He who knows the material case in which He lives, the Indestructible (X—XVII);

16. He upon whom the mind rests during Yoga-meditation, the Guide or leader of all persons conversant with Yoga, the Lord of both Pradhana or Prakriti and Purusha, He who assumed a human form with a leonine head, He of beautiful features and equipments, He of beautiful hair, the foremost of Purushas (XVIII—XXVI);

17. The embodiment of all things, the Destroyer of all things, He who transcends the three qualities of Goodness, Darkness, and Ignorance, the Motionless, the Beginning of all things, the source into which all things go at the universal Dissolution, the Immutable, He who takes birth at his own will, He who causes the acts of all living creatures to fructify, the Upholder of all things, the Source from which the primal elements have originated, the Powerful One, He in whom exists the unbounded Lordship over all things (XXV—XXXVII);

18. The Self-Create, He who gives happiness to His worshippers, the presiding Genius in the midst of the Solar disc, the Lotus-Eyed, the Loud-Voiced, He who is without beginning and without end, He who upholds the universe, He who ordains all deeds and their fruits, He who is superior to the Grandfather Brahman (XXXVIII—XLVI);

19. The Immeasurable, the Lord of the senses, He from whose navel the primeval lotus originated, the Lord of all the celestials, the Divine Architect, the Mantra, He who weakens or emaciates all things, He who is vast, the Ancient One, He who is enduring (XLVII—LVI);

20. He who is incapable of being apprehended (by either the senses or the mind), the Eternal One, Krishna, the Red-Eyed, He who kills all creatures at the time of the universal dissolution, He who is vast for knowledge and power and other attributes of the kind, He who resides in three parts of every creature, That which cleanses, is auspicious, and high (LVII—LXIV);

21. He who urges all creatures in their acts, He who makes the vital airs work, He who causes all living creatures to live, the Eldest, the Foremost of all those who are considered as the Lords of all creatures, He who has gold in his abdomen, He who has the Earth for his abdomen, the Lord of Shree or Lakshmi, the Destroyer of Madhu (LXV—LXXIII);

22. The Omnipoteut, He who is endued with great prowess, He who is armed with the bow, He who is possessed of a mind capable of understanding all treatises, He who roves through the universe, riding on Garuda, He who is well-suited to the offerings made to him and who has the power to enjoy them properly, the Peerless, He who is incapable of being discomfited, He who knows all acts that are done, He who is at one with all deeds, He who rests on His own true self (LXXIV—LXXXIV);

23. The Lord of all the celestials, He who is the Refuge of all, the embodiment of the highest happiness, He whose seed is the universe, He who is the source of all things, the Day, the Year, the Snake, the embodiment of Conviction, He who sees all things (LXXXV—XCIV);

24. The Unborn, the Lord of all creatures, He who has acquired success, He who is Success itself, He who is the beginning of all things, He who is above deterioration, He who is virtue in the form of the bull and the great boar that raised the submerged Earth, He who is of immeasurable soul, He who stands aloof from all kinds of union (XCV—CIII);

25. He who is Pavaka among the deities called Vasus, He that is of liberal soul, being shorn of anger, hatred, pride and other evil passions, Truth He is whose soul is equable on account of His perfect impartiality, He who has been measured by His adorers, He who is always equal, being above all change or modification, He who never refuses to grant the wishes of His adorers, He whose eyes are like lotus petals, He whose deeds are always marked by Virtue (CIV—CXIII);

26. He who destroys all creatures, the Many-headed, He who upholds the universe, He who is the source of the universe, He who is of pure or spotless reputation, the Immortal One, He who is Eternal and Fixed, He who has beautiful limbs, He who has such knowledge having penance for its mark that He is able to agitate Nature for evolving the universe out of her (CXIV—CXXII);

27. He who goes everywhere, the Omniscient One, He who shines forth in unmodified effulgence, He whose troops are everywhere, He who is coveted by all, He who is the Veda, He who is conversant with the Veda, He who is conversant with all the branches of the Veda, He who represents the branches of the Veda, He who settles the interpretations of the Vedas, He who has no superior in wisdom (CXXIII—CXXXIII);

28. He who is the Master of all the worlds, He who is the Lord of the celestials, He who is the Supervisor of both Virtue and Sin, He who is both Effect and Cause, He who is four-souled, He who is known by four forms (as above), He who has four horns, He who has four arms (CXXXIV—CXLI);

29. He who shines forth in effulgence, He who is the giver of food and cherishes the good, He who does not put up with those that are wicked, (or He who puts up with the occasional transgressions of his devotees), He who existed before the universe came into life, He who is stainless, He who is ever victorious, He who defeats the very celestials, He who is the material cause of the universe, He who repeatedly Lives in material causes (CXLII—CL);

30. He who is the younger brother of Indra, He who took birth as a dwarf, He who is tall, He whose acts are never futile, He who cleanses, He who is gifted with pre-eminent energy and strength, He who transcends Indra in all attributes, He who accepts all His worshippers, He who is the Creation itself on account of His being the Causes thereof, He who upholds His self in the same form without being ever subject to birth, growth, or death, He who sustains all creatures in their respective functions in the universe, He who controlls the hearts of all creatures (CLI—CLXII);

31. He who is worthy of being known by those who wish to acquire what is for their highest good, He who is the celestial physician in the form of Dhanwantri, He who is always engaged in Yoga, He who kills great Asuras for establishing virtue, He who is the Lord of that Lakshmi who originated from the ocean when it was churned by the celestials and the Asuras, He who is honey, He who is above the senses, He who is gifted with great powers of illusion, He who displays great energy, He who transcends all in energy (CLXIII—CLXXII);

32. He who transcends all in intelligence, He who transcends all in power, He who transcendens all in ability, He who discovers the universe by the effulgence coming out from His body, He whose body is incapable of being seen by the eye, He who is gifted with every beauty, He whose soul is incapable of being comprehended by either the celestials or the mortals, He who held on His back, in the form of the vast tortoise, the huge mountain, Mandara, which was made the churning rod by the celestials and the Asuras when they began to churn the great ocean for getting therefrom all the valuables hid in his bosom (CLXXIII—CLXXX);

33. He who can shoot His arrows to a great distance, piercing through obstructions of every sort, He who raised the submerged Earth, having assumed the form of the powerful Boar, He on whose bosom lives the goddess of Prosperity, He who is the Refuge of the pious, He who is incapable of being won without thorough devotion, He who is the delight of the celestials, He who rescued the submerged Earth, He who is the Master of all eloquent persons, (CLXXXI—CLXXXVIII);

34. He who is full of blazing effulgence, He who removed the afflictions of His adorers, He who assumed the form of a Swan for communicating the Vedas to the Grandfather Brahman, He who has Garuda, the prince of birds for his vehicle, He who is the foremost of snakes on account of His identity with Shesha or Ananta who upholds on his head the vast Earth, He whose navel is as beautiful as gold; He who practised the severest austerities in the form of Narayana at Vadari on the breast of Himavat, He whose navel resembles a lotus, He who is the Lord of all creatures (CLXXXIX—CXCVII);

35. He who transcends death, He who always casts a kind eye on His worshippers, He who destroys all things, He who is the Ordainer of all ordainers, He who Himself enjoys and suffers the fruits of all deeds, He who assumed the form of Rama the son of Dasharatha and going into exile at the command of his father made a treaty with Sugriva the king of the Vanaras for helping Him in the recovery of his kingdom from the grasp of his elder brother Vali in return for the help which Sugriva promised Him for recovering from Ravana His wife Sita who had been carried away by that Rakshasa to his island home in Lanka, He who is always of the same form, He who is always moving, He who is incapable of

being endured by Danavas and Asuras, He who punishes the wicked, He whose soul has true knowledge for its mark, He who destroys the enemies of the celestials (CXCVIII—CCVIII);

36. He who is the instructor in all sciences and the father of all, He who is the instructor of even the Grandfather Brahman, He who is the abode or resting place of all creatures, He who is the benefactor of the good and is free from falsehood, He whose prowess is incapable of being thwawted, He who never casts his eye on such acts as are not sanctioned or approved by the scriptures, He who casts his eye on such acts as are sanctioned or approved by the scriptures, He who wears the unfading garland of victory called by the name of Vaijayanti, He who is the Lord of speech and that is possessed of great liberality insomuch that He rescued the lowest of the low and the vilest of the vile by granting them His favour (CCIX—CCXVIII);

37. He who leads persons desirous of Liberation to the foremost of all conditions, *viz.*, Emancipation itself (or, He who assumes the form of a powerful Fish and passing through the vast expanse of waters that cover the Earth when the universal dissolution sets in and dragging the boat tied to His horns, leads Manu and others to safety), He who is the leader of all creatures (or, He who sports in the vast expanse of waters which cover all things at the universal dissolution), He whose words are Veda and who rescued the Vedas when they were submerged in the waters at the universal dissolution; He who is the accomplisher of all functions in the universe, He who assumes the form of the wind for making all living creatures act or exert, (or, He whose movements are always beautiful, or, who wishes His creatures to glorify Him), He who has a thousand heads, He who is the Soul of the universe and as such pervades all things, He who has a thousand eyes and a thousand legs (CCXIX—CCXXVI);

38. He who causes the wheel of the universe revolve at His will, He whose soul is freed from desire and who is above those conditions which invest the individual soul, He who is concealed from the view of all persons who are attached to the world (or, He who has covered the eyes of all persons with the bandage of Nescience), He who grinds those who turn away from Him, He who sets the days agoing, on account of His being at one with the Sun, He who is the destroyer of all-destroying Time itself, He who conveys the libations poured on the sacred fire to those for whom they are intended, (or, He who bears the universe placing it on only a minute part of his body), He who has no beginning, (or, He who has no fixed habitation), He that upholds the Earth (in space in the form of Shesha, or rescues her in the form of the powerful boar, or supports her as a subtile pervader) (CCXXVII—CCXXXV);

39. He who is exceedingly inclined to grace, insomuch that He grants happiness to even enemies like Shishupala; He who has been freed from the qualities of goodness, darkness and ignorance so that He is pure or stainless Sattwa by itself, (or, He who has obtained the fruition of all His desires), He who supports the universe, He who feeds (or enjoys) the universe, He who is displayed in infinite power, He who honors the celestials, the departed manes, and His own worshippers, He who is honored or adored by those that are themselves honored or adored by others, (or, He whose acts are all beautiful and enduring), He who accomplishes the purposes of others, He who withdraws all things unto Himself at the universal dissolution, (or, He who destroys the foes of the celestials or of His worshippers), He who has the waters for his home, (or, He who is the sole Refuge of all creatures), or He that destroys the ignorance of all creatures (CCXXXVI—CCXLVI);

40. He who is distinguished above all, He who cherishes the virtuous, He who cleanses all the worlds, He who crowns with fruition the desires of all creatures, He whose wishes are always crowned with fruition, He who gives success to all, He who bestows success upon those who solicit Him for it (CCXLVII—CCLVI);

41. He who presides over all sacred days, (or, He who overwhelms Indra himself with His own excellent attributes), He who showers all objects of desire upon His worshippers, He who walks over all the universe, He who offers the excellent flight of steps formed by Virtue, He who has Virtue in His abdomen, (or, He who protects Indra even as a mother protects the child in her womb), He who aggrandises (His worshippers), He who spreads Himself out for becoming the vast universe, He who is aloof from all things, He who is the receptacle of the ocean of Shrutis (CCLVII—CCLXIV);

42. He who is possessed of excellent arms, He who is incapable of being borne by any creature, He from whom flowed the sounds called Brahma (or Veda), He who is the Lord of all Lords of the universe, He who is the giver of riches, He who lives in His own power, He who is multiform, He who is of vast form, He who lives in the form of Sacrifice in all animals, He who

causes all things to be displayed (CCLXV—CCLXXIV);

43. He who is gifted with great might, energy, and splendour; He who displays Himself in visible forms to His adorers, He who scorches the unrighteous with his burning energy, He who is gifted with the sixfold attributes, He who imparted the Veda to the Grandfather Brahman, He who is of the form of the Samans, Richs, and Yajushes, He who soothes His adorers burning with the afflictions of the world like the rays of the moon cooling all living creatures of the world, He that is gifted with burning effulgence like the Sun (CCLXXV—CCLXXXII);

44. He from whose mind has originated the Moon, He who blazes forth in His own effulgence, He who nourishes all creatures even like the luminary marked by the hare, He who is the Master of the celestials, He who is the great medicine for the disease of worldly attachment, He who is the great causeway of the universe, He who is gifted with knowledge and other qualities that are never futile and with prowess that is incapable of being baffled (CCLXXXIII—CCLXXXIX);

45. He who is solicited by all creatures at all times, He who rescues his worshippers by casting kind looks upon them, He who sanctifies even them who are sacred, He who merges the life-breath in the Soul, He who assumes various forms for protecting both the Liberated and the Non-Liberated; He who kills the desires of those that are Liberated, He who prevents evil desires from arising in the minds of His worshippers, He who is the father of Kama, He who is most agreeable, He who is desired by all creatures, He who grants the fruition of all desires, He who has the ability to accomplish all deeds (CCXC—CCXCIX);

46. He who sets the four Cycles to begin their course, He who causes the Cycles to continually revolve as on a wheel, He who is gifted with various kinds of illusion, He who is the greatest of eaters, He who is incapable of being seized, He who is manifest, He who subjugates thousands of foes, He who subjugates innumerable foes (CCC—CCCVIII);

47. He who is desired, or He who is worshipped in sacrifices), He who is distinguished above all, He who has is desired by the wise and pious, He who has an ornament of (peacock's) feathers on his head-gear, He who stupefies all creatures with His illusion, He who showers His favour on all His worshippers, He who kills the anger of the Righteous, He who fills the Unrighteous with anger, He who is the accomplisher of all deeds, He who holds the universe on his arms, He who upholds the Earth (CCCIX—CCCXVIII);

48. He who transcends the six well-known modifications, He who is gifted with great celebrity, He who causes all living creatures live, He who gives life, the younger brother of Vasava, He who is the receptacle of all the waters in the universe, He who covers all creatures, He who is never careless, He who is established on His own glory (CCCXIX—CCCXXVII);

49. He who flows in the form of nectar, He who dries up all things, He who upholds the path of Virtue, He who bears the load of the universe, He who gives desirable boons to those who solicit them, He who causes the winds to blow, He who is the son of Vasudeva, He who is endued with extraordinary lustre, He who is the originating cause of the deities, He who pierces all hostile towns (CCCXXVIII—CCCXXXVI);

50. He who is above all sorrow and grief, He who leads us safely across the ocean of life or the world, He who removes from the hearts of all His worshippers the fear of re-birth, He who is possessed of infinite courage and prowess, He who is an offspring of Shura's race, He who is the master of all living creatures, He who is inclined to show His favour to all, He who has come on Earth for a hundred times, He who holds a lotus in one of his hands, He whose eyes resemble the lotuspetals (CCCXXXVII—CCCXLVI);

51. He from whose navel originated the primeval lotus, He who is seated upon a lotus, He who has eyes resembling lotus petals, He who is adored by even worshippers as one seated within the lotus of their hearts, He who assumes the form of embodied soul, He who is gifted with power of every kind, He who grows in the form of the five primal elements, the Ancient Soul, He who is endued with vast eyes, He who has Garuda sitting on the standard of His car (CCCXLVII—CCCLV);

52. He who is peerless, the Sharabha (the lion-killing animal), He who strikes the wicked with terror, He who knows everything that has taken place in Time, He who accepts, in the forms of the celestials, the butter poured on the sacrificial fire, He who is known by all kinds of evidence or proof, He upon whose breast sits Prosperity always, He who is victorious in every battle (CCCLVI—CCCLXIV);

53. He who is above destruction, He who assumes a red form, He who is an object of search with the Virtuous, He who is at the root of all things, He who has the mark of the string around his abdomen,

He who bears or forgives all injuries, He who upholds the Earth in the form of her mountains, He who is the foremost of all objects of adoration, He who is gifted with great speed, He who swallows vast quantities of food (CCCLXV—CCCLXXIV);

54. He who caused the creation to start into being, He who always agitates both Nature and Soul, He who shines with resplendence (or, sports in joy), He who has power in his stomach, He who is the Supreme Lord of all, He who is the material out of which the universe has been made, He who is the cause or Agent who has made the universe, He who is independent of all things, He who ordains variety in the universe, He who is incapable of being comprehended, He who renders Himself invisible by the screen of illusion (CCCLXXV—CCCLXXXV);

55. He who is understanding divested of all qualities, He on whom all things rest, He in whom all things live when the universal dissolution comes, He who assigns the foremost place to those who worship Him, He who is durable, He who is gifted with the highest power, He who has been glorified in the Vedanta, He who is contented, He who is always full, He whose glance is auspicious (CCCLXXXVI—CCCXCV);

56. He who fills all Yogins with joy, He who is the end of all creatures, He who is the faultless Path, He who is, in the form of Sentiency, lead to Liberation, He who leads (Jiva to Emancipation), He who has none to lead Him, He who is endued with great might, He who is the foremost of all Beings possessed of might, He who upholds, He who is the foremost of all Beings knowing duty and religion (CCCXCVI—CDIV);

57. He who joins, at the time of creation, the disunited elements for forming all objects, He who resides in all bodies, He who causes all creatures to act in the form of Kshetrojna, He who creates all creatures after destroying them at the universal dissolution, He to whom every one bows with respect, He who is extended over the entire universe, He who owns the primeval golden egg as His abdomen whence everything proceeds, He who destroys the enemies of the celestials, He who over-spreads all things, He who spreads sweet perfumes, He who disregards the pleasure of the senses (CDV—CDXV);

58. He who is at once with the seasons, He at whose sight alone all adorers succeed in obtaining the great object of their wish, He who weakens all creatures, He who lives in the sky of the heart, depending upon His own glory and power, He who is capable of being known everywhere, He who fills everyone with dread, He in whom all creatures live, He who is clever in doing all acts, He who forms the Rest of all creatures, He who is more powerful than other Beings (CDXVI—CDXXV);

59. He in whom the whole universe is spread out, He who is himself immobile and in whom all things rest for ever, He who is an object of proof, He who is the ndestructible and unchanging seed, He who is sought by all, He who has no desire, He who is the great case (which covers the universe), He who has all sorts of things to enjoy, He who has great wealth wherewith to secure all objects of desire (CDXXVI—CDXXXIV);

60. He who is above despair, He who exists in the form of Renunciation, He who is without birth, He who is the stake to which Virtue is bound, He who is the great embodiment of sacrifice, He is the nave of the starry wheel that revolves in the sky, He who is the Moon among the constellations, He who is competent to perform every feat, He who stays in His own soul when all things disappear, He who cherishes the desire for Creation (CDXXXV—CDXLIV);

61. He who is the embodiment of all sacrifices, He who is adored in all sacrifices and religious rites, He who is the most adorable of all the deities present in the sacrifices that men perform, He who is the embodiment of all such sacrifices in which animals are offered up according to the ordinance, He who is adored by persons before they take any food, He who is the Refuge of those who seek Liberation, He who sees the acts and omissions of all creatures, He whose soul is above all attributes, He who is possessed of omniscience, He who is identical with knowledge that is unacquired, unlimited and capable of doing everything (CDXLV—CDLIV);

62. He who is observant of excellent vows, He who has a face always full of joy, He who is exceedingly subtile, He who utters the most agreeable sounds, He who gives happiness, He who does good to others without expecting any return, He who fills all creatures with joy, He who has subdued anger, He who has mighty arms, He who tears the impious (CDLV—CDLXIV);

63. He who causes those persons who are destitute of knowledge of the soul to be steeped in the deep sleep of His illusion, He who relies on himself, He who overspreads the entire universe, He who exists in infinite forms, He who is engaged in vocations infinite in number, He who lives in everything, He who is full affection towards all His worshippers, He who

is the universal father, He who holds in the form of the vast Ocean, all jewels and gems in His abodemen, He who is the Lord of all treasures (CDLXV—CDLXXIV);

64. He who is the protector of Virtue, He who accomplishes all the duties of Virtue, He who is the substratum of Virtue, He who is existent for all time, He who is non-existent, He who is destructible, He who is indestructible as Chit, He who is, in the form of Jiva, destitute of true knowledge, He who is in the form of the Sun, gifted with a thousand rays, He who ordains, He who has created all the Scriptures (CDLXXV—CDLXXXV);

65. He who exists, in the form of the Sun, as the centre of innumerable rays of light, He who lives in all creatures, He who is endued with great prowess, He who is the Master of even Yama and others of similar power, He who is the oldest of the deities, He who exists in His own glory, renouncing all conditions, He who is the Lord of even all the deities, He who is the ruler of even him who upholds the deities (*viz.*, Indra) (CDLXXXVI—CDXCIII);

66. He who transcends birth and death, He who tended and protected kine, He who nourishes all creatures, He who is approachable by knowledge alone, He who is Ancient, He who upholds the elements which form the body, He who enjoys and suffers, He who assumed the form of a huge Boar, He who gave plentiful presents to all in a grand sacrifice performed by Him (CDXCIV—DII);

67. He who drinks Soma in every sacrifice, He who drinks nectar, He who in the form of Soma (Chandramas), nourishes all the herbs and plants, He who conquers enemies in a moment when even they are infinite in number, He who is of universal form and is the foremost of all existent bodies, He who is the chastiser, He who is victorious over all, He whose purposes are never baffled, He who deserves gifts, He who gives what His creatures have not and who protects what they have (DIII—DXII);

68. He who holds the life-breaths, He who sees all His creatures as objects of direct vision, He who never sees anything besides His own Self, He who gives Liberation, He whose footsteps covered Heaven, Earth, and the Nether regions, He who is the receptacle of all the waters, He who overwhelms all Space, all Time, and all things, He who lies on the vast expanse of waters after the universal dissolution, He who causes the destruction of all things (DXIII—DXXI);

69. He who is without birth, He who is exceedingly adorable, He who appears in His own nature, He who has conquered all enemies, He who delights those who meditate on Him, He who is joy, He who fills others with delight, He who swells with all causes of delight, He who has Truth and other virtues for His indications, He whose footsteps are in the three worlds (DXXII—DXXX);

70. He who is the first of Rishis, He who is identical with the preceptor Kapila, He who is knower of the universe, He who is Master of the Earth, He who has three feet, He who is the guardian of the celestials, He who has large horns, He who exhausts all acts by causing their doers to enjoy or suffer their fruits (DXXXI—DXXXVIII);

71. The great Boar, He who is understood or apprehended by the help of the Vedanta, He who has beautiful troops, He who is adorned with golden armlets, He who is conceald, He who is deep, He who is difficult of access, He who transcends both word and thought, He who is armed with the discus and the mace (DXXIX—DXLVII);

72. The Ordainer, He who is the cause (in the form of helper) of the universe, He who has never been defeated, He who is the Island-Born Krishna, He who is enduring, He who mows all things, and is Himself above decay, the Varuna; the son of Varuna, He who is immovable as a tree, He who is shown in His own true form in the lotus of the heart, He who creates, preserves, and destroys by His will (DXLVIII—DLVIII);

73. He who is possessed of the sixfold attributes, He who destroys the sixfold attributes, He who is felicity, He who is adorned with the triumphal garland, He who is armed with the plough, He who took birth from the womb of Aditi, He who is endued with solar effulgence, He who endures all pairs of opposites, He who is the foremost Refuge of all things (DLIX—DLXVII);

74. He who is armed with the best of bows (called Sharnga), He who was divested of His battle-axe (by Rama of Bhrigu's race), He whr is fierce, He who is the giver of all objects of desire, He who is so tall as to touch the very Heavens with his head, He whose vision extends over the entire universe, He who is Vyasa, He who is the Master of speech or all learning, He who has come into being without the intervention of genital organs (DLXVIII—DLXXVI);

75. He who is hymned with the three (foremost) Samans, He who is the singer of the Samans, He who is the Samans, He who is the Extinction of all worldly attachments, He who is the Medicine, He who is the Physician, He who has ordained the fourth or last mode of life called Renunciation, He who causes the passions of His worshippers to be controlled, He who is contented, He who is the Refuge of devotion and tranquillity of Soul (DLXXVII—DLXXXV);

76. He who is possessed of beautiful limbs, He who is the giver of tranquillity of soul, He who is the Creator, He who sports in joy on the bosom on the Earth, He who sleeps (in Yoga) lying on the body of the prince of snakes, Shesha, after the universal dissolution, the Benefactor of kine, the Master of the universe, the Protector of the universe, He who is endued with eyes like those of the bull, He who cherishes Virtue with love (DLXXXVI—DXCV);

77. He who is the unreturning hero, He whose soul has been withdrawn from all attachments, He who reduces to a subtile form the universe at the time of the universal dissolution, He who does good to His afflicted worshippers, He whose name, as soon as heard, purges the hearer of all his sins, He who has the mystic mark (Shribatsa) on His breast, He in whom lives the goddess of Prosperity for ever, He who was chosen by Lakshmi as her husband, He who is the foremost one of all Beings gifted with prosperity (DXCVI—DCIV);

78. He who gives prosperity to His worshippers, the Master of prosperity, He who always lives with those who are endued with prosperity, He who is the receptacle of all kinds of prosperity, He who gives prosperity to all persons of righteous deeds proportionate to their virtue, He who holds the goddess of Prosperity on his bosom, He who confers prosperity upon those that hear of, praise, and meditate on Him, He who is the embodiment of that condition which represents the attainment of unattainable happiness, He who is possessed of every kind of beauty, He who is the Refuge of the three worlds (DCV—DCXIV);

79. He who has beautiful eyes, He who has beautiful limbs, He who is a hundred sources of delight, He who represents the highest delight He who is the Master of all the luminaries in the sky, He who has subjugated His soul, He whose soul is not governed by any superior Being, He who is always of beautiful deeds, He whose doubts have all been removed for He sees the whole universe as a myrobalam in His palm (DCXV—DCXXIII);

80. He who is above all creatures, He whose vision extends in all directions, He who has no Master, He who at all times is above all changes, He who (in the form of Rama) had to lie down on the naked earth, He who adorns the Earth, He who is power incarnate, He who is above all grief, He who removes the griefs of all his worshippers as soon as they remember Him (DCXXIV—DCXXXII);

81. He who is possessed of effulgence, He who is adored by all, He who is the water-pot, He who is of pure soul, He who purifies all as soon as they hear of Him, He who is free and unrestrained, He whose car never turns away from battles, He who has immense riches, He whose prowess is incapable of being measured (DCXXXIII—DCXLI).

82. He who is the destroyer of the Asura named Kalanemi, He who is the Hero, He who has taken birth in the family of Shura, He who is the Lord of all the celestials, the Soul of the three worlds; the Master of the three worlds, He who has the solar and lunar rays for His hair; the destroyer of Keshi, He who destroys all things (at the universal dissolution (DCXLII—DCL);

83. The deity from whom the fruition of all desire is sought, He who grants the wishes of all, He who has desires, He who has a handsome form, He who is endued with perfect knowledge of Shrutis and Smritis, He who is possessed of a form which is indescribable by attributes, He whose brightest rays overwhelm Heaven, He who has no end, He who (in the form of Arjuna or Nara) acquired immense riches on the occasion of his campaign of conquest (DCLI—DCLX);

84. He who is the foremost object of silent recitations of sacrifices, of the Vedas, and of all religious deeds, He who is the creator of penances and the like, He who is of the form of Brahman, He who is the augmentor of penances, He who is conversant with Brahma, He who is of the form of Brahmana, He who has for His limbs Him who is called Brahma, He who knows all the Vedas and everything in the universe, He who is always fond of Brahmanas and of whom the Brahmanas also are fond (DCLXI—DCLXX);

85. He whose footsteps cover vast areas, He whose feets are mighty, He who is gifted with great energy, He who is at one with Vasuki the king of the snakes, He who is the foremost of all sacrifices, He who is the foremost of all sacrificers, He who is Yapa, the first of sacrifices, He who is the foremost of all offerings made in sacrifices (DCLXXI—DCLXXVIII);

86. He who is hymned by all, He who loves to be hymned, He who is Himself the hymns uttered by His worshippers, He who is the very act of hymning, He who is the person who hymns, He who is fond of fighting with the evil, He who is full in every respect, He who fills others with every kind of affluence, He who destroys all sins as soon as He is remembered, He whose acts are all righteous, He who is above all sorts of disease (DCLXXIX—DCLXXXIX);

87. He who is fleet like the mind, He who is the creator and promulgator of all kinds of learning, He whose vital seed is gold, He who is the giver of wealth, He who takes away all the wealth of the Asuras, the son of Vasudeva, He in whom all creatures live, He whose mind lives in all things, He who takes away the sins of all who seek refuge in Him (DCXC—DCXCVIII);

88. He who is attainable by the pious, He whose acts are always good, He who is the one entity in the universe, He who shows Himself in various forms, He who is the refuge of all truth-knowing persons, He who has the greatest of heroes for his troops, He who is the foremost of the Yadavas, He who is the abode of the pious, He who sports in joy in the banks of Yamuna (DCXCIX—DCCVII);

89. He in whom all created things live, the deity who overwhelms the universe with His Maya (illusion), He in whom all foremost of Beings become merged, He whose hunger is never satiated, He who humbles the pride of all, He who fills the Righteous with just pride, He who swells with joy, He who is incapable of being seized, He who has never been defeated (DCCVIII—DCCXVI);

90. He who is of universal form, He who is of vast form, He whose form shines with energy and effulgence, He who is without form, He who is of diverse forms, He who is unmanifest, He who is of a hundred forms, He who is of a hundred faces (DCCXVII—DCCXXIV);

91. He who is one, He who is many, He who is full of happiness, He who forms the one grand subject of investigation, He from whom is this all, He that is called THAT, He who is the highest Refuge, He who confines Jiva within material causes, He who is coveted by all, He who took birth in the family of Madhu, He who is exceedingly affectionate towards His worshippers (DCCXXV—DCCXXXV);

92. He who is of golden hue, He whose limbs are like gold, He who has beautiful limbs, He whose person is adorned with Angadas made with sandal paste, He who is the destroyer of heroes, He who has no peer, He who is like cipher, He who stands in need of no blessings, He who never swerves from His own nature and power and knowledge, He who is mobile in the form of wind (DCCXXXVI—DCCXLV);

93. He who never identifies Himself with anything that is Not-Soul, He who confers honors on His worshippers, He who is honored by all, He who is the Lord of the three worlds, He who upholds the three worlds, He who is gifted with intelligence and memory capable of holding in His mind the contents of all treatises, He who took birth in a sacrifice, He who is worthy of the highest praise, He whose intelligence and memory are never futile, He who upholds the Earth (DCCXLVI—DCCLV);

94. He who pours forth heat in the form of the Sun, He who has great beauty of limbs, He who is the foremost of all holders of weapons, He who accepts the flowery and leafy offerings made to Him by His worshippers, He who has controlled all his passions and grinds all His enemies, He who has none to walk before Him, He who has four horns, He who is the elder brother of Gada (DCCLVI—DCCLXIV);

95. He who has four forms, He who has four arms, He from whom the four Purushas have originated, He who is the refuge of the four modes of life and the four orders of men, He who is of four Souls, He from whom springs the four objects of life, *viz.*, Virtue Wealth, Pleasure, and Liberation, He who is conversant with the four Vedas, He who has shown only a part of His power (DCCLXV—DCCLXXII);

96. He who sets the wheel of the world to revolve round and round, He whose soul is dissociated from all worldly attachments, He who is incapable of being defeated, He who cannot be transcended, He who is exceedingly difficult of being attained, He who is difficult of being approached, He who is difficult of access, He who is difficult of being brought within the heart by even Yogins), He who kills even the most powerful enemies (DCCLXXIII—DCCLXXXI);

97. He who has beautiful limbs, He who takes the essence of all things in the universe, He who has the most beautiful warp and woof, He who weaves with ever-extending warp and woof, He whose works are done by Indra, He whose works are great, He who has no act undone, He who has composed all the Vedas and scriptures (DCCLXXXII—DCCLXXXIX);

98. He whose birth is high, He who is exceedingly beautiful, He whose heart is full of mercy, He who has precious gems in his navel, He who has excellent knowledge for

his eye, He who is worthy of adoration by Brahman himself and other foremost ones in the universe, He who is the giver of food, He who assumed horns at the time of the universal dissolution, He who has always subjugated His enemies most wonderfully, He who knows all things, He who is ever victorious over those who are of irresistible prowess (DCCXC—DCCXCIX);

99. He whose limbs are like gold, He who is incapable of being agitated, He who is Master of all those who are masters of all speech, He who is the deepest lake, He who is the deepest pit, He who transcends the influence of Time, He in whom the primal elements are established (DCCC—DCCCVI);

100. He who gladdens the Earth, He who grants fruits which are as agreeable as the *Jasminm pubescens* flowers, He who gave away the Earth to Kashyapa, He who removes the three kinds of misery like a rain-charged cloud cooling the heat of the Earth by its down-pour, He who purifies all creatures, He who has none to urge Him, He who drank nectar, He who has an undying body, He who is possessed of omniscience, He who has face and eyes turned towards every direction (DCCCVII—DCCCXVI);

101. He who is easily won, He who has performed excellent vows, He who is crowned with success by Himself, He who is victorious over all enemies, He who scorches all enemies, He who is the ever-growing and tall Banian that overtops all other trees, He who is the sacred fig tree, He who is the *Ficus religiosa*, (or, He who is not durable, in consequence of His being all perishable forms in the universe even as He is all the imperishable forms which exist, He who is the slayer of Chanura of the Andhra country (DCCCXVII—DCCCXXV);

102. He who is endued with a thousand rays, He who has seven tongues, He who has seven flames, He who has seven horses for carrying His vehicle, He who is formless, He who is sinless, He who is inconceivable, He who removes all fears, He who destroys all fears (DCCCXXVI—DCCCXXXIV);

103. He who is minute, He who is gross, He who is emaciated, He who is adipose, He who is gifted with attributes, He who is above all attributes, He who is unseizable, He who suffers Himself to be easily seized (by His worshippers), He who has an excellent face, He who has for His descendants the people of the accidental regions, He who extends the creation consisting of the fivefold primal elements (DCCCXXXV—DCCCXLVI);

104. He who bears heavy weights (in the form of Ananta), He who has been declared by the Vedas, He who is devoted to Yoga, He who is the Lord of all Yogins, He who is the giver of all desires, He who affords an asylum to those that seek it, He who sets Yogins to practise Yoga anew after their return to life upon the conclusion of their blessed life in Heaven, He who invests Yogins with power even after the exhaustion of their merits, He who has goodly leaves, He who causes the winds to blow (DCCCXLVII—DCCCLVI);

105. He who is armed with the bow, He who is conversant with the science of arms, He who is the rod of punishment, He who is chastiser, He who executes all sentences of punishment, He who has never been defeated, He who is competent in all acts, He who engages all persons in their respective duties, He who has none to set Him to any work, He who has no Yama to kill Him (DCCCLVII—DCCCLXVI);

106. He who is gifted with heroism and prowess, He who has the quality of Sattwa (Goodness), He who is identical with Truth, He who is devoted to Truth and Virtue, He who is sought by those who are determined upon acquiring Liberation, He who deserves to have all objects which His worshippers present to Him, He who is worthy of being adored, He who does good to all, He who increases the delights of all (DCCCLXVII—DCCCLXXV);

107. He whose track is through the sky, He who shines in His own effulgence, He who is gifted with great beauty, He who eats the offerings made on the sacrificial fire, He who lives everywhere and is gifted with supreme power, He who sucks the moisture of the Earth in the form of the Sun, He who has various desires, He who brings forth all things, He who is the parent of the universe, He who has the Sun for His eye (DCCCLXXVI—DCCCLXXXV);

108. He who is Infinite, He who accepts all sacrificial offerings, He who enjoys Nature in the form of Mind, He who gives happiness, He who has taken repeated births, He who is the First-Born of all existent things, He who is above despair, He who forgives the pious when they trip, He who is the foundation of the universe, He who is most wonderful (DCCCLXXXVI—DCCCXCV);

109. He who is existent from the beginning of Time, He who is existing from before the birth of the Grandfather and others, He who is of a tawny color, He who assumed the form of the great Boar, He who exists even when all things are dissolved, He who is the giver of all bless-

ings, He who creates blessing, He who is identifiable with all blessings, He who enjoys blessings, He who is able to scatter blessing (DCCCXCVI—CMV);

110. He who is without anger, He who lies ensconced in folds, He who is armed with the discus, He who is gifted with great prowess, He whose sway is governed by the great precepts of the Shrutis and the Smritis, He who is incapable of being described by speech, He whom the Vedantas have tried to express with the help of speech, He who is the dew which cools those who are afflicted with the three kinds of grief, He who lives in all bodies, gifted with the power of removing darkness (CMVI—CMXIV);

111. He who is shorn of anger, He who is expert in doing all acts by thought, word, and deed, He who can do all acts within the shortest time, He who destroys the wicked, He who is the foremost of all forgiving persons, He who is foremost of all persons gifted with knowledge, He who is above all fear, He whose names and deeds, heard and recited, lead to virtue (CMXV—CMXXII);

112. He who rescues the Virtuous from the tempestuous ocean of the world, He who destroys the wicked, He who is Virtue, He who removes all evil dreams, He who destroys all bad paths for leading His worshippers to the good path of Liberation, He who protects the universe by staying in the quality of Goodness, He who walks along the good path, He who is Life, He who exists overspreading the universe (CMXXIII—CMXXXI);

113. He who is of infinite forms, He who is gifted with infinite prosperity, He who has subdued anger, He who destroys the fears of the pious, He who gives just fruits, on every side, to sentient beings according to their thoughts and deeds, He who is of immeasurable Soul, He who bestows various kinds of fruits on worthy persons for their various deeds, He who issues various commands, He who attaches to every deed its proper fruit (CMXXXII—CMXL);

114. He who has no begining, He who is the receptacle of all causes as well as of the Earth, He who has the goddess of Prosperity always by his side, He who is the foremost of all heroes, He who is adorned with beautiful armlets, He who produces all creatures, He who is the original cause of the birth of all creatures, He who is the terror of all the wicked Asuras, He who is gifted with terrible prowess (CMXLI—CMXLIX);

115. He who is the receptacle and abode of the five primal elements, He who gulps down His throat all creatures at the time of the universal dissolution, He whose smile is as pleasant as the sight of flowers, He who is always wakeful, He who stays at the head of all creatures, He whose conduct consists of those acts which the Pious do, He who who revives the dead, He who is the mystic syllable OM, He who has ordained all pious deeds (CML—CMLVIII);

116. He who displays the truth about the Supreme Soul, He who is the abode of the five life-breaths and the senses, He who is the food which maintains all living creatures, He who causes all living creatures to live with the help of the vital air called Prana, He who is the great subject of every system of philosophy, He who is the One Soul in the universe, He who is above birth, decrepitude, and death (CMLIX—CMLXV);

117. He who rescues the universe on account of the sacred syllables Bhuh, Bhuvah, Swah, and the others with which Homa-offerings are made, He who is the great rescuer, He who is the father of all, He who is the father of even the Grandfather (Brahman), He who is of the form of Sacrifice, He who is the Lord of all sacrifices, He who is the sacrificer, He who has sacrifices for His limbs, He who upholds all sacrifices (CMLXVI—CMLXXV);

118. He who protects sacrifices, He who has created sacrifices, He who is the foremost of all performers of sacrifices, He who enjoys the rewards of all sacrifices, He who causes the celebration of all sacrifices, He who completes all sacrifices by accepting the full libation at the end, He who is at one with such sacrifices as are performed without desire of fruit, He who is the food which sustains all living creatures; He who is also the eater of that food (CMLXXVI—CMLXXXIV);

119. He who is Himself the cause of His existence, He who is self-born, He who penetrated through the solid Earth, He who sings the Samans, He who is the delighter of Devaki, He who is the Creator of all, He who is the Lord of Earth, He who is the destroyer of the sins of His worshippers (CMLXXXV—CMXCII);

120. He who bears the conch (Panchajanya) in His hand, He who bears the sword of knowledge and illusion, He who sets the wheel of the cycles to revolve ceaselessly, He who invests Himself with consciousness and the senses, He who is gifted with the mace of the most solid understanding, He who is armed with a car-wheel, He who is incapable of being agitated, He who is armed with all kinds of weapons (CMXCIII—M).

OM, SALUTATIONS TO HIM.

121. Thus I have recited to you, without any exception the thousand excellent names of the great Keshava whose glory should always be sung.

122. The man who hears these names every day or who recites them every day, never meets with any evil either in this world or in the next.

123. If a Brahmana does this, he succeeds in mastering the Vedanta; if a Kshatriya does it, he becomes always victorious in battle. A Vaishya, by doing it, becomes possessed of riches, while a Shudra acquires great happiness.

124. If one becomes desirous of acquiring the merit of virtue, one succeeds in acquiring it. If it is riches which one desires, one succeeds in acquiring them. So also the man who wishes for the gratification of the senses, succeeds in enjoying all kinds of pleasures, and the man desirous of children, acquires them.

125—126. That man who with devotion and perseverance and heart wholly turned towards him, recites these thousand names of Vasudeva every day, after having purified himself, succeeds in winning great fame, an eminent position among his kinsmen, enduring prosperity, and lastly, that which is of the highest good to him (*viz.*, Emancipation itself).

127. Such a man never meets with fear at any time, and acquires great prowess and energy. Disease never afflicts him; sheen of complexion, strength, beauty, and accomplishments, become his.

128. The sick become sound; the afflicted become freed from their miseries; the affrighted become freed from fear, and he who is plunged in calamity becomes freed from calamity.

129. The man who sings the praises of that foremost of Beings by reciting His thousand names with devotion succeeds in speedily getting over all difficulties.

130. That mortal who takes refuge in Vasudeva and who becomes devoted to Him, becomes freed of all sins and acquires eternal Brahma.

131. They who are devoted to Vasudeva have never to meet with any evil. They become freed from the fear of birth, death, decrepitude, and disease.

132. That man who with devotion and faith recites this hymn succeeds in acquiring beatitude, forgiveness, prosperity, intelligence, memory, and fame.

133. Neither anger, nor jealousy, nor cupidity, nor evil understanding, ever appears in those virtuous men who are devoted to that foremost of Beings.

134. The sky with the sun, moon, and stars, the points of the compass, the Earth, and the Ocean, are all held and supported by the might of the great Vasudeva.

135. The entire mobile and immobile universe with the celestials, Asuras, and Gandharvas, Yakshas, Uragas and Rakshasas, is under the sway of Krishna.

136. The senses, mind, understanding, life, energy, strength, and memory, it has been said, have Vasudeva for their root. Indeed, this body that is called Kshetra, and the intelligent soul within, that is called the knower of Kshetra, also have Vasudeva for their root.

137. Conduct is said to be the foremost of all subjects treated of in the scriptures. Virtue has conduct for its root. The unfading Vasudeva is said to be the Lord of Virtue.

138. The Rishis, the manes, the celestials, the great (primal) elements, the metals, indeed, the entire mobile and immobile universe, has originated from Naraya na.

139. Yoga, the Sankhya philosophy, knowledge, all mechanical arts, the Vedas, the various scriptures, and all learning, have originated from Janarddana.

140. Vishnu is one great element or substance which has spread itself out into various forms. Covering the three worlds, He, the soul of all things, enjoys them all. His glory knows no decrease, and He it is that is the Enjoyer of the universe.

141. This hymn in praise of the illustrious Vishnu, composed by Vyasa, should be recited by that person who desires to acquire happiness and that which is of the highest benefit (*viz.*, Emancipation).

142. Those persons who worship and adore the Lord of universe, that Deity who is unborn and endued with blazing effulgence, who is the origin or cause of the universe, who knows no decay, and who has eyes that are as large and beautiful as the petals of the lotus, have never to meet with any discomfiture.

CHAPTER CL.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. O grandfather, O you of great wisdom, O you who know all branches of knowledge, what is that subject of silent recitation by recititing which every day one may win the merit of virtue in a large measure?

2. What is that Mantra for recitation, which gives success, if recited on the occasion of starting on a journey or in entering a new building, or at the beginning of any undertaking, or on the occasion of sacrifices in honor of the deities or of the manes?

3. You should tell me what, indeed, what Mantra it is, which propitiates all malevolent influences, or brings on prosperity or growth or protection from evil, or the destruction of enemies, or the dispelling of fears, and which, at the same time, is consistent with the Vedas.

Bhishma said:—

4. Hear, O king, with rapt attention, what that Mantra is which was declared by Vyasa. It was ordained by Savitri and is highly excellent. It is capable of purifying a person forthwith of all his sins.

5. Hear, O sinless one, as I recite to you the ordinances about that Mantra. Indeed, O chief of the sons of Pandu, by listening to those ordinances, one becomes purged of all his sins.

6. One who recites this Mantra day and night becomes never sullied by sin. I shall now declare it to you what that Mantra is. Do you listen with rapt attention.

7. Indeed, the man who hears it becomes gifted with longevity, O prince, and attaining to the fruition of all his desires, sports happily both in this life and in the next.

8. This Mantra, O king, was daily recited by the foremost of royal sages performing Kshatriya duties and steadily observing the vow of truth.

9. Indeed, O foremost of kings, those monarchs who, with controlled senses and tranquil soul, recite this Mantra every day, succeed in winning unrivalled prosperity.

10. Salutations to Vashishtha of high vows, after having bowed with respect to Parashara, that Ocean of the Vedas. Salutations to the great snake Ananta, and salutations to all those who are crowned with success, and who are of undecaying glory.

11. Salutations to the Rishis, and to Him who is the Highest of the High, the god of gods, and the giver of boons to all those that are foremost. Salutations unto Him of a thousand heads, Him that is most auspicious, Him who has a thousand names, *viz.*, Janarddana.

12—13. Aja, Ekapada, Ahivradhna, the unvanquished Pinakin, Rita, Pitrirupa, the three-eyed Maheshwara, Vrishakapi, Shambhu, Havana, and Ishwara,—these are the celebrated eleven Rudras, who are the lords of all the worlds.

14—15. These eleven high-souled ones have been mentioned as a hundred in the Shatarudra (of the Vedas). Angsha, Bhaga, Mitra, Varuna the lord of waters, Dhatri, Aryaman, Jayanta, Bhaskara, Tashtri, Pushan, Indra, and Vishnu, are said to comprise a tale of twelve. These twelve are called Adityas and they are the sons of Kashyapa as the Shruti declares.

16. Dhara, Dhruva, Soma, Savittra, Anila, Anala, Pratyusha, and Prabhava, are the eight Vasus, named in the scriptures.

17. Nasatya and Dasra are said to be the two Ashwins. They are the sons of Martanda born of his wife Samjna, from whose nostrils they emanated.

18. After this I shall recite the names of those who are the witnesses of all deeds in the worlds. They take note of all sacrifices, of all gifts, of all good deeds.

19—20. Those lords among the deities see everything although they are invisible. Indeed, they see all the good and bad deeds of all beings. They are Mrityu, Kala, the Vishwedevas, the Pitris having forms, the great Rishis having penances for wealth, the Munis, and others crowned with success and devoted to penances and Liberation.

21. These of sweet smiles, confer various benefits upon those men who recite their names. Indeed, gifted as they are with celestial energy, they confer various regions of happiness created by the Grandfather upon such men.

22. They live in all the worlds and attentively mark all deeds. By reciting the names of those lords of all living creatures, one always becomes gifted with righteousness and wealth and enjoyments in profusion.

23. One acquires hereafter diverse regions of auspiciousness and happiness created by the Lord of the universe.

24—28. These thirty-three deities, who are the lords of all beings, as also Nandishwara of huge body, and that pre-eminent

one who has the bull for the emblem on his banner, and those masters of all the worlds, *viz.*, the followers and associates of him called Ganeshwara, and those called Saumyas, and those called the Raudras, and those called the Yogas, and those who are known as the Bhutas, and the luminaries in the firmament, the Rivers, the sky, the king of birds (*viz.*, Garuda), all those persons on Earth who have become crowned with success on account of their penances, and who are existing in an immobile or mobile form, Himavat, all the mountains the four Oceans, the followers and companions of Bhava who are gifted with prowess equal to that of Bhava himself, the illustrious and ever-victorious Vishnu and Skanda, and Amvika,—these are the great souls by reciting whose names with controlled senses, one becomes purged of all his sins.

29—30. After this, I shall recite the names of those foremost Rishis who are known as Manavas. They are Yavakrita, and Raibhya, and Arvavasu, and Paravasu, and Aushija, and Kakshivat, and Vala the son of Angiras. Then is Kanwa the son of the Rishi Mandhatithi, and Varishada.

31. All these are gifted with the energy of Brahma and have been spoken of as creators of the universe. They have originated from Rudra and Anala and the Vasus. By reciting their names people get great benefits.

32. Indeed, by doing good deeds on Earth, people sport happily in the celestial region, with the celestials. These Rishis are the priests of Indra. They live in the East.

33. That man who, with rapt attention, recites the names of these Rishis, succeeds in ascending to the regions of Indra and getting great honours there.

34—35. Unmuchu, Pramuchu, Swastwyatreya of great energy, Dridhavya, Urdhavahu, Trinasoma, Angiras, and Agastya of great energy, the son of Mitravaruna,—these seven are the Ritwijas of the Vama the king of the dead, and live in the southern quarter.

36—37. Dridheyu, Riteyu, illustrious Parivyadha, Ekata, Dwita, and Trita,—the last three gifted with solar effulgence, —and Atri's son of rigeteous soul, *viz.*, the Rishi Saraswata,—these seven who had acted as Ritwijas in the great sacrifice of Varuna—have taken up their abodes in the Western quarter.

38—39. Atri, the illustrious Vashishtha, the great Rishi Kashyapa, Gotama, Bharadwaja, Vishwamitra the son of Kushika, and Richika's fierce and energetic son Jamadagni,—these seven are the Ritwijas of the Lord of treasures and live in the Northern quarter.

40. There are seven other Rishis who live in all directions without being confined to any particular one. They, it is, who give fame and of all that is beneficial to men, and they have been sung as the creators of the worlds.

41. Dharma, Kama, Kala, Vasu, Vasuki, Ananta, and Kapila,—these seven are the upholders of the world.

42. Rama, Vyasa, Drona's son Ashwatthaman, are the other Rishis. These are the great Rishis as divided into seven groups, each group consisting of seven.

43. They are the creators of that peace and good which men enjoy. They are said to be the Regents of the quarters. One should turn his face to that direction in which one of these Rishis live if one desires to adore him.

44—45. Those Rishis are the creators of all creatures and have been considered as the purifiers of all. Samvarta, Merusavarna, the righteous Markandeya, and Sankhya and Yoga, and Narada and the great Rishi Durvasas,—these are gifted with severe penances and great self-control, and are celebrated over the three worlds.

46. There are others who are equal to Rudra himself. They live in the region of Brahman. By naming them with respect a sonless man obtains a son, and a poor man acquires riches.

47-48. Indeed, by naming them, one acquires success in religion, and wealth and pleasure. One should also take the name of that celebrated king who was Emperor of all the Earth and equal to a Prajapati, *viz.*, that foremost of monarchs, Prithu, the son of Vena. The Earth became his daughter. One should also name Pururavas, of the Solar race and equal unto Mahendra himself in power.

49. He was the son of Ila and celebrated over the three worlds. One should, indeed, take the name of that dear son of Vudha.

50—51. One should also take the name of Bharata, that hero celebrated over the three worlds. He also who in the golden age worshipped the gods in a grand Gomedha sacrifice, *viz.*, the illustrious Rantideva, who was equal to Mahadeva himself, should be named. Gifted with penances, possessed of every auspicious mark, the source of every kind of good to the world, he was the conqueror of the universe.

52. One should also take the name of the royal sage Shweta of illustrious fame.

He had pleased the great Mahadeva and it was for his sake that Andhaka was killed.

53. One should also take the name of the illustrious royal sage Bhagiratha, who, through the favour of Mahadeva, succeeded in bringing down the sacred river from the celestial region.

54. It was Bhagiratha who caused the ashes of the sixty thousand sons of Sagara to be washed with the sacred waters of Ganga and thereby rescued them from their sin. Indeed, one should take the names of all these who were gifted with the blazing effulgence of fire, great beauty, and high energy.

55. Some of them were of awe-inspiring forms and great power. One should take the names of these deities and Rishis and kings, those lords of the universe,—who are multipliers of fame.

56—57. Sankhya, and Yoga which is highest of the high, and Havya and Kavya and that refuge of all the Shrutis, *viz.*, Supreme Brahma, have been declared to be the sources of great good to all creatures. These are sacred and sin-purifying, and have been spoken of very highly. These are the foremost of medicines for curing all diseases, and are the givers of success in all deeds.

58. Controlling one's senses, one should, O Bharata, take the names of these, morning and evening. It is these who protect. It is these who shower rain. It is these who shine and give light and heat. It is these who blow. It is these who create all things.

59. These are considered as the foremost of all, as the leaders of the universe, as highly clever in the performance of all things, as gifted with forgiveness, as complete masters of the senses. Indeed, it has been said that they remove all the evils to which human beings are subject.

60. These great ones are the witness of all good and bad deeds. Rising up in the morning one should take their names, for by this one is sure to acquire all that is good.

61. He who takes the names of these, becomes freed from the fear of fires and of thieves. Such a man never finds his way obstructed by any obstacle. By taking the names of these great ones, one becomes free from bad dreams of every kind.

62—63. Purged of every sin, such men take birth in auspicious families. That twice-born person who, with controlled senses, recites these names on occasions of performing the initiatory rites of sacrifices and other religious practices, becomes, as the outcome thereof, gifted with *righteousness*, devoted to the study of the *soul*, possessed of forgiveness, and self-control, and free from malice. If a man suffering from disease recites them, he becomes freed from his sin in the form of disease.

64. By reciting them within a house, all evils are removed from the inmates. By reciting them within a field, the growth of all kinds of crops is helped.

65—68. Reciting them at the time of starting on a journey, or while one is away from his home, one meets with good fortune. These names lead to the protection of his ownself, of his children and wives, of his wealth, and of his seeds, and plants. The Kshatriya who recites these names at the time of joining a battle sees destruction overtake his enemies and good fortune crown him and his party. The man who recites these names on occasions of performing the rites in honor of the deities or the manes, helps the manes and the deities eat to the sacrificial Havya and Kavya. The man who recites them becomes freed from fear of disease and beasts of prey, of elephants and thieves.

69—70. His burden of anxiety becomes lightened, and he becomes freed from every sin. By reciting these excellent Savitri Mantras on board a vessel, or in a car, or in the courts of kings, one acquires high success. There where these Mantras are recited, fire does not burn wood.

71. There children do not die, nor snakes live. Indeed, at such places, there can be no fear of the king, nor Pishachas and Rakshasas.

72. Indeed, the man who recites these Mantras ceases to have any fear of fire or water or wind, or beasts of prey.

73. These Savitri Mantras, recited duly bring on the peace and well-being of all the four castes. Those men who recite them with respect become freed from every sorrow and at last acquire a high end.

74. Even these are the results acquired by them who recite these Savitri Mantras which are of the form of Brahma. That man who recites these Mantras in the midst of kine, sees his kine become fruitful.

75—76. Whether when starting on a journey, or entering a house on returning, one should recite these Mantras on every occasion. These Mantras form a great mystery of the Rishis and are the very highest of those which they silently recite. Such are these Mantras to them who practise the duty of recitation and pour libations on the sacrificial fire.

77. This that I have said to you, is the excellent opinion of Parashara. It was recited formerly to Shakra himself. Representing, as it does, Truth or Eternal Brahma, I have declared it fully to you.

78—79. It forms the heart of all creatures, and is the highest Shruti. All the princes of the solar and lunar families, *viz.*, the Raghavas and the Kuravas, recite these Mantras every day after having purified themselves. These form the highest end of human creatures. One becomes freed from every trouble and calamity by daily reciting the names of the celestials, of the seven Rishis, and of Dhruva. Indeed, such recitation speedily frees one from distress.

80. The sages of olden times, *viz.*, Kashyapa, Gotama, and others, and Bhrigu, Angiras and Atri and others, and Shukra, Agastya, and Vrihaspati, and others, all of whom are regenerate Rishis, have worshipped these Mantras. Approved of by the son of Bharadwaja, these Mantras were attained by the sons of Richika. Having acquired them again from Vashishtha, Shakra and the Vasus went forth to battle and succeeded in vanquishing the Danavas.

81. That man who makes a present of a hundred kine with their horns covered with plate of gold to a Brahmana gifted with much learning and well-conversant with the Vedas, and he who causes the excellent Bharata story to be recited in his house every day, are said to acquire equal merits.

82. By reciting the name of Bhrigu, one's virtue becomes enhanced. By bowing to Vashishtha, one's energy becomes enhanced. By bowing to Raghu, one becomes victorious in battle. By reciting the praises of the Ashwins, one becomes freed from diseases.

83. I have thus, O king, told you of the Savitri Mantras which are at one with eternal Brahma. If you wish to question me on any other subject, you may do so. I shall, O Bharata, answer you.

CHAPTER CLI.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. Who are worthy of being adored? Who are they to whom we should bow? How, indeed, should we behave towards whom? What course of conduct, O grandfather, towards what classes of persons is considered faultless?

Bhishma said:—

2. The humiliation of Brahmanas would humiliate the very celestials. By bowing to Brahmanas, one does not, O Yudhishthira, commit any fault.

3. They, indeed, deserve to be adored. They deserve to have our vows. You should behave towards them as if they are your sons. Indeed, it is those wise men who upholds all the worlds.

4. The Brahmanas are the great cause-ways of Virtue about all the worlds. Their happiness consists in renouncing all kinds of riches. They are devoted to the vow of controlling speech.

5. They are agreeable to all creatures, and observe various excellent vows. They are the refuge of all creatures in the universe. They are the authors of all the regulations which govern the worlds. They are endued with great fame.

6. Penances are always their great riches. Their power consists in speech. Their energy emanates from the duties they observe. Knowing all duties, they are gifted with minute vision, so that they are cognizant of the subtlest considerations.

7. They are of righteous desires. They live in the observance of well-done duties. They are the cause-ways of Virtue. The four kinds of living creatures exist, depending upon them as their refuge.

8. They are the path or road along which all should go. They are the guides of all. They are the eternal upholders of all the sacrifices. They always uphold the heavy loads of fathers and grandfathers.

9. They never droop under heavy loads even when passing along difficult roads, like strong cattle. They are attentive to the requirements of manes and deities and guests. They are entitled to eat the first portions of Havya and Kavya.

10. By the very food they eat, they rescue the three worlds from great fear. They are, as it were, the Island for all worlds. They are the eyes of all persons gifted with sight.

11. The wealth they possess consists of all the branches of knowledge known by the name of Shiksha, and all the Shrutis. Gifted with great skill, they are conversant with the most subtile relations of things. They know the ends of all things, and their thoughts are always engaged upon the science of the soul.

12. They are gifted with the knowledge of the beginning, the middle, and the end of all things, and they are persons in whom doubts no longer exist on account of the certitude of their knowledge. They are fully aware of the distinctions between what is superior and what is inferior. They it is who acquire the highest end.

13. Shorn of attachments, purged of all sins, getting over all pairs of opposites, they are unattached to all worldly things. Deserving of every honor, they are always esteemed by persons gifted with knowledge and high souls.

14. They cast impartial looks on sandal paste and filth or dirt, on what is food and what is not food. They see with an equal eye their brown dresses of coarse cloth and fabrics of silk and animal skins.

15. They would live for days together without partaking of any food, and dry up their limbs by such abstention. They devote themselves earnestly to the study of the Vedas, controlling their senses.

16. They would make gods of those who are not gods, and not gods of those who are gods. Enraged, they can create other worlds and other Regents of the worlds than those who exist.

17. Through the curse of those great ones, the ocean became so saline as to be undrinkable. The fire of their anger yet burns in the forest of Dandaka, unquenched by time.

18. They are the gods of the gods, and the cause of all causes. They are the authority of all authorities. What man of intelligence and wisdom is there who would seek to humiliate them.

19. Amongst them the young and the old all deserve honors. They honor one another on account of distinctions in respect of penances and knowledge.

20. Even the Brahmana who is destitute of knowledge is a god and is a great instrument for purifying others. He amongst them, then, who is posseseed of knowledge is a much higher god and like the ocean when full (to the brim).

21. Learned or unlearned, the Brahmana is always a great deity. Purified or not, Fire is ever a great god.

22. A blazing fire, even when it burns on a crematorium, is not considered as sullied on account of the character of the spot whereon it burns. Clarified butter looks beautiful whether kept on the sacrificial altar or in a chamber.

23. So if the Brahmana be always engaged in evil deeds, he is still to be considered as deserving of honors. Indeed, know that the Brahmana is always a great god.

CHAPTER CLII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. 'Tell us, O king, what is that reward of the worship of Brahmanas, seeing which you adore them, O you of superior intelligence! Indeed, what is that success, emanating from their adoration, guided by which you worship them?

Bhishma said:—

2. Regarding it is cited the conversation between Pavana and Arjuna, O Bharata.

3. Gifted with a thousand arms and great beauty the powerful Kartavirya, formerly became the lord of all the world. He had his capital in the city of Mahishmati.

4. Of unbaffled prowess, that king of the Haihaya race of Kshatriyas governed the whole Earth begirt by seas, together with all her islands and all her precious mines of gold and gems.

5. Respecting the duties of the Kshatriya order, as also humility and Vedic learning, the king made large gifts of wealth to the Rishi Dattatreya.

6. Indeed, the son of Kritavirya thus worshipped that great ascetic who, becoming pleased with him, asked him to solicit three boons.

7. Thus requested by the Rishi for boons, the king addressed him, saying,—Let me have a thousand arms when I am in the midst of my elders. While, however, I remain at home let me have, as usual, only two arms.

8. Indeed, let combatants, when fighting, see me possessed of a thousand arms. Observant also of high vows, let me succeed in subjugating the entire Earth by my prowess.

9. Having acquired the Earth righteously, let me govern her with vigilance. There is a fourth boon which, O foremost of twice-born persons, I solicit thee to grant.

10. O faultless one, being disposed to favor me, you should grant it to me! Dependent as I am on you, whenever I

may happen to go wrong, let pious men come forth to instruct and set me right.

11. Thus addressed, that Brahman replied to the king, saying,—So let it be! thus were those boons acquired by that king of burning effulgence.

12—14. Riding then on his car which was effulgent like fire or the Sun, the king, blinded by his great prowess, said,—Who, indeed, is there who can be considered as my equal in patience and energy, in fame and heroism, in prowess and strength?—After he had uttered these words, an invisible voice in the sky, said,—O ignorant wretch, do you not know that the Brahmana is superior to the Kshatriya? The Kshatriya, helped by the Brahmana, rules all creatures.

15. When pleased, I am able to create many creatures. When angry, I am able to destroy all. In thought, word, and deed, I am the foremost. The Brahmana is certainly not above me.

16. The first proposition here is that the Brahmana is superior to Kshatriyas. The counter-proposition is that the Kshatriya is superior. You have said, that the two are united together. A distinction, however, is observable in this.

17. It is seen that Brahmanas take refuge with Kshatriyas. The Kshatriyas never seek the refuge of Brahmanas. Indeed, throughout the Earth, the Brahmanas, accepting such refuge under the pretence of teaching the Vedas, get their maintenance from the Kshatriyas.

18. The duty of protecting all creatures lies with the Kshatriyas. It is from the Kshatriyas that the Brahmanas derive their livelihood. How then can the Brahmana be superior to the Kshatriyas?

19. Well, I shall, from to-day, bring under my subjection, your Brahmanas who are superior to all creatures but who have mendicancy for their occupation and who are so self-conceited.

20. What the virgin Gayatri has said from the sky is not true. Robed in skins, the Brahmanas move about in independence. I shall bring those independent men under my subjection.

21. Deity or man, there is none in the three worlds who can throw me off from the sovereignty I enjoy. Hence, I am certainly superior to the Brahmanas.

22. This world that is now considered as having Brahmanas for its foremost dwellers, shall soon be made such as to have Kshatriyas for its foremost dwellers. There is none who is capable of withstanding my power in battle.

23 Hearing these words of Arjuna, the sky-ranging goddess became moved.

24. Then the god of wind, addressing the king from the sky, said,—Renounce this sinful attitude. Bow to the Brahmanas. By injuring them you will bring about troubles on your kingdom.

25. The Brahmanas will either kill you, king, though you are, or, endued with great might as they are, they will drive you away from your kingdom, despoiling you of your energy.

26. Hearing this speech, the king addressed the speaker, saying,—Who, indeed, are you?—The god of wind answered,—I am the god of wind and the messenger of the celestials. I say to you what is for your benefit.

Arjuna said:—

27. Oh, I see that you have to-day shown your devotion and attachment to the Brahmanas. Tell me now what kind of earthly creature is the Brahmana.

28. Tell me, does a superior Brahmana resemble the Wind in any respect? Or, is he like Water, or Fire, or the Sun, or the Firmament?—

CHAPTER CLIII.

(ANUSHASANIKA PARVA).—*Continued.*

The god of wind said:—

1. Hear, O deluded man, what the attributes are of Brahmanas who have all high souls. The Brahmana is superior to all those which, O king, you have named.

2. Formerly, the Earth, indulging in a spirit of rivalry with the king of the Angas, forsook her character as Earth. The regenerate Kashyapa caused destruction to befall her by actually paralysing her.

3. The Brahmanas are always unconquerable, O king, in Heaven as also on Earth. Formerly, the great Rishi Angiras, through his energy, drank off all the waters.

4. Having drunk off all the waters as if they were milk, the great Rishi did not feel yet his thirst to be satisfied. He, therefore, once more caused the Earth to be filled with water by raising a mighty wave.

5. On another occasion, when Angiras became enraged with me, I fled away, leaving the world, and lived for a long time concealed in the Agnihotra of the Brahmanas, through fear of that Rishi.

6. The illustrious Purandara, an account of his having coveted the body of Ahalya, was cursed by Gautama, yet, for the sake of Virtue and wealth, the Rishi did not destroy outright the king of the celestials.

7. The Ocean, O king, that was full in former days of crystal water, cursed by the Brahmanas, became saline in taste.

8. Even Agni who is gold-hued, and who blazes with effulgence when destitute of smoke, and whose flames uniting together, burn upwards, when cursed by the angry Angiras, became divested of all these qualities.

9. See, the sixty thousand sons of Sagara, who came here to worship the Ocean, have all been pulverised by the Brahmana Kapila of golden hue.

10. You are notequal to the Brahmanas. Do you, O king, seek your own good. The Kshatriya of even great power bows to Brahmana children who are still in their mothers' wombs.

11. The large kingdom of the Dandakas was destroyed by a Brahmana. The powerful Kshatriya Talajangha was destroyed by a single Brahmana, *viz.*, Aurva.

12. You, too, have acquired a large kingdom, great might, religious merit, and learning, which are all difficult of acquirement, through the grace of Dattatreya.

13. Why do you, O Arjuna, adore Agni everyday who is a Brahmana? He is the bearer of sacrificial libations from every part of the universe. Are you ignorant of this fact.

14. Why, indeed, do you allow yourself to be stupefied by folly when you are not ignorant of the fact that a superior Brahmana is the protector of all creatures in the world and is, indeed, the creator of the living world?

15. The Lord of all creatures, Brahman, unmanifest, gifted with power, and of unfading glory, who created this vast universe with its mobile and immobile creatures, (is a Brahmana).

16. Some ignorant persons there are, who say that Brahman was born of an Egg. From the original Egg, when it opened, mountains and the cardinal points and the waters and the Earth and the Heavens all came into existence.

17. No one had seen this birth of the creation. How then can Brahman be said to have taken his birth from the original Egg, when especially he is said to be Unborn? It is said that vast increate Space is the original Egg. It was from this increate Space that the Grandfather was born.

18. If you ask,—Whereon would the Grandfather, after his birth from increate Space, rest, for there was then nothing else? —the answer may be given thus. There is an existent Being of the name of Consciousness. That mighty Being is gifted with great energy.

19. There is no Egg. Brahman, however, is existent. He is the Creator of the universe and is its King!—Thus addressed by the god of wind, king Arjuna remained silent.

CHAPTER CLIV.

(ANUSHASANIKA PARVA).—*Continued.*

The god of wind said:—

1. Once on a time, O king, a king named Anga wished to give away the entire Earth as sacrificial present to the Brahmanas. At this, the Earth became stricken with anxiety.

2. I am the daughter of Brahman. I hold all creatures. Having obtained me, alas, why does this foremost of kings wish to give me away to the Brahmanas?

3. Renouncing my character as the soil, I shall now go to my father. Let this king with all his kingdom meet with destruction! —Forming this conclusion, she departed for the region of Brahman.

4. Seeing the goddess Earth about to go, the Rishi Kashyapa himself immediately entered the visible body of the goddess, renouncing his own body, by the help of Yoga.

5. Thus penetrated by the spirit of Kashyapa, the earth grew in prosperity and became full of all kinds of vegetable produce. Indeed, O king, for the time the Kashyapa pervaded the earth, Virtue became foremost everywhere and all fears ceased.

6. Thus, O king, the earth remained penetrated by the spirit of Kashyapa for thirty thousand divine years, fully alive to all those functions which it used to discharge while it was penetrated by the spirit of Brahmana's daughter.

7. Upon the expiration of this period, the goddess returned from the region of Brahman and arrived here bowed to Kashyapa and from that time became the daughter of that Rishi.

8. Kasnyapa is a Brahmana. This was the feet, O king, that a Brahmana did,

Tell me the name of the Kshatriya who is superior to Kashyapa.

9. Hearing these words, king Arjuna remained silent. The god of wind once more said to him,—Hear now, O king, the story of Utathya who was born in the family of Angiras.

10. The daughter of Soma, named Bhadra, came to be considered as peerless in beauty. Her father Soma regarded Utathya to be the fittest of husbands for her.

11. The famous and highly blessed maiden of faultless limbs, observing various vows practised the severest austerities from the desire of getting Utathya for her husband.

12. After some time, Soma's father Atri, inviting Utathya to his house, bestowed upon him the famous maiden. Utathya, who used to give away sacrificial presents in profusion, duly received the girl for his wife.

13. It so took place, however, that the beautiful Varuna had, from a long time before, coveted the girl. Coming to the forest where Utathya lived, Varuna stole away the girl when she had plunged into the Yamuna for a bath.

14. Abducting her thus, the Lord of the waters took her to his own house. That mansion was wonderful. It was adorned with six hundred thousand lakes.

15. There is no palace that can be considered more beautiful than that of Varuna. It was adorned with many places and by the presence of various tribes of Apsaras and of various excellent articles of enjoyment.

16—17. There, within that palace, the the Lord of waters, O king, sported with the damsel. A little while after, Utathya came to know of the ravishment of his wife. Indeed, having heard all the facts from Narada, Utathya addressed the celelestial Rishi, saying,—Go, O Narada, to Varuna and speak with due severity to him. Ask him as to why he has abducted my wife, and, indeed, tell him in my name that he should give her up.

18. You may tell him further,—You are a protector of the worlds, O Varuna, and not a destroyer. Why then have you abducted my wife bestowed upon me by Soma?

19. Thus requested by Utathya, the celestial Rishi Narada went to where Varuna was and addressing him, said,—Do you liberate the wife of Utathya. Indeed, why have you abducted her!

20. Hearing these words of Narada, Varuna replied to him, saying,—This timid girl is very dear to me. I dare not let her go.

21—22. Receiving this reply, Narada went to Utathya and cheerlessly told him,—O great ascetic, Varuna has driven me from his house, catching me by the throat. He is reluctant to restore to you your wife. Do you act as you please.

22. Hearing these words of Narada, Angiras became enraged. Having penances for wealth, he solidified the waters and drank them off, by his energy.

24. When all the waters were thus drunk off, the Lord of that element became very dispirited with all his friends and kinsfolk. For all that, he did not still give up Utathya's wife.

25. Then Utathya, that foremost of twice-born persons, filled with anger, commanded Earth, saying,—O amiable one, do you show land where there are at present the six hundred thousand lakes.

26—27. At these words of the Rishi, the Ocean receded from the spot marked out, and land appeared which was highly sterile. To the rivers which flowed through that region, Utathya said,—O Saraswati, do you become invisible here. Indeed, O timid lady, leaving this region, go you to the desert. O auspicious goddess, let this region, destitute of you, cease to become sacred.

28. When that region became dry, he repaired to Angirasa, taking with him Utathya's wife, and made her over to him.

29. Getting back his wife, Utathya became cheerful. Then, O chief of the Haihaya family, that great Brahmana rescued both the universe and the Lord of waters from the situation of distress into which he had reduced them.

30—31. Knowing every duty, the highly energetic Rishi Utathya, after getting back his wife, O king, said to Varuna,—I have recovered my wife, O lord of waters, with the help of my penances and after inflicting such distress on you as made you cry aloud in pain. Having said this, he went home, with that wife of his.

32. Even such, O king, was Utathya, that foremost of Brahmanas. Shall I go on? Or, will you yet persist in your opinion? What, is there a Kshatriya that is superior to Utathya?

CHAPTER CLV.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said:—

1. Thus addressed, king Arjuna remained silent. The god of wind once more spoke to him,—Listen now, O king, to the greatness of the Brahmana Agastya.

2. Once on a time, the gods were defeated by the Asuras upon which they became very dispirited. The sacrifices of the deities were all robbed, and the Swadha of the manes was also misappropriated.

3. Indeed, O chief of the Haihayas, all the religious acts and observances of human beings also were stopped by the Danavas. Shorn of their prosperity, the celestials wandered over the Earth as we have heard.

4. One day, in course of their wanderings, they met Agastya of high vows, that Brahmana, O king, who was gifted with great energy and solar splendour.

5—6. Saluting him duly, the celestials made the usual polite enquiries. They then, O king, said these words to that high-souled one,—We have been defeated by the Danavas in battle, and have, therefore, been deprived of affluence and prosperity. Do you, therefore, O foremost of ascetics, rescue us from this situation of great fear.

7. Thus informed of the condition to which the celestials had been reduced, Agastya became highly enraged. Highly energetic, he at once blazed forth like the all-consuming fire at the time of the universal dissolution.

8. With the burning rays which then came out from the Rishi, the Danavas began to be burnt. Indeed, O king, thousands of them began to drop down from the sky.

9. Burning with the energy of Agastya, the Danavas, abandoning both Heaven and Earth, fled towards the south.

10. At that time the Danava king Vali was celebrating a Horse-Sacrifice in the nether regions. Those great Asuras who were with him in those regions or who were living in the bowels of the Earth, were not burnt.

11. The celestials, upon the destruction of their enemies, then regained their own regions, their fears entirely removed. Encouraged by what he did for them, they then begged the Rishi to destroy those Asuras who had taken refuge within the bowels of the Earth or in the nether regions.

12. Thus requested by the gods, Agastya replied to them, saying,—Yes, I can consume those Asuras who are living underneath the Earth; but if I achieve such a feat, my penances will suffer decay. Hence, I shall not exert my power.

13. Thus, O king, were the Danavas consumed by the illustrious Rishi with his own energy. Thus did Agastya of purified soul, O monarch, accomplish that deed with the help of his penances.

14. O sinless one, so was Agastya as described by me. Shall I continue? Or, will you say anything in reply? Is there any Kshatriya who is greater than Agastya?—

Bhishma said:—

15. Thus addressed, king Arjuna remained silent. The god of wind once more said,—Hear, O king, one of the great feats of the illustrious Vashishtha.

16. Once on a time the celestials were engaged in celebrating a sacrifice on the shores of the lake Vaikhanasa. Knowing his power, the sacrificing gods thought of Vashishtha and made him their priest in imagination.

17. Meanwhile, seeing the gods reduced and emaciated on account of the initiation they were undergoing, a race of Danavas, of the name of Khalins, of statures as gigantic as mountains, wished to kill them.

18. Those amongst the Danavas that were either disabled or killed in the fight were plunged into the waters of the Manasa lake and on account of the boon of the Grandfather they immediately came back to vigour and life.

19. Taking up huge and terrible mountain summits and maces and trees, they agitated the waters of the lake, making them swell up to the height of a hundred Yojanas.

20. They then ran against the celestials numbering ten thousand. Afflicted by the Danavas, the gods then sought the refuge of their king Vasava.

21. Shakra, however, was soon afflicted by them. In his distress he sought the protection of Vashishtha. At this, the holy Rishi Vashishtha assured the celestials, removing their fears.

22. Understanding that the gods had become greatly dispirited, the ascetic did this through mercy. He displayed his energy and burnt, without any exertion, those Danavas called Khalins.

23. Having penances for wealth, the Rishi brought the River Ganga, who had gone to Kailasa, to that spot, Indeed,

Ganga appeared, piercing through the waters of the lake.

24. The lake was penetrated by that river. And as that celestial river piercing through the waters of the lake, appeared, it flowed on, under the name of Sarayu. The palace whereon those Danavas fell came to be called after them.

25. Thus were the dwellers of Heaven, headed by Indra, rescued from great distress by Vashishtha. It was thus that those Danavas, who had received boons from Brahman, were killed by that great Rishi.

26. O sinless one, I have described to you the feat which Vashishtha accomplished. Shall I go on? Or, will you say anything? Was there a Kshatriya who could be said to excel the Brahmana Vashishtha?

CHAPTER CLVI.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said:—

1. Thus addressed, Arjuna remained silent. The god of wind once more addressed him, saying,—Hear me, O foremost one of the Haihayas, as I describe to you the achievement of the great Atri.

2. Once on a time as the gods and Danavas were fighting each other in the dark, Rahu pierced both the Sun and Moon with his arrows.

3. The gods, overwhelmed by darkness, began to fall before the powerful Danavas, O foremost of kings.

4—5. Repeatedly struck by the Asuras, the celestials began to lose their strength. They then saw the learned Brahmana Atri, having penances for wealth, engaged in the observance of austerities. Addressing that Rishi who had all his senses [illegible] in whom anger had been extinguished, they said,—See, O Rishi, these two, *viz.*, the Moon and the Sun who have both been pierced by the Asuras with their arrows.

6. On account of this, darkness has overtaken us, and we are being struck down by the enemy. We do not see the end of our troubles. Do you, O lord of great power, rescue us from this great fear.

The Rishi said:—

7. How, indeed, shall I protect you?—They answered, saying,—Do you become the Moon. Do you also become the Sun, and do you begin to kill these robbers.

8. Thus begged by them, Atri assumed the form of the darkness-destroying Moon. Indeed, on account of his agreeable disposition, he began to look as beautiful and delightful as the Moon himself.

9. Seeing that the real Moon and the real the Sun had become darkened by the arrows of the enemy, Atri, assuming the forms of those luminaries, began to shine forth over the field of battle, helped by the power of his penances.

10. Indeed, Atri made the universe shine in light, removing all its darkness. By displaying his power, he also subjugated, the vast multitudes of those enemies of the celestials.

11. Seeing those great Asuras burnt by Atri, the gods also, protected by Atri's energy, began to despatch them quickly.

12. Displaying his prowess and collecting all his energy, it was thus that Atri illumined the god of day, rescued the celestials, and killed the Asuras.

13. This was the feat that that twice-born one, helped by his sacred fire,—that silent reciter of Mantras, that one clad in deer-skins,—performed! See, O royal sage, the act achieved by that Rishi who lived upon fruits only.

14. I have thus described to you, in full, the feat of the great Atri. Shall I go on? Or, will you say anything? Is there a Kshatriya who is superior to this twice-born Rishi?

15. Thus addressed, Arjuna remained silent. The god of wind once more spoke to him.—Hear, O king, the feat achieved by the great Chyavana.

16. Having made his promise to the twin Ashwins, Chyavana addressed the chastiser of Paka, saying,—Do you make the Ashwins drinkers of Soma with all the other celestials.

Indra said:—

17. The Ashwins have been outcasted by us. How, then, can these be admitted into the sacrificial circle for drinking Soma with the others? They are not classed with the celestials. Do not, therefore, tell us so.

18. O you of great vows, we do not wish to drink Soma in the company of the Ashwins! Whatever other commands you may be pleased to utter, O learned Brahmana, we are ready to do.

Chyavana said:—

19. The twin Ashwins shall drink Soma with all of you. Both of them are gods, O

king of the celestials, for they are the sons of the Sun.

20. Let the gods do what I have said, By acting according to those words, the gods will reap great advantage. By acting otherwise, evil will overtake them.

Indra said :—

21. I shall not, O foremost of twice-born persons, drink Soma with the Ashwins. Let others drink with them as they please. As for myself, I dare not do it.

Chyavana said :—

22. If, O destroyer of Vala, you will not obey my words, you shall, this very day, drink Soma with them in sacrifice, compelled by me.

The god of wind said :—

23. Then Chyavana, taking the Ashwins with him, began a great religious rite for their benefit. The gods all became stupefied by Chyavana with the help of his Mantras.

24. Seeing that feat undertaken by Chyavana, Indra became enraged. Taking up a huge mountain he ran against that Rishi.

25. The king of the deities was also armed with the Thunderbolt. Then the illustrious Chyavana, gifted with penances, cast angry looks upon Indra as he advanced.

26. Throwing a little water at him, he paralysed the king of the deities with his Thunderbolt and mountain. As the result of the religious rite he had begun, he created a terrible Asura hostile to Indra.

27. Made of the libations he had poured on the sacred fire, that Asura was called Mada, of mouth gaping wide. Such was the Asura that the great ascetic created with the help of Mantras. There were a thousand teeth in his mouth, extending for a hundred Yojanas.

28. Of terrible appearance, his fangs were two hundred Yojanas in length. One of his cheeks rested on the Earth and the other touched the sky.

29. Indeed, all the gods with Vasava seemed to stand at the root of that great Asura's tongue, as fishes when they enter into the wide open mouth of a leviathan.

30. While standing within the mouth of Mada, the gods consulted speedily and then addressing Indra, said,—Do you soon bend your head in respect to this twice-born personage.

31. We shall without any hesitation drink Soma with the Ashwins in our company.—Then bowing down his head to Chyavana, Shakra obeyed his command.

32. Thus did Chyavana make the Ashwins drinkers of Soma with the other gods. Calling back Mada, the Rishi then assigned him his work.

33. Soma was ordered to live in dice, in hunting, in drinking, and in women. Hence, O king, those men who betake themselves to these, forsooth, meet with destruction.

34. Hence, one should always renounce these faults to a great distance. Thus, O king, I have described to you the feat achieved by Chyavana. Shall I go on? Or, will you say anything in reply? Is there a Kshatriya who is higher than the Brahmana Chyavana?

CHAPTER CLVII.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said :—

1—2. Hearing these words of the god of wind, Arjuna remained silent. At this, the god of wind once more addressed him saying,—When the dwellers of Heaven, headed by Indra, found themselves within the mouth of the Asura Mada, at that time, Chyavana took away from them the Earth.

3. Deprived previously of Heaven and now of the Earth also, the gods became very dispirited. Indeed, those great ones, afflicted with grief, then threw themselves unreservedly upon the Grandfather's protection.

The gods said :—

4. O you who are adored by all creatures of the universe, the Earth has been taken away from us by Chyavana, while we have been deprived of Heaven by the Kapas, O powerful one.

Brahman said :—

5. Ye dwellers of Heaven, do you, with Indra, repair speedily and seek the protection of the Brahmanas. By pleasing them you will succeed in regaining both the regions as before.

6. Thus instructed by the Grandfather, the deities went to the Brahmanas and begged for their protection. The Brahmanas replied, enquiring,—Whom shall we subjugate?—Thus asked, the celestials said to them,—Do ye subjugate the Kapas.

7. The Brahmanas then said,—Bringing them down on the Earth first, we shall quickly subjugate them.—After this, the Brahmanas began a rite having for its object the destruction of the Kapas. As soon as this was heard of by the Kapas, they immediately sent a messenger of theirs, named Dhani, to those Brahmanas.

8. Dhani, coming to them as they sat on the Earth, thus communicated to them the message of the Kapas,—The Kapas are like you all. Hence, what will be the results of these rites which it appears you are determined upon?

9. Of all them are well conversant with the Vedas and gifted with wisdom. All of them care for sacrifices. All of them have Truth for their vow, and for these reasons all of them are considered as equal to great Rishis.

10. The goddess of Prosperity sports among them, and they, in their turn, support her with respect. They never know their wives uselessly, and they never eat the flesh of such animals as have not been killed in sacrifices.

11. They pour libations in the sacrificial fire (every day) and obey the commands of their preceptors and elders. All of them are of souls under perfect restraint, and never take any food without dividing it duly among their children.

12. They always proceed on cars and other vehicles together. They never know their wives when the latter are in menses. They all act in such a way as to acquire regions of happiness hereafter. Indeed, they are always righteous in their deeds.

13. They never eat anything themselves, when *enciente* women or old men have not eaten. They never indulge in play or sports of any kind in the forenoon. They never sleep during the day.

14. When the Kapas have these and many other virtues and qualities, why, indeed, would you seek to subjugate them? You should abstain from the attempt. Indeed, by such abstention you would achieve what is for your good.

The Brahmanas said:—

15. Oh, we shall subjugate the Kapas In this matter, we are quite of a piece with the celestials. Hence, the Kapas deserve to be killed by us. As regards Dhanin, he should return whence he came.

16. After this, Dhanin, returning to the Kapas, said to them,—The Brahmans are not disposed to do you any good.—Hearing this, all the Kapas took up their weapons and went towards the Brahmanas.

17. Seeing the Kapas advancing against them with the standard of their cars upraised, the Brahmanas immediately created certain fires for the destruction of the vital airs of the Kapas.

18. Having brought about the destruction of the Kapas, those eternal fires, created with the help of the Vedic Mantras, began to shine in the firmament like so many clouds.

19. The gods having assembled together in battle, killed many of the Danavas. They did not know at that time that it was the Brahmanas who had encompassed their destruction.

20. Then coming there, O king, the highly energetic Narada informed the deities how their enemies, the Kapas, had been really killed by the Brahmanas of mighty energy.

21. Hearing these words of Narada, the dwellers of Heaven became highly pleased. They also lauded those regenerate and illustrious allies of theirs.

22. The energy and prowess of the celestials then began to increase, and adored in all the worlds, they acquired also the boon of immortality.

23. After the god of wind had said these words, king Arjuna adored him duly and addressing him answered in these words. Hear, O mighty-armed king, what Arjuna said.

Arjuna said:—

24. O powerful god, always and by all means do I live for the Brahmanas. Devoted to them, I adore them always.

25. Through the favour of Dattatreya I have acquired this might of mine. Through his favor I have been able to perform great feats in the world and acquire high merit.

26. Oh, I have with attention, heard the achievements, O god of wind, of the Brahmanas with all their interesting details as described by you truly.

The god of wind said:—

27. Do you protect and maintain the Brahmanas by performing those Kshatriya duties which are yours by birth. Do you protect them even as you protect your own senses. There is danger to you from the family of Bhrigu. All that, however, will happen on a distant day.

CHAPTER CLVIII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. You always worship, O king, Brahmanas of praiseworthy vows. What, however, is that fruit seeing which you adore them, O king?

2. O you of high vows, seeing what prosperity of the worship of the Brahmanas, do you worship them? Tell me all this, O you of mighty arms.

Bhishma said:—

3. Here is Keshava gifted with great intelligence. He will tell you everything. Of high vows and gifted with prosperity, he will tell you what the prosperity is of the worship of Brahmanas.

4. My strength, ears, speech, mind, eyes, and that clear understanding of mine, are all clouded to-day. I think the time is not distant when I shall have to renounce my body. The Sun seems to me to go very slowly.

5. Those high duties, O king, which are mentioned in the Puranas as observed by Brahmanas and Kshatriyas and Vaishyas and Shudras, have all been described by me. Do you, O son of Pritha, learn from Krishna what little remains to be learnt about them.

6. I know Krishna truly. I know who he is and what his ancient might is. O chief of the Kauravas, Keshava is of immeasurable soul. Whenever doubts arise, it is he who upholds virtue then.

7. It is Krishna who created the Earth, Sky, and Heaven. Indeed, the Earth has originated from Krishna's body. Of dreadful prowess and existing from the beginning of time, it is Krishna who became the powerful Boar and raised the submerged Earth. It is He who created all the cardinal points, together with all the mountains.

8. Below Him are the sky, Heaven, the four cardinal points, and the four subsidiary points. It is from Him that the entire creation has emanated. It is He who has created this ancient universe.

9. In His navel appeared a Lotus. Within that Lotus originated Brahman, himself of immeasurable energy. It was Brahman, O son of Pritha, who broke open that darkness which existed surpassing the very ocean (in depth and extent).

10. In the Krita age, O Partha, Krishna existed in the form of Virtue. In the Treta age, he existed in the form of Knowledge. In the Dwapara age, he existed in the form of power. In the Kali age, he came to the Earth in the form of sin.

11. It is He who formerly killed the Daityas. It is He who is the Ancient God. It is He who ruled the Asuras in the form of their Emperor (Valin). It is He who is the Creator of all beings. It is He who is also the future of all created Beings. It is He who is also the protector of this universe having the seed of destruction.

12. When the cause of Virtue suffers, this Krishna takes birth in the family of either the gods or among men. Staying on Virtue, this Krishna of purified soul (on such occasions) protects both the higher and the lower worlds.

13. Sparing those who deserve to be spared, Krishna sets himself to the destruction of the Asuras, O Partha. It is he who is all acts proper and improper and it is he who is the cause. It is Krishna who is the act done, the act to be done, and the act that is being done. Know that that illustrious one is Rahu and Soma and Shakra.

14. It is he who is Vishwakarman. It is he who is of universal form. He is the destroyer and he is the Creator of the universe. He is the holder of the Shula (lance); He is of human form; and he is of terrible form. All creatures sing his praises, for he is known by his deeds.

15. Hundreds of Gandharvas and Apsaras and celestials always accompany him. The very Rakshasas sing his praises. He is the Enhancer of Wealth; He is the one victorion Being in the universe.

16. In Sacrifices, eloquent men sing His praises. The singers of Samans praise him by reciting the Rathantaras. The Brahmanas praise him with Vedic Mantras. It is to him that the sacrificial priests pour their libations.

17. The celestials headed by Indra sang his praises when he lifted up the Gobardhana mountains for protecting the cowherds of Brindavan against the incessant showers that Indra poured in anger. He is, O Bharata, the one Blessing to all creatures. He, O Bharata, having entered the old Brahma-cave, saw from that place the original cover of the world in the beginning of Time.

18. Agitating all the Danavas and the Asuras, this Krishna of foremost deeds rescued the Earth. It is to Him that people dedicate various kinds of food. It

is to Him that the warriors dedicate all kinds of their cars at the time of war.

19. He is eternal, and it is under that illustrious one that the Sky, Earth, Heaven, all things exist and stay. He it was who caused the vital seed of the gods Mitra and Varuna to fall within a jar, whence originated the Rishi known by the name of Vashishtha.

20. It is Krishna who is the god of wind; it is he who is the powerful Ashwins; it is he who is that first of gods, *viz.*, the Sun having a thousand rays. It is he by whom the Asuras have been subjugated. It is he who covered the three worlds with three footsteps.

21. He is the soul of the celestials and human beings, and Pitris. It is he who is the Sacrifice performed by those persons who are conversant with the rituals of sacrifices. It is he who rises every day in the sky (in the form of the Sun) and divides Time into day and night, and courses for half the year northwards and for half the year southwards.

22. Innumerable rays of light come out from his upwards and downwards and transversely and illumine the Earth. Brahmanas conversant with the Vedas worship him. Taking a portion of his rays the Sun shines in the sky. Month after month, the sacrificer ordains him as a sacrifice. Twice-born persons conversant with the Vedas hymn his praises in sacrifices of all kinds. He it is who is the wheel of the year, having three naves and seven horses to drag it. It is thus that he supports the seasons.

24. Gifted with great energy, pervading all things, the foremost of all creatures, it is Krishna who alone upholds all the worlds. He is the Sun, the remover of all darkness. He is the Creator of all. Do you, O hero, approach that Krishna.

25. Once on a time, the great and powerful Krishna lived, for a while, in the form of Agni in the forest of Khandava among some straw or dry grass. Soon was he pleased. Capable of going everywhere at will, it was Krishna who, having subjugated the Rakshasas and Uragas, poured them as libations upon the burning fire.

26. It is Krishna who gave to Arjunn a number of white horses. It is he who is the creator of all horses. This world represents his car. He it is who yokes that car for setting it in motion. That car has three wheels.

27. It has three kinds of motion. It has four horses yoked to it. It has three naves.

28. It is this Krishna who is the refuge of the five original elements with the sky among them. It is he who created the Earth and Heaven and the intervening space. Indeed, it is this Krishna of immeasurable and burning energy who has created the forests and the mountains. It is this Krishna who, desirous of punishing Shakra who was about to hurl his thunder at him, crossed the rivers and at once paralysed him. He is the one great Indra who is worshipped by the Brahmanas in great sacrifices with the help of a thousand old Richs.

29. It was this Krishna, O king, who alone was able to keep the highly energetic Rishi Durvasas as a guest for some time in his house. He is said to be the one ancient Rishi. He is the Creator of the universe. Indeed, he creates everything from his own nature.

30. Superior to all the celestials, it is he who teaches all the deities. He scrupulously observes all ancient ordinances. Know, O king, that this Krishna, who is called Vishwaksena, is the fruit of all deeds which relate to pleasure, of all deeds which are founded on the Vedas, and of all deeds which appertain to the world.

31. He is the white rays of light which are seen in all the worlds. He is the three worlds. He is the three Regents of all the worlds. He is the three sacrificial fires. He is the three Vyahritis; indeed, this son of Devaki is all the gods together.

32. He is the Year; He is the Seasons; He is the Fortnights; He is the Day and the Night; He is those divisions of time which are called Kalas, and Kashthas, and Matras, and Muhurtas, and Lavas, and Kshanas. Know that this Vishwaksena is all these.

33. The Moon and the Sun, the Planets, the Constellations, and the Stars, all the Parva days, including the day of the full moon, the conjunctions of the constellations, and the seasons, have, O son of Pritha, emanated from this Krishna who is Vishwaksena.

34. The Rudras, the Adityas, the Vasus, the Ashwins, the Sadhyas, the Vishwedevas, the Maruts, Prajapati himself, the mother of the celestials, *viz.*, Aditi and the seven Rishis, have all originated from Krishna.

35. Changing himself into the Wind, he scatters the universe. Of universal form, he becomes Fire which consumes all things. Changing himself into Water, he drenches and submerges all, and assuming the form of Brahman, he creates all the various animate and inanimate creatures.

36. He is himself the Veda, yet he learns all the Vedas. He is himself the Veda,

yet he learns all the Vedas. He is himself all the ordinances, yet he observes all the ordinances which have been laid down in matters connected with Righteousness and the Vedas and that force or might which rules the world. Indeed, know, O Yudhishthira, that this Keshava is all the mobile and immobile universe.

37. He is of the form of the most resplendent light. Of universal form, this Krishna is shorn in that blazing effulgence. The original cause of the soul of all existent creatures, he at first created the waters. Afterwards he created this universe.

38. Know that this Krishna is Vishnu. Know him to be the soul of the entire universe. Know him to be all the seasons; he is these various wonderful visitations of Nature which we see; he is the clouds that pour rain and the lightning which flashes in the sky. He is the elephant Airavata. In fact, he is the immobile and mobile universe.

39. The clay of the universe and above all attributes, this Krishna is Vasudeva. When he becomes individual soul he is called Sankarshana. Next, he changes himself into Pradyumna and then into Aniruddha. Thus, the great Krishna, who has sprung from himself, divides himself in fourfold form.

40. For creating this universe which consists of the five primal elements, he begins this work, and causes it to go on in the fivefold form of animate existence containing celestial and Asuras and human beings and beasts and birds. He it is who then creates the Earth and the Wind, the Sky, Light, and also Water, O son of Pritha.

41. Having created this universe of immobile and mobile objects divided into four orders of being (*viz.*, viviparous, oviparous, vegetable, and filth-born), he then created the Earth with her fivefold seed. He then created the Sky for pouring copious rain on the Earth.

42—44. Forsooth, O king, it is this Krishna who has created this universe. He has originated from his own self; it is he who causes all things to exist through his own power. He it is who has created the celestials, the Asuras, the human beings, the worlds, the Rishis, the departed manes and all creatures. Desirous of creating, that Lord of all creatures duly created the entire universe of life. Know that good and evil, mobile and immobile, have all originated from this one who is Vishwaksena. Whatever exists, and whatever will come into being, all is Keshava. This Krishna is also the death which overtakes all creatures when their end comes. He is eternal and it is he who upholds the cause of Virtue. Whatever existed in the past, and whatever we do not know, indeed, all that also is this Vishwaksena.

45. All that is noble and meritorious in the universe, all that is good and evil, is Keshava who is inconceivable. Hence, it is absurd to think of anything which is superior to Keshava.

46. Keshava is such. More than this. He is Narayana, the highest of the high, immutable and undecaying. He is the eternal and changeless cause of the entire mobile and immobile universe with its beginning, middle, and end, as also of all creatures whose birth follows their wish.

CHAPTER CLIX.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. Tell us, O destroyer of Madhu, the prosperity which originates from the worship of the Brahmanas. You are a master of this subject. Indeed, our grandfather knows you.

Vasudeva said:—

2. Hear me, O king, with attention, O chief of Bharata's race, as I recite to you what the merits of the Brahmanas are, O foremost one of Kuru's race.

3—4. Once on a time while I was seated at Dwaravati, O delighter of the Kurus, my son Pradyumna, enraged by certain Brahmanas, came to me and said,—O destroyer of Madhu, what merit is there for adoring the Brahmanas. Whence is their lordship derived both in this world and in the next.

5. O giver of honors, what rewards are gained by constantly adoring the Brahmanas? Kindly explain this clearly to me, for my mind is disturbed by doubts about this.

6. When Pradyumna said, these words to me, I answered him as follows. Do you hear, O king, with rapt attention, what those words were.

7. O child of Rukmini, listen to me as I tell you what prosperity one may acquire by adoring the Brahmanas. When one tries to acquire the threefold objects of life (*viz.*,

Virtue, Profit and Pleasure), or Emancipation, or fame and prosperity, or the treatment and cure of disease, or the worship of the deities and the departed manes, he should take care to please the twice-born ones. They are each a king Soma. They are the dispensers of happiness and misery.

9 O child of Rukmini, whether in this or in the next world, O son, everything agreeable has originated from the Brahmanas. I have no doubt in this.

10. From the adoration of the Brahmanas originate achievements and fame and strength. Men and the Regents of the universe, adore the Brahmanas.

11. How then, O son, can we disregard them, thinking that we are lords of the Earth? O mighty armed one, do not allow your anger to embrace the Brahmanas as its object.

12. In this as also the next world, Brahmanas are considered as great Beings. They have direct knowledge of everything in the universe. Verily, they are capable of reducing everything into ashes, if angry.

13. They are capable of creating other worlds and other Regents of worlds. Why then should not persons gifted with energy and true knowledge treat them with obedience and respect?

14. Formerly in my house, O son, lived the Brahmana Durvasas whose complexion was green and tawny. Clad in rags, he had a stick made of the Vilwa tree. His beard was long and he was greatly emaciated.

15—16. He was taller in stature than the tallest man on Earth. Wandering over all the worlds of human beings and of the deities and other superior beings, he sang constantly among assemblies and in public squares.—Who is there who would cause the Brahmana Durvasas to live in his house, doing the duties of hospitality towards him?

17. He becomes wroth with every one if he finds even the slightest transgression! Hearing this about my nature, who is there who will give me refuge?

18. Indeed, he who would give me shelter as a guest should not do anything to anger me!—When I saw that no one ventured to give him shelter in his house, I invited him and made him live in my abode.

19. On certain days he would eat the food sufficient for the needs of thousands of persons. On other days he would eat very little. On some days he would go out of my house and would not return.

20. He would sometimes laugh without any reason and sometimes cry uselessly At that time there was nobody on Earth s old as he.

21. One day, entering the quarters which were given to him, he burnt all the beds and coverlets and all the well-adorned damsels who were there for serving him. Doing this, he went out.

22. Of highly praiseworthy vows, he met me shortly after this and addressing me, said,—O Krishna, I wish to eat frumenty forthwith.

23. Having understood his mind previously, I had set my servants to prepare every kind of food and drink.

24. Indeed, many excellent viands had been kept ready. As soon as I was asked, I caused hot frumenty to be brought and offered to the ascetic.

25. Having eaten some, he quickly said to me,—O Krishna, take some of this frumenty and smear all your limbs with it.

26. Unhesitatingly I did as directed. Indeed, with the residue of that frumenty I smeared my body and head.

27. The ascetic at that time saw your beautiful mother standing near. Laughing the while, he smeared her body also with that frumenty.

28. The ascetic then caused your mother, whose body was smeared over with frumenty, to be yoked to a car without any delay. Ascending that car he started from my house.

29 Highly intelligent that Brahmana shone with effulgence like fire, and struck, before me, my youthful Rukmini, as if she were an animal born to drag the cars of human beings.

30. Seeing this, I did not feel the slightest grief born of malice or the desire to injure the Rishi. Having yoked Rukmini to the car, he went out, desirous of passing along the high road of the city.

31—32. Seeing that extraordinary spectacle, some Dasharhas, filled with anger, addressed one another and began to converse thus;—Who else is there on Earth who would live after having yoked Rukmini to a car! Indeed, let the world be filled with Brahmanas only! Let no other orders take birth here!

33. The poison of a virulent snake is greatly powerful. More powerful than poison is a Brahmana. There is no physician for a person who has been bit or burnt by the virulent snake of a Brahmana.

34. As the irresistible Durvasas proceeded on the car, Rukmini tottered on the

road and frequently dropped down. At this the twice-born Rishi became angry and began to urge Rukmini on by striking her with the whip.

35. At last, filled with an irresistible passion, the Brahmana leaped down from the car, and fled towards the south, running on foot, over a pathless ground.

36. Seeing that foremost of Brahmanas, flying along the pathless ground, we followed him, although we were smeared with frumenty, exclaiming behind him,—Be pleased with us, O holy one.

37. Gifted with great energy, the Brahmana, seeing me, I said, O mighty-armed Krishna, you have subdued anger by the strength of your nature.

38. O you of excellent vows, I have not found the slightest fault in you. O Govinda, I have been highly pleased with you. Do you solicit the fruition of such desires as you please.

39—40. Behold duly, O son, what the power is of myself when I become pleased with any one. As long as celestials and human beings will continue to entertain a liking for food, so long will every one among them cherish the same liking for you that they cherish for their food. As long, again, as there will be Virtue in the several worlds, so long will the fame of your deeds last.

41. Indeed, your distinction will last so long in the three worlds. O Janarddana, agreeable you will be to all persons.

42. Whatever articles of yours have been broken or burnt or otherwise destroyed (by me), you will see restored, O Janarddana, to their former state or they will reappear even in a better form.

43. As long again, O you of unfading glory, as you will wish to live, so long will you have no fear of death attacking you through such parts of your body as have been smeared with the frumenty I gave you.

44. O son, why did you not smear that frumenty on the soles of your feet as well? By not doing it, you have acted in a way that is not approved by me.—These were the words that he said, well pleased with me on that occasion. After he had ceased speaking, I saw that my body became gifted with great great beauty and splendour.

45. To Rukmini also, the Rishi, well pleased with her, said,—O beautiful lady, you will be the foremost one of thy sex in fame, and you will enjoy great glory, and achievements. You will never suffer from decrepitude or disease or loss of complexion.

46. Every one will see you engaged in waiting upon Krishna, possessed as you already are with a fragrant odor which is always present in you.

47. You will become the foremost of all wives, numbering sixteen thousand, of Keshava. At last, when the time comes for your departure from the world, you will acquire the inseparable companionship of Krishna hereafter.—

48—49. Having said these words to your mother, the Rishi once more addressed me and uttering the following words, left the spot. Indeed, the Rishi Durvasas, shining like a fire, said,—O Keshava, may you be so disposed always towards the Brahmanas.—After uttering these words, that Brahmana disappeared there and then before my eyes.

50. After his disappearance, I began to follow the vow of uttering certain Mantras silently without being heard by anybody. From that day I resolved to do whatever commands I should receive from the Brahmanas.

51. Having adopted this vow, O son, along with your mother, both of us, with hearts filled with joy re-entered our palace.

52. Entering our house I saw that everything which the Rishi had broken or burnt had re-appeared fresh.

53. Seeing those new articles, which had besides become more durable, I became stricken with wonder. O son of Rukmini, from that day forth I have always adored the Brahmanas in my mind.

54. This, O chief of Bharata's race, is what I said on that occasion about the greatness of those Brahmanas who are the foremost of their order.

55. Do you also, O son of Kunti, adore the highly blessed Brahmanas every day with gifts of wealth and kine, O powerful one.

56. It was thus that I won the prosperity I enjoy—the prosperity that is born of the favour of Brahmanas. Whatever, again, Bhishma has said of me, O chief of the Bharatas, is all true.

CHAPTER CLX.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. You should, O destroyer of Madhu, explain to me that knowledge which you have acquired through the favour of Durvasas.

2. O foremost of all persons having intelligence, I wish to know everything about the great blessedness and all the names of that great one truly and in detail!

Vasudeva said:—

3. I shall recite to you the good which I have acquired and the fame which I have won through the favour of that great one. I shall describe to you the subject, after having bowed unto Kaparddin.

4. O king, listen to me as I recite to you that Shata-Rudriya which I repeat, with controlled senses, every morning after rising from bed.

5. The great lord of all creatures, *viz.*, the Grandfather Brahman himself, having penances for riches, composed those Mantras, after having observed especial penances for some time. O sire, it is Shankara who created all the creatures in the universe, mobile and immobile.

6. There is no being who is superior, O monarch, to Mahadeva. He is the highest of all beings in the three worlds.

7. There is no one who is capable of standing before that great Being. Indeed, there is no Being in the three worlds who is his equal.

8. When he stands, filled with anger, on the field of battle, the very scent of his body deprives all foes of consciousness and they who are not killed tremble and fall down.

9. His roars are terrible, like the mutterings of clouds. Hearing those roars in battle, the very hearts of the celestials break in twain.

10—12. When the holder of Pinaka becomes angry and assuming a terrible mien merely casts his eye upon deity, Asura, Gandharva, or snake, that individual cannot obtain peace of mind by taking shelter in the recessess of even a mountain cave. When that lord of all creatures, *viz.*, Daksha, desirous of celebrating a sacrifice, spread his sacrifice out, the brave Bhava, yielding to anger (at Daksha's slight of him), pierced the Sacrifice. Shooting his arrow from his terrible bow, he roared aloud.

13. Indeed, when Maheshwara became angry and suddenly pierced with his arrow the embodied form of sacrifice, the celestials became filled with sorrow, losing happiness and tranquility of heart.

14. On account of the twang of his bowstring the whole universe became agitated. The celestials and the Asuras, O son of Pritha, all became cheerless and stupefied.

15. The Ocean rolled in agitation and the Earth trembled to her centre. The hills and mountains began to move from their bases and ran on all sides. The vault of the sky became cracked.

16. All the worlds became covered with darkness. Nothing could be seen. The light of all the luminaries became darkened, along with that of the Sun himself, O Bharata.

17. The great Rishis, stricken with fear and desirous of doing good to themselves and the universe, performed the usual rites of propitiation and peace.

18. Meanwhile, Rudra of terrible prowess rushed against the celestials. Filled with anger, he tore out the eyes of Bhaga.

19. Excited with anger, he attacked Pushan with his foot. He tore out the teeth of that god as he sat employed in eating the large sacrificial ball (called Purodasha).

20. Trembling with fear, the celestials bent their heads to Shankara. Without being appeased, Rudra once more placed on his bowstring a sharp and blazing arrow.

21. Seeing his prowess, the celestials and the Rishis became all alarmed. Those foremost of gods began to pacify him.

22. Joining their hands in respect, they began to recite the Shata-Rudriya Mantras. Thus lauded by the celestials, at last Maheshwara became gratified.

23. The deities then assigned a large share to him. Trembling with fear, O king, they sought refuge with him.

24. When Rudra became pleased, the embodiment of sacrifice, which had been cut in twain, became once more united. Whatever limbs of his had been destroyed by the arrows of Mahadeva, became once more whole and sound.

25. The Asuras gifted with great energy had formerly three cities in the firmament. One of these had been made of iron; one of silver; and the third of gold.

26. With all his weapons, Maghavat the chief of the celestials, was unable to

pierce those cities. Afflicted by the Asuras, all the celestials then sought the protection of the great Rudra.

27. The high-souled celestials in a body addressed him, saying, O Rudra, the Asuras threaten to display their destructive influence in all deeds.

28. Do you kill the demons and destroy their city for the protection of the three worlds, O giver of honors!—Thus accosted by them, he replied, saying,—So be it!—and then made Vishnu his excellent shaft-head.

29. He made the deity of fire his shaft-reed, and the Sun-God's son Yama the wings of that arrow. He made the Vedas his bow and the goddess Savittri his excellent bowstring.

30. And he made the Grandfather Brahman his charioteer. Applying all these, he pierced the triple city of the Asuras with that arrow of his, consisting of three Parvans and three Shalyas.

31. Indeed, O Bharata, the Asuras with their cities, were all burnt by Rudra with that arrow which had solar effulgence and whose energy resemoled that of the fire which appears at the end of the cycle for consuming all things.

32. Seeing that Mahadeva changed into a child with five locks of hair lying on the lap of Parvati, the latter asked the celestials as to who he was.

33. Seeing the child, Shakra became suddenly filled with jealousy and anger and determined to kill him with his thunder. The child, however, paralysed the arm, appearing like a mace of iron, of Indra with the thunderbolt in it.

34. The celestials all became stupefied, and they could not understand that that child was the Master of the universe. Indeed, all of them, along with the very Regents of the world, found their intellects stupefied about that child who was none else than the Supreme Being.

35. Then reflecting with the help of his penances, the illustrious Grandfather Brahman found out that that child was the foremost of all Beings, the lord of Uma, Muhadeva of immeasurable prowess. He then lauded the Lord.

36—37. The celestials also began to sing the praises of both Uma and Rudra. The arm (which had been paralysed) of the destroyer of Vala then became restored to its former state. That Mahadeva, taking birth as the highly energetic Brahmana Durvasas, lived for a long time at Dwaravati in my house.

38. While living in my house he committed various mischiefs. Though difficult of being borne, I suffered them yet from magnanimity of heart.

39. He is Rudra; he is Shiva; he is Agni; he is Sarva; he is the defeater of all; he is Indra, and Vayu, and the Ashwins and the god of lightning.

40—41. He is the Moon; he is Ishana; he is the Sun; he is Varuna; he is Time; he is the Destroyer; he is Death; he is the Day and the Night; he is the fortnight; he is the seasons; he is the two twilights; he is the year. He is Dhatri; and he is Vidhatri; and he is Vishwakarman; and he knows all things.

42. He is the cardinal points of the compass and the subsidiary points also. Of universal form, he is of great soul. The holy and illustrious Durvasas is of the color of the celestials.

43. He sometimes shows himself singly; sometimes divides himself into two parts; and sometimes shows himself in many, a hundred, a thousand, a hundred thousand, forms.

44. Even such is Mahadeva. He is, again, that god who is unborn. In even a hundred years, one cannot exhaust his merits by recounting them.

CHAPTER CLXI.

(ANUSHASANIKA PARVA).—*Continued.*

Vasudeva said:—

1. O mighty-armed Yudhishthira, listen to me as I recite to you the many names of Rudra as also the high blessedness of that great one.

2. The Rishis describe Mahadeva as Agni, and Sthanu, and Maheshwara; as one-eyed, and three-eyed, of universal form, and Shiva or highly auspicious.

3. Brahmanas knowing the Vedas say that that god has two forms. One of these is terrible, and the other mild and auspicious. Those two forms, again, are subdivided into many forms.

4. That form which is fierce and terrible is considered as identical with Agni and Lightning and the Sun. That other form which is mild and auspicious is identical with Virtue and Water and the Moon.

5. Then, again, it is said that half his body is fire and half is the moon. That

form of his which is mild and auspicious, is said to be engaged in the practice of the vow of celibacy.

5. That other form of his which is highly terrible performs all the destructive operations in the universe. Because he is great and the Supreme Lord of all (Ishwara), therefore he is called Maheshwara.

7. And because he burns and oppresses, is keen and fierce, and gifted with great energy, and is engaged in eating flesh and blood and marrow, that he is called Rudra.

8. Because he is the foremost of all the celestials, and because his dominion and acquisitions are very extensive, and because he protects the vast universe, therefore the is called Mahadeva.

9—10. Because he is of the form or color of smoke, therefore he is called Dhurjjati. Because by all his deeds he performs sacrifices for all and seeks the well-being of every creature, therefore he is called Shiva or the auspicious one. Living in the sky, he burns the lives of all creatures and is, besides, fixed in a particular path from which he does not deviate.

11. His emblem, again, is fixed and immovable for all time. He is, for these reasons, called Sthanu. He is also of multiform aspect. He is present, past, and future.

12. He is mobile and immobile. For this he is called Vahurupa. The celestials called Vishwedevas live in his body. He is, for this, called Vishwarupa having an universal form.

13. He has a thousand eyes; or, he has numberless eyes; or, he has eyes on all sides and on every part of his body. His energy comes out through his eyes. There is no end of his eyes.

14. Because he always nourishes all creatures and sports also with them, and because he is their lord or master, therefore is he called Pashupati (the lord of all creatures.

15. Because his emblem always observes the vow of Brahmacharyya, all the worlds, therefore, adore it. This act of worship is said to please him highly.

16. If there is one who adores him by creating his image, and another who adores his emblem, the latter it is who wins great prosperity for ever.

17. The Rishis, the celestials, the Gandharvas, and the Apsaras, adore that emblem of his which is ever erect and upraised.

18. If his emblem is adored, Maheshwara becomes highly pleased with the adorer. Affectionate towards his devotees, he confers happiness upon them with a cheerful soul.

19. This great god loves to live in crematoria and there he burns and consumes all dead bodies. Those persons who celebrate sacrifices on such grounds attain at the end to the regions of heroes.

20. Engaged in his proper duty, he it is who is considered as the Death who lives in the bodies of all creatures. He is, again, those vital airs called Prana and Apana, in the bodies of all embodied creatures.

21. He has many burning and terrible forms. All those forms are adored in the world and are known to Brahmanas gifted with knowledge.

22. Amongst the gods he has many significant names. Indeed, the meanings of those names are derived from either his greatness or vastness, or his feats, or his conduct.

23. The Brahmanas always recite the excellent Shata-Rudriya in his honor, that is in the Vedas as also that which has been composed by Vyasa.

24. Indeed, the Brahmanas and Rishis call him the eldest of all beings.

25. He is the first of all the celestials, and it was from his mouth that he created Agni. That great deity, ever willing to grant protection to all, never forsakes his suppliants.

26—27. He would much rather give up his own life and suffer all possible afflictions himself. Long life, health and freedom from disease, affluence, wealth, various kinds of pleasures and enjoyments, are conferred by him, and it is he also who snatches them away. The lordship and affluence that one sees in Shakra and the other celestials are, indeed, his.

28. It is he who is always engaged in all that is good and evil in the three worlds. On account of his fullest control over all objects of enjoyment he is called Ishwara.

29. Because he is the master of the vast universe, therefore he is called Maheshwara. The whole universe is prevaded by him in various forms. His mouth roars and burns the waters of the sea in the form of the huge mare's head.

CHAPTER CLXII.

(ANUSHASANIKA PARVA).—
Continued.

Vaishampayana said :—

1—2. After Krishna, the son of Devaki, had said these words, Yudhishthira once more asked Bhishma the son of Shantanu, saying,—O you of great intelligence, O foremost of all persons knowing duties, which, indeed of the two, direct perception and the scriptures, is to be considered as authority for coming to a conclusion?

Bhishma said :—

3. I think there is no doubt in this. Listen to me, O you of great wisdom, I shall answer you. The question you have asked is indeed proper. It is easy to entertain doubt. But the solution of that doubt is difficult.

4. Numberless are the instances, about both direct perception and Shrutis in which doubts may originate. Certain persons, who take pleasure in the name of logicians, imagining themselves to be gifted with superior wisdom, affirm that direct perception is the only authority.

5. They assert that nothing, however true, exists which is not directly perceivable; or, at least, they doubt the existence of those objects. Such assertions however are absurd and they who make them are fools, whatever their pride of learning.

6. If, on the other hand, you entertain any doubt how the one indivisible Brahma could be the cause, I answer that one would understand it only after many years and with the help of Yoga practised assiduously.

7. Indeed, O Bharata, one who lives according to such means as present themselves, and one who is devoted, would be capable of understanding it. None else, truly, is competent for comprehending it.

8. When one gets to the very end of reasons, he attains to that excellent and all-comprehending knowledge—that vast mass of effulgence, which illumines all the universe (called Brahma).

9. That knowledge, O king, which is derived from reason can hardly be said to be knowledge. Such knowledge should be rejected. It should be understood, that it is not defined or comprehended by the word. It should, therefore, be rejected.

Yudhishthira said :—

10. Tell me, O grandfather, which among these (four) is most authoritative, *viz*, direct perception, Inference from observation, the science of scriptures, and various kinds of practices which distinguish the good.

Bhishma said :—

11. While virtue is sought to be destroyed by wicked persons possessed of great power, it is capable of being protected for the time being by those who are good if they work with care and earnestness. Such protection, however, is of no use in the long run, for destruction does overtake virtue at the end.

12. Then, again, virtue often proves a mark (for covering sin, like grass and straw covering the mouth of a deep pit and concealing it from the view. Hear, again, O Yudhishthira. On account of this, the practices of the good are interfered with and destroyed by the wicked.

13. Those persons who are evil-doers, who discard the Shrutis,—indeed, those wicked persons who are haters of virtue destroy that good conduct, hence, doubts attach to direct perception, Inference, and good conduct.

14. Those, therefore, among the good who are possessed of understanding purified by the scriptures and who are ever contented, are to be considered as the foremost. Let those who are anxious and deprived of tranquility of soul, approach these. Indeed, O Yudhishthira, do you seek them and ask them for the solutions of your doubts.

15. Disregarding both Pleasure and Profit which always follow cupidity and cherishing the condition that only virtue should be sought, do you, O Yudhishthira, wait upon and ask those persons.

16. The conduct of those persons never goes wrong or meets with destruction, as also their sacrifices and Vedic study and rites. Indeed, these three, *viz.*, good conduct, mental purity, and the Vedas together form virtue.

Yudhishthira said :—

17. O grandfather, my understanding is once more stupefied by doubt. I am on this side of the ocean, engaged in searching after the means of crossing it. I do not, however, see the other shore of the ocean.

18. If these three, *viz.*, the Vedas, direct perception and behaviour (or mental purity) together form what is to be considered as authority, it can be alleged that there is difference between each. Virtue then becomes really of three kinds although it is one and indivisible.

Bhishma said :—

19. Virtue is sometimes seen to be destroyed by a wicked man of great power. If you think, O king, that virtue should really be of three sorts, I answer that your conclusion is supported by reason.

20. The truth is that virtue is one and indivisible, although it is capable of being seen from three different points.

21. The paths, of those three, which form the foundation of virtue have each been laid down. Do you act according to the instructions laid down. You should never wrangle about virtue and then seek to have those doubts of yours removed.

22. O chief of the Bharatas, let no doubts like these ever take possession of your mind. Do you obey unhesitatingly what I say. Follow me like a blind man or like one who, having no sense himself, has to depend upon that of another.

23. Abstention from injury, truth, absence of anger (or forgiveness), and liberality or gifts,—these four, O king do you practise, for these four form eternal virtue.

24. Do you also, O mighty-armed prince, follow that conduct towards the Brahmanas which is consistent with what has been observed towards them by your father and grandfather. These are the principal marks of virtue.

25. That foolish wight, who would destroy the weight of authority by denying that to be a standard which has always been accepted as such, would himself fail to become an authority among men. Such a man becomes the cause of much sorrow in the world.

26. Do you respect the Brahmanas and treat them with hospitality. Do you always serve them in this way. The universe rests on them. Do you understand them to be such.

Yudhishthira said :—

27. Tell me, O grand-father, what the respective ends are of those who hate virtue and of those who worship and observe it.

Bhishma said :—

28. Those men who hate virtue are said to have their hearts possessed by the qualities of passion and darkness. Such men have always to go to Hell.

29. Those men, on the other hand, O king, who always observe virtue, those men who are given to truth and sincerity, are called good. They always enjoy the pleasures or happiness of the celestial region.

30. On account of their waiting upon their preceptors with respect their hearts always turn towards virtue. Indeed they, who worship virtue, attain to the region of the celestials.

31. Those individuals, whether men or celestials, who are shorn of cupidity and malice and who emaciate or afflict their bodies by the practic of austerities succeed, on account of the virtue which they thus acquire, to attain to great happiness.

32. The righteous always adore them with love and affection as a hungry man's stomach longs for ripe and sweet fruits.

Yudhishthira said :—

33. What are the marks of the wicked, and what are those deeds which the good do? Explain to me this, O holy one. Indeed, tell me what characteristics are of the good and the wicked.

Bhishma said :—

34. The wicked are evil in their practices, incapable of being governed by rules, and evil-tongued. The good are, however, always good in their deeds. Indeed the acts these men do are considered as the characteristics of good deeds.

35. The good or the righteous, O king, never answer the two calls of nature on the public road, or in the midst of a cowpen, or on a field of paddy.

36. After feeding the five they take their own food. They never talk while eating, and never go to sleep with wet hands.

37. Whenever they see any of the following, they go round them for showing them respect, *viz.*, a burning fire, a bull, the image of a deity, a cowpen, a crossing place of four roads, and an old and virtuous Brahmana.

38. Themselves standing aside they give the way to those that are old, those that are afflicted with burdens, ladies, those that hold high appointments in the village or town administration, Brahmanas, kine, and kings.

39. The righteous or good man is he who protects his guests, servants and other dependants, his own relatives, and all those who seek his protection. Such a man always welcomes these with the usual polite enquiries.

40. As ordained by the deities human beings should take their food twice-a-day, *viz.*, morning and evening. During the interval one should not eat anything. By following this rule about eating, one is said to observe a fast.

41. As the sacred fire waits for libations to be poured upon it when the hour for *Homa* arrives, so a woman, when her period is over, expects sexual union with her husband.

42. One, who never knows his wife at any other time except after the period of menses, is said to observe the vow of Brahmacharyya. Amrita (nectar), Brahmanas, and kine,—these three are considered as equal.

43. Hence, one should always adore, with due rites, Brahmanas and kine. One does not commit any fault or stain by eating the meat of animals killed in sacrifices with the help of Mantras from the Yajur Veda.

44. The flesh of the back-bone, or that of animals not killed in sacrifices, should be avoided even as one avoids the flesh of his own son. One should never cause his guest to go without food whether he lives in his own country or in a foreign land.

45. After completing his study one should give the due present to his preceptor. When one sees his preceptor, he should receive him with respect and adoring him present him a seat.

46. By adoring his preceptor, one increases the period of his life as also his fame and prosperity. One should never censure the old, nor send them on any business.

47—49. One should never be seated when any one that is old is standing. By acting thus one protects the duration of his life. One should never cast his eyes on a naked woman, nor a naked man. One should never indulge in sexual congress except in privacy, One should eat also without being seen by others. Preceptors are the foremost of shrines; the heart is the foremost of all sacred objects; knowledge is the foremost of all objects of search; and contentment is the foremost of all happiness. Morning and evening one should listen to the grave counsels of the aged.

50. One acquires wisdom by constantly waiting upon the aged. While reading the Vedas or employed in eating, one should use his right hand.

51—52. One should always keep his speech and mind under perfect control, as also his senses. With well-cooked frumenty, Yavaka, Krishara, and Havi (clarified butter), one should adore the departed manes and the celestials in the Shraddha called Ashtaka. The same should be used in adoring the Planets. One should not undergo a shave without calling down a blessing upon himself. If one sneezes, one should be blessed by those present. All, who are ill or suffer from diseases, should be blessed. The extension of their lives should be prayed for.

53. One should never address an eminent person familiarly. Under even the greatest difficulties one should never do this. To *thou* such a person and to kill him are equal. Learned persons are degraded by such a manner of address.

54. Such a word can be used to those who are inferior, or equal, or to disciples. A sinful man always speaks of the sins he has committed.

55. Those men, who have deliberately committed sins, meet with destruction by trying to conceal them from the good. Indeed, the confirmed sinners try to conceal thair sinful deeds from others.

56. Such persons think that their sins are seen neither by men nor the celestials. The sinful man, laden with his sins, takes birth in a miserable order of being.

57. The sins of such a man continually grow, even as the interest charged by an usurer daily multiplies itself. If having committed a sin, one seeks to have it covered by virtue, that sin becomes destroyed and leads to virtue instead of to other sins.

58. If a quantity of water be poured upon salt, the latter is immediately dissolved. So when expiation is performed, sin is dissipated.

59. For these reasons one should never conceal a sin. Concealed, it is sure to increase. Having committed a sin, one should confess it before the good. They would then destroy it forthwith.

60. If one does not enjoy in good time what he has stored with hope, the result is that the stored wealth passes into another man's hands after the death of him who has stored it.

61. The wise have said that the mind of every creature is the true test of virtue Hence, all creatures in this world have an innate tendency to achieve virtue.

62. One should achieve *virtue alone* or single-handed. Indeed, one should not proclaim himself virtuous and walk with the standard of virtue upraised for purposes of show. They are said to be traders in virtue who practice it for enjoying its fruits.

63. One should worship the celestials without giving way to sentiments of pride. Similarly, one should serve his preceptor

without deceit. One should make arrangements for securing to himself invaluable riches in the next world which consists in gifts made here to worthy persons.

CHAPTER CLXIII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. It is seen that if a person happens to be unfortunate, he fails to acquire riches how greatsoever his strength. On the other hand, if he happens to be fortunate, he amasses riches, even if he be a weak or a foolish wight.

2. When, again, the time does not come for acquisition, one cannot make an acquisition, even if he tries his best. When, however, the time comes for acquisition, one acquires great wealth without any exertion.

3. Hundreds of men may be seen who gain no result even when they try their best. Many persons, again, are seen to make acquisitions without any exertion.

4. If riches were the result of exertion, then one could, with exertion, acquire it forthwith. Indeed if the case were so, no learned man could then be seen to take the protection for the sake of his livehood, of one destitute of learning.

5. Among men, that which is not to be attained, O chief of the Bharatas, is never attained. Men are seen to fail in gaining results even if they try their best.

6. One may be seen to seek riches by hundreds of means (and yet failing to acquire it); while another, without at all seeking it, gets it. Men may be seen doing evil deeds continually (for wealth) and yet they do not gain it.

7. Others get wealth without doing any evil act whatever. Others, again, who follow the duties assigned to them by the scripture, are without wealth. One may be seen to be without any knowledge of the science of ethics and polity even after he has studied all the treatises on that science.

8. One, again, may be seen appointed as the prime minister of a king without having at all studied the moral and political sciences. A learned man may be seen who has wealth. An ignorant man may be seen having wealth. Both kinds of men, again, may be seen who has wealth.

9. If by the acquisition of learning one could acquire the happiness of riches then no man of learning could be found living, for the very means of his livelihood, under the protection of one shorn of learning.

10. Indeed, if one could obtain, by the acquisition of learning, all desirable objects like a thirsty individual having his thirst satisfied upon getting water, then none in this world would have shown idleness in acquiring learning.

11. If one's time has not come, one does not die even if cut with hundreds of shafts. On the other hand, one dies if his hour has come, even if it be a blade of grass with which he is struck.

Bhishma said:—

12. If one, by performing arduous works, fails to acquire wealth, he should then practise severe austerities. Unless seeds be sown, no crops appear.

13. It is by making gifts that one gets numerous objects of enjoyment; one becomes endued with intelligence and wisdom by waiting upon the elders. The wise have said that one becomes long-lived by practising the duty of abstention from cruelty to all creatures.

14. Hence, one should make gifts and not solicit and one should adore individuals. Indeed one should be sweet-speeched towards all, and always do what is agreeable to others. One should seek to attain to purity; one should always abstain from doing injury to any creature.

15. It is but proper, O Yudhishthira, that you should be possessed by peaceful sentiments, since their deeds and Nature are the ruling causes of happiness and misery to even insects and ants.

CHAPTER CLXIV.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said:—

1. If one does good deeds or causes others to do them, he should then expect to attain to the merits of virtue; likewise if one does evil deeds and causes others to do them, he should never expect to attain to the merits of virtue.

2. At all times, it is Time, which entering the understanding of all creatures, sets them to deeds of virtue or sin and then confers happiness or misery upon them.

3. When a person, seeing the fruits of virtue understands virtue to be superior, it is then that he inclines towards virtue and puts faith in it. One, however, whose understanding is not firm, cannot place faith in it.

4. As regards faith in virtue, it is this. To place faith in virtue is the mark of the wisdom of all persons. One, who is acquainted with what should be done and what should not be done, with a view to opportuneness, should, with care and devotion, do what is right.

5. Those virtuous men, who have in this life been blessed with riches acting of their own accord, take particular care of their souls so that they may not, in their next lives, have to take birth as persons with the quality of darkness predominating in them.

6. Time can never make the cause of misery. One should, therefore, know that the soul which is virtuous is certainly pure.

7. As regards sin, it may be said that, even when it is very great it is incapable of even touching virtue which is always protected by time and which shines like a burning fire.

8. These are the two results achieved by virtue, *viz.*, the purity of the soul and unsusceptibility of being touched by iniquity Indeed virtue is fraught with victory. Its effulgence is so great that it lights up the three worlds.

9. A wise man cannot catch hold of a sinful person and forcibly make him pious. When seriously urged to act piously the sinful only act with hypocrisy, moved by fear.

10. Even the righteous among the Shudras never betake themselves to such hypocrisy under the pretext that persons of the Shudra order are not permitted to live according to any of the four prescribed modes.

11. I shall tell you particularly what the duties truly are of the four castes. So far as their bodies are concerned, the individuals, belonging to all the four castes, have five primal elements for their constituent ingredients; they are all of the same substance in this matter.

12. For all that, their practices relating to life or the world and the duties of virtue, vary despite these distinctions, and sufficient liberty of action is left to them by which all individuals may attain to an equality of condition.

13. The regions of happiness which represent the results or rewards of virtue are not eternal, for they are destined to come to an end. Virtue, however, is eternal When the cause is eternal, why is the effect not so? The answer to this is as follows. Only that virtue is eternal which is not prompted by the desire of fruit or reward.

14. All men are equal as regards their physical organism. All of them, again, have souls which are equal in nature. When dissolution comes, all else dissolves away. What remains is the desire for acquiring virtue. That, indeed, re-appears (in next life) of itself.

15. When such is the result, the inequality of condition, seen among human beings, cannot be considered in any way anomalous. So also, it is seen that those creatures that belong to the intermediate orders of existence are equally subject, about their acts, to the influence of example.

CHAPTER CLXV.

(ANUSHASANIKA PARVA).—*Continued.*

Vaishampayana said:—

1. Desirous of acquiring the merit which destroys sins that perpetuator of Kuru's race, *viz.*, Yudhishthira the son of Pandu, questioned Bhishma who was lying on a bed of arrows saying.

Yudhishthira said:—

2. What, indeed, is beneficial for a person in this world? What is that by doing which one may acquire happiness? By what may one be purged of all his sins? Indeed, what is that which destroys sins?

Vaishampanana said:—

3. On this subject, the royal son of Shantanu, O foremost of men, duly recited the names of the celestials to Yudhishthira who was desirous of hearing.

Bhishma said:—

4. O son, the following names of the celestials with those of the Rishis, if duly recited morning, noon, and evening, destroy all sins.

5—6. Acting with the help of his senses, whatever sins one may commit by day or by night or by the two twilights, willingly or unwillingly, one is sure to be cleansed thereform and become thoroughly pure by reciting these names. One, that takes those names, has never to become blind or deaf; indeed, by taking those names, one always succeeds in getting what is beneficial.

7. Such a man never takes birth in the intermediate order of being, never goes to hell and never becomes a human being of any of the mixed castes. He has never to fear any calamity. When death comes, he never becomes stupefied.

8. The master of all the celestials and Apsaras, resplendent with effulgence, adored of all creatures, inconceivable, indescribable, the life of all living beings, and unborn is the Grandfather Brahman, that Lord of the universe. His chaste wife is Savittri. Then comes that origin of the Vedas, the creator Vishnu, otherwise called Narayana of immeasurable power.

10—34. Then comes the three-eyed Lord of Uma; then Scanda the commander in-chief of the celestial army, then Vishakoa; then Agni the eater of sacrificial libations; then Vayu the god of wind; then Chandramas; then the sun-god, gifted with effulgnce; then the illustrious Shakra the husband of Śachi, and Yama with his wife Dhumorna; and Varuna with Gauri; Kuvera the lord of riches, with his wife Riddhi; the amiable and illustrious cow Surabhi; the great Rishi Vishravas; Sankalpa, Ocean, Ganga; the other sacred Rivers; the Maruts; the Valakhillyas crowned with success of penances; the island-born Krishna, Narada, Parvata; Vishwavasu; the Hahas; the Huhus; Tumvuru; Chitrasena; the celestial messenger; the highly-blessed celestial maidens; the celestial Apsaras; Urvashi, Menaka, Rumva, Mishrakeshi, Alamvasha, Vishwachi, Ghritachi, Panchachada, Tilottama, the Adityas, the Vasus, the Ashwins, the Pitris; Dharma, (Righteousness); Vedic learning, Penances, Diksha, Perseverance (in religious acts), the Grandfather, Day and Night, Kashyapa, the son of Marichi, Shukra, Vrihaspati, Mangala the son of Earth, Vudha, Rahu, Shanaishchara, the Constellations, the Seasons, the Months, the Fortnights, the Year, Garuda the son of Vinata, the several Oceans, the sons of Kadru, *viz*, the Snakes; Shatarudra, Vipasha, Chandrabhaga, Saraswati, Sindhu, Devika, Prabhasa, the lakes of Pushkara, Ganga, Mahanadi, Vena, Kaveri, Narmada, Kaulampuna, Vishalya, Karatoya, Amvuvahini, Sarayu, Gandaki, the great river Lohita, Tamra, Aruna, Vetravati, Varnasa, Gautami, Godavari, Vena, Krisnavena, Dwija, Drishadvati, Kaveri, Vankhu, Mandakini, Prayaga, Prabhasa, the sacred Naimisha, the spot sacred to Vishweswara or Mahadeva, *viz*, Kashi, that lake of crystal water, Kurukshetra, full of many sacred waters, the foremost of oceans (*viz.*, the ocean of milk), Penances, Gifts, Jamvamarga, Hiranwati, Vasta, the river Plakshavati, Vedasmriti, Vedamati, Malava, Ashwavati, all sacred spots on Earth, Gangadwara, the sacred Rishikulya, the river Chitravaha the Charmanwati, the sacred river Kaushiki, the Yamuna, the river Bhimarathi, the great river Vahuda, Mahendravani, Tridiva, Nilika, Saraswati, Nanda, the other Nanda, the large sacred lake Gaya, Phalgutirtha, Dharmaranya (the sacred forest) inhabited by the celestials, the sacred celestial river, the lake created by the Grandfather Brahman, which is sacred and celebrated over the three worlds and auspicious and capable of purifying all sins, the Himavat mountain having excellent herbs, the Vindhya mountain variegated with various kinds of metals, containing many Tirthas and evergrown with medicinal herbs, Meru, Mahendra, Malaya, Shweta gifted with silver, Shrinavat, Mandara, Nila, Nishadha, Dardura, Chitrakuta, Anjanabha, the Gandhamadana mountains, the sacred Somagiri, the various other mountains, the cardinal points of the compass, the subsidiary points, the Earth, all the trees, the Vishwedevas, the Firmament, the Constellations, the Planets, and the Deities,—let these all, named and unnamed, rescue and purify us.

35. The man, who takes the names of these, becomes purged of all his sins. By singing their praises and pleasing them, one becomes freed from every fear.

36. Indeed, the man, who delights in singing the hymns in laudation of the deities, becomes purged of all such sins as lead to birth in impure orders.

37—38. After this recital of the deities, I shall name those learned Brahmanas crowned with ascetic merit and success and capable of purifying one of every sin. They are Yavakrita and Raibhya and Kakshivat and Aushija, and Bhrigu and Angiras and Kanwa and the powerful Medhatithi, and Varhi endued with every accomplishment. These all belong to the Eastern region.

39—40. Others, *viz.*, Unmuchu, Pramuchu, Mumuchu, all highly blessed, the highly energetic Swastyatreya, the highly powerful Agastya, the son of Mitra and Varuna; Dridhayu and Urdhavahu, those two foremost and celebrated of Rishis,—these live in the Southern quarter.

41—43.—Listen now to me as I name those Rishis who live in the Western quarter. They are Ushangu with his uterine brothers, greatly energetic, Dirghatamas, Gautama, Kashyapa, Ekata, Dwita, Trita, the righteous-souled son of Atri (*viz.*, Durvasas), and the powerful Saraswat. Listen now to me as I name

those Rishis who adore the celestial in sacrifices, living in the Northern region.

44—47. They are Atri, Vasishtha, Shaktri, Parasara's son Vyasa of great energy; Vishwamitra, Bharadwaja, Jamadagni, the son of Richika, Rama, Auddalaka, Shwetaketu, Kohala, Vipula, Devala Devasharman, Dhaumya, Hastikashyapa, Lomasha, Nachiketa, Lomaharshana, Ugrashravas, and Bhrigu's son Chyavana. This is the number of Rishis gifted with Vedic learning.

48. They are primeval Rishis, O king, whose names, if taken, are capable of purifying one of every sin. After this I shall recite the names of the principal kings.

49—58. They are Nriga, Yayati, Nahusha, Yadu, highly energetic Puru, Sagara, Dhundhumara, Dilipa of great prowess, Krisashwa, Yauvanashwa, Chitrashwa, Satyavat, Dushmanta, Bharata who became an illustrious Emperor over many kings, Dasharatha, the heroic Rama, that destroyer of Rakshas, Shashavindu, Bhagiratha, Harishchandra, Marutta, Dridharatha, the highly fortunate Alarka, Aila, Karandhama, that foremost of men, Kashmira, Daksha, Amvarisha, Kukura, highly illustrious Raivata, Kuru, Samvarana, Mandhatri of unmitigated prowess, the royal sage Muchukunda, Jahnu who was much favoured by Janhavi (Ganga), the first (in point of time) of all kings, *viz.*, Prithu the son of Vena, Mitrabhanu, Priyankara, Trasadasyu, Shweta that foremost of royal sages, the celebrated Mahabhisha, Nimi, Ashtaka, Ayu, the royal sage Kshupa, Kakshcyu, Pratarddana, Divodasa, Sudasa, Koshaleshwara, Aila, Nala, the royal sage Manu, that lord of all creatures, Havidhra, Prishadhra, Pratipa, Shantanu, Aja, the senior Varhi, Ikshaku of great fame, Anaranya, Janujangha the royal sage Kakshasena, and many others not named (in history).

59. That man, who rising early in the morning, takes the names of these kings at the two twilights, *viz.*, at sunset and sunrise, with a pure body and mind and without distracted attention, wins great religious merit.

60. One should sing the praises of the celestials, the celestial Rishis, and the royal sages and say,—These lord of the creation will ordain my growth, longevity and fame.

61. Let no calamity visit me, let no sin defile me, and let there be no opponents or enemies of mine. Forsooth, I will always have victory and an auspicious end hereafter.

CHAPTER CLXVI.

(ANUSHASANIKA PARVA).—*Continued.*

Janamejaya said:—

1—2. When that foremost person among the Kauravas, *viz.*, Bhishma, was lying on a bed of arrows—a bed that is always coveted by heroes—and when the Pandavas were sitting around him, my great-grandfather Yudhishthira of much wisdom, heard these expositions of mysteries about the subject of duty and had all his doubts removed.

3. He heard also what the ordinances are about gifts, and thus had all his doubts removed about the topics of virtue and wealth. You should, O learned Brahmana, tell me now what else did the great Pandava king do.

Vaishampayana said:—

4. When Bhishma became silent, the entire body of kings became perfectly silent. Indeed, they all sat motionless there, like figures painted on canvass.

5—6. Then Vyasa the son of Satyavati, having thought for a moment, addressed the royal son of Ganga, saying,—O king, the Kuru king Yudhishthira has been restored to his own nature, with all his brothers and followers.

7. With highly intelligent Krishna by his side he bends his head in respect to you. You should give him leave for returning to the city.

8. Thus addressed by the holy Vyasa, the royal son of Shantanu and Ganga dismissed Yudhishthira and his counsellors.

9. Addressing his grandson in a sweet voice, the royal son of Shantanu, also said,—Do you return to your city, O king. Let the fever of your heart be removed.

10. Do you adore the celestials in various sacrifices distinguished by large gifts of food and riches like Yayati himself, O foremost of kings, gifted with devotion and self-control.

11. Devoted to the practices of the Kshatriya do you, O son of Pritha, please the departed manes and the celestials. You shall then acquire great benefits. Indeed let the fever of your heart be removed.

12. Do you please all your subjects. Do you assure them and establish peace among all. Do you also honor all your well-wishers with such rewards as they deserve.

13. Let all your friends and well-wishers live, depending on you for their means, as birds live, depending for their means upon a full grown tree laden with fruits and standing on a sacred spot.

14. When the hour comes for departure from this world, do you come here, O king. I shall relinquish my body when the Sun, stopping in his southward course, will begin to return northwards.

15 The son of Kunti answered,—'So be it!" and saluted his grandfather with respect and then started with all his relatives and followers, for the city of Hastinapur.

16—17. Headed by Dhritarashtra and also Gandhari who was greatly devoted to her husband and accompanied by the Rishis and Keshava as also by the citizens and the inhabitants of the country and by his counsellors, O monarch, that foremost one of Kuru's race entered the city of Hastinapur.

CHAPTER CLXVII.

(ANUSHASANIKA PARVA).—*Continued.*

Vaishampayana said:

1. Then having duly honored the citizens and the inhabitants of the province, the royal son of Kunti dismissed them to their respective homes.

2. The Pandava king then consoled those women, who had lost their heroic husbands and sons in the battle, with profuse gifts of wealth.

3. Having recovered his kingdom, Yudhishthira caused himself to be duly installed on the throne. That foremost of men then assured all his subjects by various deeds of good will.

4. That foremost of righteous men set himself to acquire the substantial blessings of the Brahmanas, of the foremost military officers, and the leading citizens.

5. Having passed fifty nights in the capital, the blessed monarch recollected the time indicated by his grandfather as the hour of his departure from this world.

6. Accompanied by a number of priests he then left the city of Hastinapur having seen that the sun, ceasing to go southwards, had begun to proceed in his northward course.

7—8. Yudhishthira, the son of Kunti, took with him a large quantity of clarified butter and floral garlands and scents and silken cloths and excellent sandal wood and Aquilaria Agallocha and dark cloe wood, for cremating the body of Bhishma. Various kinds of rich garlands and gems also were among those stores.

9—11. Placing Dhritarashtra at the head and queen Gandhari celebrated for her virtues, and his own mother Kunti and all his brothers also the highly intelligent Yudhishthira, accompanied by Krishna and wise Vidura, as also by Yuyutsu and Yuyudhana, and by his other relatives and followers forming a large train, proceeded, his praises sung the while by eulogists and bards. The sacrificial fires of Bhishma were also borne in the procession.

12. Thus accompanied, the king started from his city like a second king of the celestials. Soon he came upon the spot where the son of Shantanu was still lying on his bed of arrows.

13—16. He saw his grandfather waited upon with reverence by Parashara's intelligent, son Vyasa, by Narada, O royal sage, by Devala and Asita, and also by the surviving unslain kings assembled from various parts of the country. Indeed, the king saw that his great grandfather, as he lay on his heroic bed, was guarded on all sides by the warriors appointed for that duty. Getting down from his car, king Yudhishthira, with his brothers, saluted his grandfather, that chastiser of all enemies. They also saluted the Rishis with the Island-born Vyasa at their head. They were saluted in return by them.

17. Accompanied by his priests each of whom resembled the grandfather Brahman himself, as also by his brothers, Yudhishthira, of undecaying glory, then approached that spot whereon Bhishma lay on his bed of arrows surrounded by those reverend Rishis.

18—19. Then king Yudhishthira the just with all his brothers, addressed that foremost one of Kuru's race, the son of the River Ganga, as he lay on that bed of his, saying,—I am Yudhishthira, O king. Salutations to thee, O son of the River Janhavi. If thou hearest me still, O, tell me what I am to do for thee.

20—21. Carrying with me thy sacrificial fires, I have come here, O king and wait upon thee at the hour appointed. Preceptors of all branches of learning, Brahmanas, Ritwijas, all my brothers, thy son the king Dhritarashtra of great energy, are all here with my counsellors as also Vasudeva of great prowess.

22. The remnant of unslain warriors, and all the denizens of Kurujangala, are also here. Opening thy eyes, O chief of Kuru's race, do thou see them.

23. Whatever should be done on this occasion have all been arranged and provided for by me. Indeed, at this hour which thou hadst spoken of, all things have been kept in readiness.

Vaishampayana said :—

24. Thus addressed by the highly intelligent Kunti's son the son, of Ganga opened his eyes and all the Bharatas assembled there and stood around him.

25. The mighty Bhishma then, taking the strong hand of Yudhishthira, addressed him, in a voice deep as that of the clouds.

26. By good luck, O son of Kunti, you have come here with all your counsellors, O Yudhishthira. The thousand-rayed maker of day, the holy Sun, has begun his northward course.

27. I have been lying on my bed here for fifty-eight nights. Stretched on these sharp-pointed arrows, I have felt this period to be as long as if it was a century.

28. O Yudhisthira, the lunar month of Magha has come. This is, again, the lighted fortnight and a fourth part of it ought by this (according to my calculations) be over.

29. Having said so to Yudhishthira the son of Dharma, Ganga's son Bhishma then saluted Dhritarashtra and said to him as follows.

Bhishma said :—

30. O king, you know well the duties. All your doubts, again, relating to the science of wealth, have been well solved. You have served many learned Brahmanas.

31. You know the subtile sciences connected with the Vedas, all the duties of religion, O king, and the whole of the four Vedas.

32. You should not grieve, therefore, O son of Kuru. That which was pre-ordained has come to pass. It could not be otherwise. You have have heard the mysteries relating to the deities from the lips of the Island-born Rishi himself.

33. Yudhisthira and his brothers are morally as much your sons as are the sons of Pandu. Following the duties of religion, cherish and protect them. In their turn, they are always devoted to the service of their elders.

34. King Yudhishthira, the just, is pure-souled. He will always be obedient to you. I know that he is given to the virtue of mercy or abstention from injury. He is devoted to his elders and preceptors.

35. Your sons were all wicked-souled. They were full of anger and cupidity. Overwhelmed by envy they were all of wicked conduct. You should not grieve for them.

Vaishampayana said :—

36. Having said this much to Dhritarashtra of great wisdom, the Kuru chief then addressed Vasudeva of great arms.

Bhishma said :—

37. O holy one, O god of all gods, O thou adored by all the deities and Asuras, O thou who didst cover the three worlds with three steps of thine, I bow unto thee, O wielder of the conch, the discus, and the mace.

38. Thou art Vasudeva, thou art of golden body, thou art the one Purusha (or active agent), thou art the creator (of the universe), thou art of huge proportions. Thou art sentiency. Thou art subtle. Thou art the Supreme and Eternal Soul.

39. Do thou, O lotus-eyed one, save me, O foremost of all beings.

40. Do thou give me permission, O Krishna, to depart from this world, O thou who art supreme happiness, O foremost of all beings. Thou shouldst always protect the sons of Pandu. Thou art, indeed, already their sole refuge.

41. Formerly, I spoke to the foolish Duryodhana of wicked understanding that there is Virtue where Krishna is, and that there is victory where Virtue is.

42. I further advised him that depending on Vasudeva as his refuge, he should make peace with the Pandavas. Indeed, I repeatedly told him,—'This is the fittest time for you to make peace.'

43. The foolish and wicked Duryodhana however did not do what I said: Having caused a great havoc on Earth, at last, he himself gave up his life.

44. I know thee, O illustrious one, to be that ancient and best of Rishis who lived for many years in the company of Nara, in hermitage of Vadari.

45. The celestial Rishi Narada told me this, as also Vyasa of austere penances. Even they have said to me that, Thyself and Arjuna are the old Rishis Narayana and Nara born among men.

46. Do thou, O Krishna, grant me leave. I shall renounce my body. Permitted by thee, I shall attain to the highest end.

Vasudeva said :—

47. I give you leave, O Bhishma, O king, to attain to the status of the Vasus. O you of great splendour, you have not been guilty of a single sin, in this world.

48. O royal sage, you are devoted to your father. You are, therefore, like a second Markandeya. It is, therefore, that death depends upon your pleasure like a slave.

Vaishampayana said :—

49. Having said these words, the son of Ganga once more addressed the Pandavas headed by Dhritarashtra, and other friends and well-wishers of his.

50. I wish to renounce my life. You should give me leave. You should strive for attaining to truth. Truth forms the highest power.

51. You should always live with Brahmanas of righteous conduct, devoted to penances, ever abstaining from cruel conduct, and who have their souls under restraint.

52. Having said these words to his friends and embraced them all, the intelligent Bhishma once more addressed Yudhishthira, saying,—"O king, worship all Brahmanas, especially those who are gifted with wisdom, them who are preceptors, those who are priests capable of assisting at sacrifices.

CHAPTER CLXVIII.

(ANUSHASANIKA PARVA).—*Continued.*

Vaishampayana said :—

1. Having said so to all the Kurus, Bhishma, the son of Shantanu, remained silent for some time, O chastiser of enemies.

2. He then held forth his life-breaths successively in those parts of his body which are indicated in Yoga. The vital airs of that great one, restrained duly, then rose up.

3. Those parts of the body of Shantanu's son, on account of the adoption of Yoga from which the vital airs went up, became soreless one after another.

4. In the midst of those great persons, including those great Rishis headed by Vyasa, the sight seemed to be a strange one, O king.

5. Within a short time, the entire body of Bhishma became arrowless and soreless. Seeing it, all those great personages, headed by Vasudeva, and all the ascetics with Vyasa, became filled with wonder.

6. The vital airs, restrained and unable to escape through any of the outlets, at last passed through the crown of the head and proceeded upwards to Heaven.

7. The celestial kettle-drums began to play and floral showers were rained down. The Siddhas and regenerate Rishis, filled with delight, exclaimed,—Excellent, Excellent.

8. The vital airs of Bhishma, piercing through the crown of his head, shot up through the sky like a large meteor and soon became invisible.

9. O great king, thus did Shantanu's son, that pillar of Bharata's race, unite himself with eternity.

10. Then the great Pandavas and Vidura, taking a large quantity of wood and various kinds of fragrant scents, made a funeral pyre.

11—12. Yuyutsu and others stood as spectators of the preparations. Then Yudhishthira and the great Vidura wrapped Bhishma' body with silken cloth and floral garlands. Yuyutsu held an excellent umbrella over it.

13. Bhimasena and Arjuna both held in their hands a couple of pure white yak-tails. The two sons of Madri held two head-gears in their hands.

14. Yudhishthira and Dhritarashtra stood at the feet of the body, taking up palmyra fans, the wives of the lord of the Kurus stood around the body and began to fan it softly. The Pitri sacrifice of the great Bhishma was then duly performed. Many libations were poured upon the sacred fire. The singers of Samans sang many Samans.

16—17. Then covering the body of Ganga's son with sandal wood and black aloe and the dark wood and other fragrant fuel, and setting fire to the same, the Kurus, with Dhritarashtra and others, stood on the right side of the funeral pyre.

18. Having thus cremated the body of the son of Ganga those foremost ones of Kuru's race proceeded to the sacred Bhagirathi, accompanied by the Rishis.

19. They were followed by Vyasa, Narada, Asita, Krishna, by the ladies of the Bharata family, as also by such of the

citizens of Hastinapore as had come to the place.

20. All of them, arrived at the sacred river, duly offered oblations of water to the great son of Ganga.

21. After those oblations of water had been offered by them to her son the goddess Bhagirathi, rose up from the river, weeping and distracted by sorrow.

22. In the midst of her lamentations, she addressed the Kurus, saying,—Ye sinless ones, listen to me as I say to you all that took place.

23. Gifted with royal conduct and disposition, and endued with wisdom and high birth, my son was the benefactor of all the elders of his family. He was devoted to his father and was of high vows.

24. He could not be defeated by even Rama of Jamadagni's race with his highly powerful celestial weapons; alas, that hero has been killed by Shikhandin.

25. Ye kings, forsooth, my heart is made of adamant, for it does not break even at the disappearance of that son from my view.

26. At the Swayamvara at Kashi, he defeated on a single car the assembled Kshatriyas and carried away the three princesses.

27. There was no one on Earth who equalled him in power; alas, my heart does not break upon hearing the slaughter of that son of mine by Shikhandin.

28—30. Hearing the goddess of the great river thus bewail the powerful Krishna consoled her with many soothing words. Krishna said,—"O amiable one, be comforted. Do not give way to sorrow, O you of beautiful features. Forsooth, your son has gone to the highest region of happiness.

31. He was one of the Vasus of great energy. Through a curse, O you of beautiful features, he had to take birth among men. You should not grieve for him.

32. According to Kshatriya duties, he was killed by Dhananjaya on the field of battle while engaged in battle. He has not been killed, O goddess, by Shikhandin.

33. The very king of the celestials himself could not kill Bhishma in battle when he stood with stretched bow in hand.

34. O you of beautiful face, your son has happily gone to Heaven. All the gods assembled together could not kill him in battle.

35. Do not, therefore, O goddess Ganga, grieve for that son of Kuru's race. He was one of the Vasus, O goddess, your son has gone to Heaven. Let the fever of your heart be removed."

Vaishampayana said:—

36. Thus addressed by Krishna that foremost of all rivers cast off her grief, O great king, and became consoled.

37. O monarch, having honored that goddess duly all the kings there present, headed by Krishna, received her permission to go away from her banks.

FINIS ANUSHASANA PARVA.

A PROSE ENGLISH TRANSLATION

OF

THE MAHABHARATA.

(TRANSLATED LITERALLY FROM THE ORIGINAL SANSKRIT TEXT).

ASHWAMEDHA PARVA.

VOL. XIV.

EDITED & PUBLISHED BY

MANMATHA NATH DUTT, (*Shastri*) **M.A., M.R.A.S.**

RECTOR, KESHUB ACADEMY;

Author of the English Translations of the Ramayana, Vishnu Puranam, Srimad-Bhagavatam, Kamandakiya, Nitisara, Bhagavad-Gita, and many other works.

40, *Nayan Chand Dutt's Street, Calcutta.*

CALCUTTA:

PRINTED BY H. C. DASS, ELYSIUM PRESS,

40, *Nayan Chand Dutt's Street.*

1905.

ASHWAMEDHA PARVA.

TABLE OF CONTENTS.

CHAPTER I.—Yudhishthira's grief and consolation by Dhritarashtra—p. 1.

CHAPTER II.—The conversation between Yudhishthira and Krishna—p. 1.

CHAPTER III.—Consolation offered by Vyasa—p. 2.

CHAPTER IV.—The story of the Royal Sage Marutta—p. 3.

CHAPTERS V to X.—The story of Marutta and Vrihaspati continued—p. 4.

CHAPTER XI.—The story of Vritra and Indra—p. 13.

CHAPTER XII.—Mental and Physical Diseases as described by Krishna—p. 13.

CHAPTER XIII.—The Means of Salvation as described by Krishna—p. 14.

CHAPTER XIV.—The exhortation of the Rishis to Yudhishthira for going to Himalayas—p. 16.

CHAPTER XV.—Krishna's desire of going to Dwarka—p. 16.

CHAPTER XVI.—The story of Anugita—p. 17.

CHAPTER XVII.—The dissolution of the body and the acquirement of another. The attainment of the Soul to Brahman—p. 19.

CHAPTER XVIII.—The fruits of human actions—p. 21.

CHAPTER XIX.—The characteristics of a Liberated Person—p. 22.

CHAPTER XX.—The discourse of the married couple. The description of Brahman—p. 25.

CHAPTER XXI.—The ten Hotris and two Minds—p. 26.

CHAPTER XXII.—The seven sacrificing presents—p. 27.

CHAPTER XXIII.—The five sacrificing Priests—p. 28.

CHAPTER XXIV.—The first creation in a creature born—p. 29.

CHAPTER XXV.—The Chaturhotra Sacrifice—p. 30.

CHAPTER XXVII.—The extensive forest of Brahma described—p. 31.

CHAPTER XXVIII.—Nature described—p. 32.

CHAPTER XXIX.—The discourse between Kartavirja, Arjuna and the Ocean—p. 33.

CHAPTER XXX.—Alarka's discourse about controlling the various organs of the body—p. 34.

CHAPTER XXXI.—The three enemies—p. 36.

CHAPTER XXXII.—The Means for destroying Egoism. The discourse of Janaka—p. 36.

CHAPTER XXXIII.—The Knowledge of Self—37.

CHAPTER XXXIV.—The Source of the Knowledge of Self—p. 38.

CHAPTER XXXV.—An account of Brahma—the highest object of Knowledge—p. 38.

CHAPTER XXXVI.—The three qualities and the means of improvement—p. 40.

CHAPTER XXXVII.—The quality of darkness—p. 42.

CHAPTER XXXVIII.—The quality of goodness—p. 42.

CHAPTER XXXIX.—The united state of the three qualities described—p. 43.

CHAPTER XL.—An account of the Great Soul—p. 44.

CHAPTER XLI—The principle of Greatness—p. 45.

CHAPTER XLII.—The five great elements—p. 45.

CHAPTER XLIII.—The foremost objects in Nature are enumerated—p. 47.

CHAPTER XLIV.—The creation of Day, Night, Stars, etc.—p. 49.

CHAPTER XLV.—The Wheel of Life—p. 50.

CHAPTER XLVI.—The Conduct of the Twice-Born—p. 51.

CHAPTER XLVII.—An account of Renunciation—p. 53.

CHAPTER XLVIII.—The relation between Nature and Soul—p. 54.

CHAPTER XLIX.—Description of Duty—p. 55.

CHAPTER L.—Abstention from Injury. Association and disassociation of Soul and Nature—p. 56.

CHAPTER LI.—The Mind and the Dissolution of the Body described—p. 58.

CHAPTER LII.—The departure of Krishna—p. 60.

CHAPTER LIII.—The meeting of Krishna and Utanka—p. 62.

CHAPTER LIV. Spiritual Science described by Krishna to Utanka—p. 63.

CHAPTER LV.—Krishna shows his supreme form to Utnaka—p. 64.

CHAPTERS LVI to LVIII.—The story of Utanka and Saudasa—p. 66.

CHAPTER LIX.—The return of Krishna to Dwarka—p. 71.

CHAPTER LX.—Krishna describes the wonderful battle—p. 72.

CHAPTER LXI.—An account of Abhimanyu's death—p. 73.

CHAPTER LXII.—Obsequial offerings of Abhimanyu—p. 75.

CHAPTERS LXIII to LXV.—Yudhishthira's acquisition of wealth turned into earth by Marutta—p. 75.

CHAPTER LXVI.—Krishna's return to Hastinapur—p. 78.

CHAPTER LXVII.—Subhadra's lamentation—p. 79.

CHAPTER LXVIII.—Krishna is requested to restore Abhimanyu's son to life—p. 80.

CHAPTER LXIX.—Krishna restores him to life—p. 81.

CHAPTER LXX.—Great rejoicing—p. 82.

CHAPTER LXXI.—The return of the Pandavas—p. 82.

CHAPTER LXXII.—Yudhishthira's desire for Horse-Sacrifice—p. 83.

CHAPTER LXXIII.—The horse is let loose and Yudhishthira is initiated—p. 85.

CHAPTER LXXIV.—The fight between Arjuna and Trigartas—p. 86.

CHAPTER LXXV.—The fight between Arjuna and Bhagadatta—p. 87.

CHAPTER LXXVI.—The defeat of Bhagadatta—p. 88.

CHAPTER LXXVII.—The battle between Arjuna and the remaining Saindhavas—p. 89.

CHAPTER LXXVIII.—The speech of Dusshala—p. 90.

CHAPTER LXXIX.—The arrival of Arjuna at Manipur. Hearing of the death of her husband and son, Chitrangada goes to the field—p. 92.

CHAPTER LXXX.—Ulipi, the daughter of Naga king, also, goes there. She revives Arjuna—p. 93.

CHAPTER LXXXI.—She gives an account of the whole thing—p. 95.

CHAPTER LXXXII.—The return of the sacrificial horse homewards—p. 97.

CHAPTER LXXXIII.—The return of the sacrificial horse to Dwarka—p. 98.

CHAPTER LXXXIV.—The battle between Arjuna and Gandhara king—p. 99.

CHAPTER LXXXV.—The beginning of the Horse-Sacrifice of Arjuna—p. 100.

CHAPTER LXXXVI.—The arrival of a messenger from Arjuna—p. 101.

CHAPTER LXXXVII.—Yudhishthira goes out to receive Arjuna—p. 102.

CHAPTER LXXXVIII.—The arrival of Babruvahana, Chitrangada and Ulupi—p. 103.

CHAPTER LXXXIX.—The ceremony begins—p. 105.

CHAPTER XC.—A description of the sacrifice—p. 106.

CHAPTER XCI.—The ordinance about the sacrifice—p. 111.

CHAPTER XCII.—The highest end of al sacrifices—p. 113.

THE MAHABHARATA

(IN ENGLISH).

ASHWAMEDHA PARVA.

CHAPTER I.

Having saluted Narayana and Nara the best of male beings as also the Goddess of Learning, let us cry success.

Vaishampayana said :—

1—2. After the king Dhritarashtra had offered libations of water, the mighty-armed Yudhishthira, with his senses bewildered, keeping the former in his front, ascended the banks (of the river), his eyes filled with tears, and dropt down on the bank of the Ganga like an elephant pierced by the hunter.

3. Then, asked by Krishna, Bhima took him up sinking. This must not be so, said Krishna, the grinder of hostile armies.

4. The Pandavas, O king, beheld Yudhishthira, the son of Dharma troubled and lying on the ground, and also sighing again and again.

5. And seeing the king despondent and feeble, the Pandavas, over laden with grief, sat down, surrounding him.

6. And gifted with high intelligence, and wise vision, king Dhritarashtra greatly afflicted with grief for his sons, addressed the king, saying,—'Rise up, O foremost of Kurus.

7. Do you now satisfy your duties. O Kunti's son, you have conquered this Earth like the Kshatriyas.

8. Do you now, O king enjoy her with your brothers and friends. O foremost of the pious, I do not see why you should grieve. O king, having lost a century of sons like wealth got in a dream, it is Gandhari and I, who should mourn.

9. Not having listened weighty words of the great Vidura, who sought our well-being, I, of perverse senses, (now) repent.

10. The virtuous Vidura, gifted with divine insight, had told me,—your family will be extinct for the sins of Duryodhana.

11—13. O king, if you wish for the well-being of your family, act up to my advice. Renounce this wicked king, Suyodhana, and let not either Karna or Shakuni by any means see him. Put down their gambling too, and anoint the pious king Yudhishthira. That one of controlled senses will righteously govern the Earth.

14—15. If you would not have king Yudhishthira, son of Kunti, then, O monarch, do you, celebrating a sacrifice, yourself take charge of the kingdom, and regarding all creatures impartially, O king, do you let your kinsmen, O you advancer of your kindred, subsist on your bounty.

16. When, O Kunti's son, the far-sighted Vidura said this, foolishly I followed the wicked Duryodhana.

17. Having paid no heed to the sweet words of that sedate one, I have obtained this powerful grief as a consequence, and have been plunged in an ocean of misery.

18. See your old father and mother, O king, plunged in misery. But, O master of men, I find no reason for your sorrow.

CHAPTER II.

(ASHWAMEDHIKA PARVA.)—

Continued.

Vaishampayana said :—

1. Thus accosted by the intelligent king Dhritarashtra, Yudhishthira, gifted with underststanding, became calm. And then Keshava (Krishna) said to him.

2. If a person indulges excessively in sorrow for his departed manes he grieves them.

3. Do you (now) celebrate many a sacrifice with suitable presents to the priests; and do you please the celestials with Soma juice and the manes of your forefathers, with their due food and drink.

4. Do you also please your guests with meat and drink and the poor with gifts after their hearts. A person of your high intelligence should not act thus.

5. You know what ought to be known, you have performed what ought to be done, and you have heard the duties of the Kshatriyas, recited by Bhishma, the son of Bhagirathi, by Krishna Dwaipayana, Narada and Vidura.

6. Therefore you should not act like a stupid; but following the course of your forefathers, sustain the burthen (of the Empire).

7. It is proper that a Kshatriya should attain the celestial region for certain by his (own) renown. Of heroes, those who came to be killed never shall have to turn away.

8. Renounce your grief, O powerful king. Indeed, what has taken place was destined to happen so. You can in no way see those that have been killed in this war.

9. Having said this to Yudhishthira, prince of the pious, the high-spirited Govinda stopped; and Yudhishthira answered him thus.

10. 'O Govinda, I know full well your fondness for me. You have ever favoured me with your love and friendship.

11. And, O holder of the mace and the discus, O scion of Yudu's race, O glorious one, if (now) do you gladly permit me to retire into the woods, then you would do what is greatly desired by me.

12. After having killed my grandfather, and that foremost of men, Karna, who never fled from the field of battle, I find no peace.

13. Do you, O Janarddana, so ordain that I may be freed from this heinous sin and that my mind may be purified.

14. As Pritha's son was speaking thus, the highly energetic Vyasa, knowing the duties of life, soothing him, spoke these excellent words.

15. My child, your mind is not yet calmed; and therefore you are again stupefied by childish feelings. And wherefore, O child, do we over and over again throw our words to the winds?

16. You know the duties of the Kshatriyas, who live by warfare. A king who has done his duty, should not allow himself to be overwhelmed by grief.

17. You have faithfully listened to the entire doctrine of salvation; and I have repeatedly removed your misgivings originating from desire.

18. But not paying due heed to what I have unfolded, you of perverse understanding have doubtless forgotten it clean. Be it not so. Such ignorance is not worthy of you.

19. O sinless one, you are cognizant of all kinds of expiation; and you have also heard of the virtues of kings, as well as the merits of gifts.

20. Wherefore then, O Bharata, knowing every form of morality and versed in all the Agamas, are you overwhelmed (with grief) as if from ignorance.

CHAPTER III.

(ASHWAMEDHIKA PARVA)—*Continued.*

Vyasa said:—

1. O Yudhishthira, your wisdom, I conceive, is *not* sufficient. None does a work by his own power.

2. It is God who engages him in deeds, good or bad, O bestower of honor. What is the cause then for repentance?

3. You consider yourself as having perpetrated impious deeds. Do you, therefore, O Bharata, listen to the way in which sins, may be removed.

4. O Yudhishthira, those who commit sins, can always free themselves from them through penance, sacrifice and gifts.

5. O king, O foremost of men, *sinful* people are purified by sacrifice, austerities and charity.

6. The great celestials and Asuras celebrate sacrifices for acquiring religious merit; and therefore sacrifices are of great importance.

7. It is through sacrifices that the great celestials had grown so wondrously powerful; and having celebrated rites did they defeat the Danavas.

8. Do you, O Yudhishthira, prepare for the Rajasuya, and the Horse-Sacrifice, as well as, O Bharata, for the Sarvamedha and the Naramedha.

9—10. And as Dasharatha's son, Rama, or as Dushmanta's and Shakuntala's son,

your ancestor, the lord of the Earth, the exceedingly powerful king Bharata, had done, do you according to the ordinance celebrate the Horse-Sacrifice with presents.

11. Yudhishthira replied:—Undoubtedly, the Horse-Sacrifice purifies princes. But I have a purpose of which you should hear.

12. Having caused this huge slaughter of kindred, I cannot, O best of the twice-born ones, dispense gifts even on a small scale, I have no riches to give.

13. Nor can I for riches solicit these young sons of kings, living wretchedly with their wounds yet green, and undergoing suffering.

14. How, O foremost of twice-born ones, having myself destroyed the Earth, can I, overwhelmed with sorrow, levy dues for celebrating a sacrifice?

15. Through Duryodhana's folly, O best of ascetics, the kings of the Earth have met with destruction, and we with ignominy.

16. Duryodhana hath wasted the Earth for money; and the treasury of that wicked son of Dhritarashtra is empty.

17. (In this sacrifice), the Earth is the sacrificial gift; this is the rule that is prescribed in the first instance. The learned observe the usual reversal of this rule though sanctioned.

18. Nor, O ascetic, do I like to have a substitute. In this matter, O reverend sir, you should favor me with your advice.

19. Thus addressed by Pritha's son, Krishna-Dwaipayana, thinking for a while, spoke to the righteous king. This treasury, (now) exhausted, shall be full. O son of Pritha, in the mountain Himavan (Himalaya) there is gold which had been left behind by Brahmanas at the sacrifice of the great Marutta.

22. Yudhishthira asked: How in that sacrifice celebrated by Marutta, was so much gold collected? And, O foremost of speakers, when did he reign?

Vyasa said:—

23. If, O Pritha's son, you are anxious to hear, about that king of the Karandhama line, then listen to me as I tell you when that highly powerful king having immense riches reigned.

CHAPTER IV.

(ASHWAMEDHIKA PARVA.)—*Continued.*

Yudhishthira said:—

1. O righteous one, I wish to hear the history of that royal sage Marutta. Do you O Dwaipayana, describe this to me, O sinless one.

Vyasa said:—

2. O child, in the golden age Manu was lord wielding the sceptre. His son was known under the name of Prasandhi.

3. Prasandhi had a son named Kshupa. Kshupa's son was king Ikshwaku.

4. He, O king, had a hundred sons possessed of pre-eminent piety. And all of them were made monarchs by king Ikshwaku.

5. The eldest of them, Vinsha, became an ideal bowman. Vinsha's son, O Bharata, was the auspicious Vivinsha.

6. Vivinsha, O king, had fifteen sons; all of them powerful archers, respecting Brahmanas and speaking the truth, gentle and ever-speaking fair. The eldest brother Khaninetra, oppressed all his brothers.

8. And having conquered the entire kingdom shorn of all troubles, Khaninetra, could not retain his supremacy; nor were the people satisfied with him.

9. And dethroning him, they, O foremost of kings invested his son Suvarcha with the rights of sovereignty, and experienced joy.

10—11. Seeing the reverses of his father and his expulsion from the empire he was ever busy with encompassing the well-being of the people, being devoted to Brahman, speaking the truth, practising purity and controlling his senses and thoughts. And the subjects were well-pleased with that great one constant in virtue.

12. But he being constantly engaged in virtuous works, his treasures and vehicles became greatly reduced. And on his treasury having become exhausted, the feudatory princes gathered round him and began to give him trouble.

13. Being thus oppressed by many enemies while his treasury, horses and vehicles were impoverished, the king suffered great tribulation along with his retainers and the citizens.

14. Although his power decreased greatly, yet the enemies could not kill the king, for his power, O Yudhishthira, was established in virtue,

15. And when he had reached the worst point of misery along with the citizens, he blew his hand, and from that there appeared a supply of forces.

16. And then he defeated all the kings living along the borders of his dominions And from this incident, O king, he hath been celebrated as Karandhama.

17. His son, Karandhama was born at the commencement of the Treta age, equalling Indra himself, gifted with grace, and invincible even by the immortals.

18. At that time all the kings were under his control; and alike by virtue of his riches and of prowess, he became their emperor.

19. In short, the righteous king Avikshit became like Indra himself in heroism; and he was given to sacrifices, delighted in virtue and held his senses under control.

20. And in energy he resembled the sun and in patience, Earth herself; in intelligence, he was like Vrihaspati, and in calmness the mountain Himavan himself.

21. And that king pleased the hearts of his subjects by act, thought, speech, self-control, and forbearance.

22. The lords who celebrated hundreds of Horse-Sacrifices; and whom the powerful and learned Angira himself served as priest.

23. His son excelled his father in the possession of good qualities; named Marutta, that lord of kings was righteous and of great fame; having the power of ten thousand elephants, and like unto Vishnu's second self.

24—25. Desirous of celebrating a sacrifice, that virtuous king, coming to Mount Meru on the northern side of Himavat, made thousands of shining golden vessels to be forged. There on a huge golden hill he performed the rites.

26. And goldsmiths made numberless basins and vessels and pans and seats.

27. And the sacrificial ground was near this place. And that righteous king Marutta, with other princes, celebrated a sacrifice there.

CHAPTER V.

(ASHWAMEDHIKA PARVA.)—

Continued.

Yudhishthira said:—

1. O best of speakers, how that king waxed so powerful? And how, O twice-born one, did he get so much gold?

2. And where now, O reverend sire, is all his wealth? And, O ascetic, how can we secure the same?

Vyasa thereupon said:—

3—5. As the numerous children of the Prajapati Daksha, the Asuras, and the Celestials challenged each other, so in the same way Angira's sons, the highly energetic Vrihaspati and the ascetic, Samvartta, of equal vows, challenged each other, O king. Vrihaspati began to worry Samvartta again and again.

6 And always troubled by his elder brother, he, O Bharata, renouncing his riches, went to the forest, with nothing to cover his body except the open sky.

7—9. (At that time), having defeated and destroyed the Asuras, and gained the sovereignty of the celestial regions, Vasava had appointed as his priest Angira's eldest son, that best of Brahmanas, Vrihaspati. Formerly Angira was the family-priest of king Karandhama; peerless among men in might, power and character; powerful like Shatakratu, righteous-souled and of rigid vows.

10—11. O king, he had vehicles, and warriors, and many adherents, and beautiful and rich bedsteads, produced through meditation by the breath of his mouth. And by his native virtues, the king had brought all the princes under his control.

12—13. And having lived as long as he desired, he ascended the celestial region in his bodily form. And his son named Avikshit—conqueror of enemies—righteous like Yayati, brought all the Earth under his sway. And both in merit and power the king resembled his father.

14. He had a son named Marutta, gifted with energy, and resembling Vasava himself. This earth clad in oceans felt herself attracted towards him.

15. He always used to defy the king of the celestials; and, O son of Pandu, Vasava also defied Marutta.

16. And Marutta—master of Earth—was pure and perfect. And despite his striving, Shakra could not prevail over him.

17. And unable to control him, he riding on the horse, along with the celestials summoning Vrihaspati, spoke to him thus.

18—19. O Vrihaspati, if we wish to do what is agreeable to me, do not perform priestly offices for Marutta on behalf of the celestials or the departed Manes. I have, O Vrihaspati, obtained the sovereignty of the three worlds, while Marutta is merely the king of the Earth.

20. How, O Brahmana, having acted as priest to the immortal king of the celestials, will you unhesitatingly act as a priest to Marutta subject to death?

21. May you fare well. Either take up my side or that of the king, Marutta, or forsaking Marutta, gladly come over to me.

22. Thus addressed by the king of the Vrihaspati, thinking for a moment, replied to the king of the celestials.

23. You are the Lord of creatures, and in you are the worlds established. And you have killed Namuchi Vishwarupa and Vala.

24. You, O hero, alone, bring about the highest prosperity of the celestials, and O slayer of Vala, you sustain the earth as well as the celestial region.

25. How, O foremost of the celestials, having officiated as your priest, shall I, O destroyer of Paka, serve a mortal prince and listen to what I say.

26. Even if the god of fire cease to cause heat and warmth, or the earth change its nature, or the sun cease to give light, I shall never deviate from the truth.

Vaishampayana said:—

27. On hearing these words of Vrihaspati, Indra became freed from his envious feelings, and then lauding him he repaired to his own palace.

CHAPTER VI.

(ASHWAMEDHIKA PARVA.)—

Continued.

Vyasa said:

1. Regarding it is cited the ancient legend of Vrihaspati and the wise Marutta.

2. On hearing of the agreement made by Angira's son Vrihaspati with the king of the celestials, king Marutta made the necessary preparations for a great sacrifice.

3. (Marutta) having conceived the idea of a sacrifice in his mind the eloquent grandson of Karandhama went to Vrihaspati and spoke to him thus.

4—5. O worshipful ascetic, I have intended to celebrate the sacrifice which you did propose to me once on a previous occasion, according to your instructions, and I now wish to appoint you, as officiating priest at this sacrifice, the materials whereof I have collected, O excellent one, you are our family-priest, therefore do you take those sacrificial things and celebrate the sacrifice yourself.

Vrihaspati said:—

6. O king, I do not wish to perform your sacrifice. I have been appointed as priest by the King the Celestials and I have promised to him to act as such.

Marutta said:—

7. You are our heriditary family-priest, and therefore I cherish great regard for you, and I have acquired the right of being helped at sacrifices by you, and therefore it is proper that you should officiate as priest at my sacrifice.

Vrihaspati said:—

8. Having, O Marutta, acted as priest to the celestials, how can I act as such to mortal men, and whether you do leave this place or stay here, I tell you I have ceased to act as priest to any but the celestials.

9. O you of mighty arms, I am unable to act as your priest now. And according to your own desire, you can appoint any one as your priest who will perform your sacrifice.

Vyasa said:—

10. Thus told, king Marutta became confounded with shame, and while returning home with his mind stricken with anxiety, he met Narada on his way.

11—12. And on seeing the divine Rishi Narada, that king stood before him with due salutation, and with his hands clasped together, and then Narada addressing him thus said,—O royal sage, you appear to be not well-pleased in your mind, is all well with you, where have you been, O sinless one, and why is this your mental disquietude?

13. And, O king, if there be no objection to your telling it to me, do you, O best of kings, disclose to me, so that, O prince, I may remove the disquietude of your mind with all my efforts.

Vaishampayana continued:—

14. Thus addressed by the great Rishi Narada, king Maruta informed him of the refusal he had received from his religious preceptor.

Marutta said:—

15. Trying to find out a priest to officiate at my sacrifice, I went to that priest of the Immortals, Vrihaspati, the son of Angiras, but he did not choose to accept my offer.

16. Having met with this refusal from him, I have no desire to live any longer now, for by his abandoning me thus, I have, O Narada, become sullied with sin.

Vyasa said :—

17. Thus told by that king, Narada, O powerful prince, made this reply to him with words which seemed to revive that son of Avikshit.

Narada said :—

18—19. The virtuous son of Angiras, Samvarta by name, is travelling over all the earth in a nude state to the amazement all creatures; do you, O prince, go to him, if Vrihaspati does not wish to officiate at your sacrifice, the powerful Samvarta, if pleased with you, will perform your sacrifice.

Marutta said :—

20—21. I feel as if filled with new life, by these your words, O Narada, but, O the best of speakers, do you tell me where I can find Samvarta, and how I can remain by his side, and how I am to act so that he may not leave me, for I do not wish to live if I meet with a refusal from him also.

Narada said :—

22. Desirous of seeing Maheshwara, O prince, he roves about at his pleasure in the city of Varanasi dressed as a maniac.

23—24. And having reached the gate of the city, you must place a dead body somewhere near it, and the man who shall turn away on seeing the dead body, do you, O prince, know that man to be Samvarta, and knowing him, do you follow his footsteps wherever that powerful man wishes to go, and finding him (at length) in a lonely place you must seek his protection with your hands clasped together.

25. And if he acquire of you as to the person who has given you the information about his own self, do you tell him that Narada has informed you about Samvarta.

25. And if he should ask you to follow me, you must tell him unhesitatingly that I have entered into the fire.

Vyasa said :—

26. Having signified his consent to the proposal of Narada, that royal sage after duly adoring him and with his permission, went to the city of Varanasi, and having reached there, that famous prince did as he had been asked, and remembering the words of Narada, he placed a dead body at the gate of the city.

29. And by coincidence, that Brahmana also entered the gate of the city at the same time. Then on seeing the dead body, he suddenly turned away.

30. And on seeing him turn back, that prince, the son of Avikshit followed his footsteps with his hands joined together, and with a view to receive instruction from him.

31. And then finding him in a lonely place, Samvarta covered the king with mud and ashes and phlegm and spittle.

32. And though thus worried and oppressed by Samvarta, the king followed that sage with his hands joined together in prayer and endeavouring to please him.

33. At length overcome with fatigue, and reaching the cool shade of a fig tree with many branches, Samvarta desisted from his course and sat down to rest.

CHAPTER VII.

(ASHWAMEDHIKA PARVA.)—*Continued.*

Samvarta said —

1. How have you come to know me, and who has referred you to me, do you tell this to me truly, if you desire me to do what is good to you.

2. And if you speak truly, you will gain all the objects of your heart, and should you tell a lie, your head shall be cut into a hundred pieces.

Marutta said :—

3. I have been told by Narada, wandering on his way, that you are the son of our family-priest, and this (information) has bent my mind (towards you), with great satisfaction.

Samvarta said :—

4. You have told this to me truly, he (Narada) knows me to be a performer of sacrifices, now tell me where is Narada living at present.

Marutta said —

5. That king of celestial saints (Narada) having given me this information about you, and commended me to your care, has entered into the fire.

Vyasa said :—

6. Hearing these words of the king Marutta, Samvarta was highly pleased, and

he said : I too am perfectly able to do all that.'

7—9. Then, O prince, that Brahmana, raving like a maniac, and continually scolding Marutta with rude words, again accosted him thus, I am afflicted with a brain disorder, and, I always act according to the fretful caprices of my own mind, why are you then bent upon having this sacrifice performed by a priest of such a peculiar nature; my brother is able to officiate at sacrifices, and he has gone over to Vasava (Indra), and is engaged in celebrating his sacrifices, do you therefore have your sacrifice performed by him.

10—11. My elder brother has taken away by force from me all my household articles and mystical gods, and sacrificing clients, and has now left to me only this physical body of mine, and, O son of Avikshit, as he deserves all respect from me, I cannot by any means officiate at you sacrifice, unless he permits me.

12. You must therefore go to Vrihaspati first, and taking his permission you can return to me, if you have any desire to celebrate a sacrifice, and then only shall I officiate at your sacrifice.

Marutta said :—

13. Do you listen to me, O Samvarta, I did go to Vrihaspati first, but wishing the patronage of Vasava, he did not wish to have me as his sacrificer.

14—15. He said,—Having secured the priest-hood of the Immortals, I do not wish to act for the mortals, and, I have been forbidden by Shakra (Indra) to officiate at Marutta's sacrifice, as he told me that Marutta having become king, was always filled with a desire to rival him. And to this your brother agreed by saying to the destroyer of Vala (Indra), Be it so.

16. Know, O best of ascetics, that as he had succeeded in getting the protection of the King of the Celestials, I went to him with gratified heart, but he did not agree to act as my priest.

17. And thus repulsed, I now wish to spend all I possess, to have this sacrifice performed by you, and to outstrip Vasava by the merit of your good offices.

18. As I have been repulsed by Vrihaspati for no fault of mine, I have now no desire, O Brahmana, to go to him to seek his help in this sacrifice.

Samvarta said :—

19—20. I can certainly, O king, do all that you wish, if only you agree to do all that I shall ask you to do, but I apprehend that Vrihaspati and Purandara (Indra) when they will learn that I am engaged in celebrating your sacrifice, will be filled with anger, and do all they can to injure you.

21. Therefore, do you assure me of your steadfastness, so as to ensure my coolness and constancy, as otherwise, if I am filled with anger against you, I shall reduce (destroy) you and your kindred to ashes.

Marutta said :—

22—23. If ever I forsake you, may I never attain the blessed regions as long as the mountains shall exist, and the thousand-rayed sun continue to pour heat; if I forsake you, may I never gain true wisdom, and remain for ever addicted to worldly (material) works.

Samvarta said :—

24—25. Listen, O son of Avikshit, excellent as is your inclination to perform this act, so too, O king, have I in my mind the ability to perform the sacrifice, I tell thee, O king, that your good things will become imperishable, and that you shall lord it over Shakra and the Celestials with Gandharvas.

26. For myself, I have no wish to hoard riches or sacrificial presents; I shall only do what is disagreeable to both Indra and my brother.

27. I shall certainly make you attain equality with Shakra, and I tell you truly that I shall do what is agreeable to you.

CHAPTER VIII.

(ASHWAMEDHIKA PARVA.)—*Continued.*

Samvarta said :—

1. There is a peak named Munjaban on the summits of the Himalaya mountains, where the worshipful husband of Uma (Mahadeva) is constantly practising austere penances.

2—3. There the powerful and worshipful god of great power accompanied by his wife Uma, and armed with his trident, and surrounded by wild goblins of many sorts, following his random wish or fancy, constantly lives in the shade of huge forest trees, or in the caves, or on the rugged peaks of the great mountain.

4—6. And there the Rudras, the Sadhyas, the Vishwedevas, the Vasus, Yama, Varuna, and Kuvera with all his followers, and the spirits and globins, and the two Ashwins, the Gandharvas, the Apsaras, the Yakshas, as also the celestial sages, the Sun-Gods, as well as the gods presiding over the winds, and evil spirits of all sorts, adore the great lord of Uma, gifted with diverse characteristics.

7. And there, O king, the adorable god, sports with the wild and playful followers of Kuvera, having weird and ghastly appearances.

8. Shining with its own splendour, that mountain looks resplendent as the morning sun.

9. And no creature with his natural eyes made of flesh, can ever see its shape or figure, and neither heat nor cold prevails there, nor does the sun shine or the winds blow.

10. And, O king, neither does senility, nor hunger, nor thirst, nor death nor fear afflict any one there.

12. And, O foremost of conquerors, there exist mines of gold, resplendent as the solar rays on all sides of that mountain. And, O king, desirous of doing good to him, the attendants of Kuvera protect these mines of gold from intruders, with uplifted arms.

18—31. Come here, and appease that adorable god who is known by the name of Sarva, Bedha, Rudra, Shitikantha, Surupa, Sivarcha, Kapardi, Karala, Haryyaksha, Varada, Tryaksha, Pushnodantabhid, Vamana, Shiva, Yamya, Avyaktarupa, Sadvritta, Shankara, Kshemya, Harihesha, Sthanu, Purusha, Harinetra, Munda, Krisha, Uttarana, Bhaskara, Sutirtha, Devadeva, Ranha, Ushnishi, Suvaktra, Sahasraksha, Midhvan, Girisha, Prashanta, Yata, Chiravasa, Vilwadanda, Siddha, Sarvadandadhara, Mriga, Vyadha, Mahan, Dhanesha, Bhava, Vara, Somavaktra, Siddhamantra, Chakshu, Hiranyavahu, Ugra, Dikpati, Lelihana, Goshtha, Shiddhamantra, Vrishnu, Pashupati, Bhutapati, Vrisha, Matribhakta, Senani, Madhyama, Sruvahasta, Yati, Dhanwi, Bhargava, Aja, Krishnanetra, Virupaksha, Tikshnadanshtra, Tikshna, Vaishwanaramukha, Mahadyuti, Ananga, Sarva, Dikpati, Bilohita, Dipta, Diptaksha, Mahauja, Vasuretas, Suvapu, Prithu, Krittivasa, Kapalmali, Suvarnamukuta, Mahedeva, Krishna, Tryamvaka, Anagha, Krodhana, Nrishansa, Mridu, Vahusali, Dandi, Taptatapa, Akrurakarma, Sahasrashira, Sahasra-Charana, SwadhaswaR-upa, Vahu-Rupa, Danshtri, Pinaki, Maha-Deva, Maha-Yogi, Avyaya, Trishulahasta, Varada, Tryamvaka, Bhuvaneshwara, Tripuraghna, Trinayana, Trilokesha, Mahanja, Sarvabhuta-Prabhava, Sarvabhuta-Dharana, Dharanidhara, Ishana Shankara, Sarva, Shiva, Vishweshwara, Bhava, Umapati, Pashupati, Vishwarupa, Mahesawara, Virupaksha, Dashabhuja, Vrishavadhwaja, Ugra, Sthanu, Shiva, Raudra, Sharva, Girisha, Ishwara, Sitikantha, Aja, Shukra, Prithu, Prithuhara Vara, Vishwarupa, Virupaksha, Vahurupa, Umapati, Anangangahara, Hara, Sharanya, Mahadeva, Chaturmukha.

32. There bowing to that deity, you must seek his protection. And thus, O prince, making your submission to that great Mahadeva of great energy, you will acquire that gold.

33. And the men who go there thus, succeed in getting the gold. Thus instructed, Marutta, the son of Karandhama, did as he was advised.

34. He made superhuman arrangements for the celebration of his sacrifice. And artisans made golden vessels for that sacrifice.

35—36. And hearing of the prosperity of Marutta, eclipsing that of the gods, Vrihaspati, too, became greatly sorry at heart, and, distressed at the thought that his rival Samvarta should become prosperous, became sick at heart, and the glow of his complexion left him, and his body became emacited.

37. And when the king of the gods came to know that Vrihaspati was much aggrieved, he went to him attended by the Immortals and spoke to him thus.

CHAPTER IX.

(ASHWAMEDHIKA PARVA.)—*Continued.*

Indra said:—

1. Do you, O Vrihaspati, sleep in peace, and do you like your servants, do you seek the welfare of the celestials, and do the celestials, O Brahmana, protect you.

Vrihaspati said:—

2. I do sleep in peace, in my bed, O Lord of the celestials, and my servants are to my liking, and I always seek the well-being of the celestials, and they cherish me well.

Indra said :—

3. Whence then is this pain, mental or physical, and why are you pale and changed in appearance at present, tell me, O Brahmana, who those people are, who have caused you pain, so that I may slay them all.

Vrihaspati said :—

4. O Indra, I have heard that Marutta will celebrate a great sacrifice at which rich presents will be given by him (to Brahmanas) and that at his sacrifice Samvarta will act as the officiating priest, and, therefore, do I wish that he may not officiate as priest at that sacrifice.

Indra said :—

5. You, O Brahmana, has attained all the objects of your desire when you have become the excellent priest of the celestials, versed in all the sacred hymns, and have got over the influence of death and decrepitude, what can Samvarta do to you now?

Vrihaspati said :—

6. Prosperity of a rival is always painful, and do you, therefore, with your attendant gods persecute the Asuras with their kith and kin, and slay the most prosperous among them; hence, O Lord of the gods, am I changed in appearance at the thought that my rival is prospering, therefore, O Indra, do you, by all means, restrain Samvarta and king Marutta.

Indra turning to Agni said :—

8. Do you, O Jataveda, following my direction, go to king Marutta to present Vrihaspati to him and say to him that this Vrihaspati will officiate at his sacrifice and make him immortal.

Agni said :—

9. I shall presently, O worshipful one, go there, as your messenger, to present Vrihaspati to king Marutta; and to make Indra's words true, and to shew respect to Vrihaspati, Agni departed.

Vyasa said—

10. Then the great Fire-God went on his errand, laying waste all the forests and trees, like the powerful wind, roaring and revolving at random at the end of the winter season.

Marutta said :—

11. See! I find the Fire-God come in his own embodiment, this day, therefore, do you, O Muni, offer him a seat and water, and a cow and water for washing the feet.

Agni said :—

12. I accept your offerings of water, seat, and water for washing the feet, O sinless one, do you know me as the messenger of Indra, come to you as ordered by him.

Marutta said :—

13. O Fire-God, is the glorious King of the Celestials happy, and is he pleased with us, and are the other celestials loyal to him? Do you enlighten me duly on all these matters.

Agni said :—

14. O king, Shakra is perfectly happy, he is pleased with you, and wishes to make you free from decrepitude, and all the other gods are loyal to him, do you, O king, listen to the message of the King of the Celestials.

15. And the object for which he has sent me to you is to present Vrihaspati to Marutta; O prince, let this priest perform your sacrifice, and make you who are only a mortal, attain immortality.

Marutta said :—

16. This twice-born Brahmana Samvarta will perform your sacrifice, and I pray to Vrihaspati, that he having acted as priest to Mahendra it does not appear well for him now to act as priest to mortal men.

Agni said :—

17. If this Vrihaspati officiate as your priest, then you will by the blessings of the King of the Celestials attain the highest place in the celestial mansion and acquiring fame you will, forsooth, conquer the heavenly region.

18. And, O king, if Vrihaspati act as your priest you will be able to conquer all the regions inhabited by men, and the heavenly regions and all the highest regions created by Prajapati and even the entire kingdom of the celestials.

Samvarta said :—

19. You must never come again thus to present Vrihaspati to Marutta; for know, O Pavaka, (Agni), if you do, I losing my temper, will burn you with my fierce evil eyes.

Vyasa said :—

20. Then fearing destruction by fire, and trembling like the leaves of the Ashwattha tree (*Ficus religiosa*), Agni returned to the gods, and the great Shakra

seeing that carrier of oblations (Agni) in the company of Vrishaspati said as follows :

Indra said :—

21. You, O Jataveda (Agni), went to present Vrihaspati to Marutta according to my direction, now what did that sacrificing king say to you, and did he accept my command?

Agni said :—

22. Your message was not acceptable by Marutta and when urged by me, he clasping the hands of Vrihaspati, said again and again, that Samvarta would act as his priest.

23. And he also observed that he did not wish to attain the worldly and the heavenly regions, and all the highest regions of Prajapati, and that if he were so minded, he would accept the terms of Indra.

Indra said :—

24. Do you return to that king and meeting him, tell him these words of mine, full of meaning and if he obey them not, I shall strike him with my thunderbolt.

Agni said :—

25—26. Let this king of the Gandharvas go there as your messenger, O Vasava, for, I am afraid to go there myself. Know, O Shakra, that highly enraged Samvarta, addicted to ascetic practices, told me these words in anger. 'I shall burn you with my fierce evil eyes if you on any account come again here to present Vrihaspati to king Marutta.'

Shakra said :—

27. O Jataveda, it is you who burns all other things and there is none else who can reduce you to ashes; all the world is afraid to come in contact with you, O carrier of oblations, these words of yours are worthy of no credence.

Agni said :—

28. You, O Shakra, have encompassed the dominion of the heaven and the earth and the sky by the strength of your own arms, but even thus how could Vritra (of old) wrest from you the sovereignty of the celestial regions?

Indra said :—

29. I can reduce my enemies to submission and can even reduce the size of a mountain to an atom, if I will it. But, O Vahni, as I do not accept the libation of Soma drink if offered by an enemy, and as I do not strike the weak with my thunderbolt (Vritra got the better of me for a time.) But who among mortals can live in peace by creating enmity with me.

30. I have banished the Kalakeyas to the earth, and removed the Danavas from the celestial region, and have terminated the existence of Prahlada in heaven, can there be any man who can leave in peace by exciting my enmity.

Agni said :—

31—32. Do you, O Mahendra, remember that formerly when the sage Chyavana officiated at the sacrifice of Sharyati with the twin gods Ashwins, and himself appropriated the Soma offering alone, you were filled with anger, and when bent upon preventing Sharyati's sacrifice, you did violently strike Chyavana with your thunderbolt, that Brahmana, O Purandara, yielding to anger, was able by the power of his devotions to seize and hold fast your hand with your thunderbolt in it.

33—36. And in anger, he again created a terrible looking enemy of yours, the Asura named Mada : ssuming all shapes, on seeing whom you did shut your eyes with fear, whose one huge jaw was placed on earth, and the other extended to the celestial regions, and who looked terrible with his thousand sharp teeth extending over a hundred Yojanas, and had four prominent ones thick a set, and shining like a pillar of silver, and extending over two hundred Yojanas. And when grinding his teeth he followed you with his terrible and uplifted pike with the object of slaying you, you on seeing that terrible monster, presented a (pitiful) sight to all the bystanders. Then, O destroyer of Danavas, overcome with fear of the monster, with your hands clasped in prayer, you did seek the protection of the great sage.

37. The power of Brahmanas, O Shakra, is greater than that of the Kshatriyas, none are more powerful than Brahmanas and knowing duly, as I do, the power of Brahmanas, I do not, O Shakra, wish to quarrel with Samvarta.

CHAPTER X.

(ASHWAMEDHIKA PARVA.)—*Continued.*

Indra said,—

1. The power of Brahmanas is, in fact great and there are none more powerful than Brahmanas, but I can never bear

patiently the insolent pride of Avikshita's son, and so shall I grind him with my thunderbolt.

2. Therefore, O Dhritarashtra, do you according to my direction go to king Marutta, attended by Samvarta, and deliver this now to him—'do you, O prince, accept Vrihaspati as your spiritual preceptor, as otherwise, I shall strike you with my dreadful thunderbolt.'

Vyasa said :—

3. Then Dhritarashtra went to that monarch's court and delivered this news to him from Vasava.

Dhritarashtra said :—

4—5. O king, know that I am Dhritarashtra the Gandharva, come here with the object of delivering to you the message of Indra, do you, O foremost of kings, listen to the words which the great lord of all the worlds meant for you,—that one of incomprehensible deeds (Indra) only said this much—'do you accept Vrihaspati as your officiating priest for the sacrifice, or if you do not comply with my request. I shall strike you with my *dreadful* thunderbolt.'

Marutta said :—

6. You, O Purandara, the Vishwadevas, the Vasus and the Ashwins ye all know, that, in this world there is no escape for the results of playing false to a friend, it is a great sin like that of Brahminicide.

7. Let Vrihaspati (therefore) officiate as priest to that Mahendra the supreme Deva (god), the highest one holding the thunderbolt, and, O prince, Samvarta will act as my priest, as neither his (Indra's) words, nor thine commend themselves to me.

The Gandharva said :—

8. Do you, O foremost of kings, listen to the terrible war-cry, of Vasava roaring in the sky, assuredly and openly will Mahendra hurl his thunderbolt at you, do you, therefore, think of your well-being, for this is the time to do it.

Vyasa said :—

9. Thus addressed by Dhritarashtra, and hearing the roar of Vasava, the king communicated this news to Samvarta firm in devotion and the highest of all virtuous men.

Marutta said :—

10. Indeed this rain-cloud floating in the air, indicates that Indra must be near at present, therefore, O prince of Brahmanas, I seek shelter from you, do you, O best of Brahmanas remove this fear of Indra from my mind.

11. The Holder of the Thunderbolt is coming encompassing the ten directions of space with his dreadful and superhuman refulgence and my assistants at this sacrificial assembly have been filled with fear.

Samvarta said :—

12. O foremost of kings, your fear of Shakra will soon be removed, and I shall soon remove this terrible pain by means of my magic (incantation), be calm and have no fear of being overpowered by Indra.

13. You have nothing to fear from the God of a Hundred Sacrifices, I shall use my staving charms, O king, and the weapons of all the gods will avail them not.

14—15. Let the lightning flash in all the directions, and the winds entering into the clouds pour down rain in the midst of the forests, and the waters deluge the heavens and the flashes of lightning that are seen will avail not, you have nothing to fear, let Vasava pour down the rains and plat his terrific thunderbolt where he will, floating among the masses of (clouds) for your destruction, for the god Vahni (Agni) will protect you in every way, and make you attain all the objects of your desire.

Marutta said :—

16. This dreadful crash of the thunderbolt together with the roaring of the winds, seem dreadful to my ears and my heart is stricken again and again, O Brahmana, and my peace of mind is gone at present.

Samvarta said :—

17. O king, the fear in your mind from this terrible thunderbolt will leave you immediately. I shall remove the thunder by the help of the winds, and setting aside all fear from your mind, do you accept a boon from me according to your heart's desire, and I shall do it for you.

Marutta said :—

18. I wish, O Brahmana, that Indra all of a sudden should come bodily at this sacrifice, and accept the oblation offered to him, and that all the other celestials also come and take their appointed shares of the offerings and accept the libations of Soma offered to them.

Samvarta said :—

19. I have, by the power of my incantations, attracted Indra bodily to this sacrifice. See, O king, Indra coming with his horses, and adored by the other celestials hastening to this sacrifice.

Agni said :—

20. Then the King of the Celestials attended by the other deities and riding in his chariot drawn by the most excellent horses, approached the sacrificial altar of that son of Avikshit and drank the Soma libations of that peerless king.

21. And king Marutta with his priest rose to receive Indra coming with the host of celestials and well-pleased in mind, he welcomed the King of Deities with due and foremost honors according to the Shastras.

Samvarta said :—

22. Welcome to you, O Indra, by your presence here, O learned one, this sacrifice has been made grand, O destroyer of Vala, and Vritra, do you, again, drink this Soma juice produced by me to-day.

Marutta said :—

23 Do you look with kindness upon me, I bow to you, O Indra, by your presence, my sacrifice has been perfected, and my life too blessed with good results. O Surendra, this excellent Brahmana, the younger brother of Vrihaspati is engaged in celebrating my sacrifices.

Indra said :—

24. I know your priest, this highly energetic ascetic, the younger brother of Vrihaspati, at whose invitation I have come to this sacrifice, I am, O king, well-pleased with you, and my anger against you is gone.

Samvarta said :—

25. If, O King of the Celestials, you are pleased with us, do you yourself give all the directions for this sacrifice, and, O Surendra, yourself ordain the sacrificial portions (for the gods), so that, O god, all the world may know that it has been done by you.

Vasava said :—

26. Thus addressed by the son of Angira, Shakra himself gave directions to all the celestials to erect the hall of assembly, and a thousand well-furnished excellent rooms looking grand as in a canvass, and quickly to complete the staircase massive and durable, for the ascent of the Gandharvas and Apsaras and to furnish that portion of the sacrificial ground reserved for the dance of the Apsaras, like the palace of Indra in the celestial region.

28—29. O king, thus directed, the renowned denizens of heaven quickly carried out the directions of Shakra. And then, O king, Indra well-pleased and worshipped, thus said to king Marutta, "O prince, by associating with you at this sacrifice, your ancestors who have gone before you, as well as the other celestials have been highly pleased and accepted the oblations offered by you.

30. And now, O king, let the foremost of twice-born ones, offer on the sacrificial altar a red bull belonging to the Fire-God and a sacred and duly consecrated blue bull with a variegated skin, belonging to the Vishwedevas.

31. Then, O king, the sacrificial ceremony grew in splendour, wherein the celestias themselves collected the food, and Shakra the King of the Celestials, possessed of horses, and adored by the Brahmanas, became all assistant at the sacrifice.

32. And then the great Samvarta ascending the altar, and looking radiant as the second embodiment of the Burning Fire, loudly addressing the celestials with satisfaction, offered oblations of clarified butter to the fire with incantation of the sacred hymns.

33. And then the Destroyer of Vala first drank the Soma juice, and then the assembly of other celestials who drank Soma, and then in happiness and with the king's permission they returned home well-pleased and delighted.

34. Then that king, the destroyer of his enemies, with a delighted heart, placed heaps of gold on various spots, and distributing the immense riches to the Brahmanas, he looked glorious like Kuvera the King of Riches.

35. And with a pleased heart, the king filled his treasury with different kinds of wealth, and with the permission of his spiritual preceptor, he returned (to his kingdom) and continued to rule the entire kingdom extending to the limits of the sea.

36. So virtuous in this world was that king, at whose sacrifice such an enormous quantity of gold was collected, and now, O prince, you must collect that gold and adoring the gods with due rites, do you celebrate this sacrifice.

Vaishampayana said :—

37. Then the Pandava prince Yudhishthira was delighted on hearing this speech of the son of Satyavati (Vyasa), and desirous of celebrating his sacrifice with those riches, he consulted again and again with his ministers.

CHAPTER XI.

(ASHWAMEDHIKA PARVA.)—
Continued.

Vaishampayana said:—

1—3. When Vyasa of wonderful deeds had concluded his speech to the king, the highly powerful son of Vasudeva (Krishna) also addressed him. Knowing the king, the son of Pritha, afflicted in mind, and bereft of his relatives and kinsmen killed in battle, and appearing crest-fallen like the sun darkened by eclipse, or fire smothered by smoke, that support of the Vrishni race (Krishna), comforting the son of Dharma, tried to address him thus.

Vasudeva said:—

4. All crookedness of heart brings on destruction, and all rectitude leads to Brahma. This and this only is the aim and object of all true wisdom, what can mental distraction do (to him).

5. Your Karma has not yet been destroyed nor have your enemies been subjugated, for you do not yet know the enemies that live within your own body.

6. I shall (therefore) relate to you truly as I have heard it, the story of the war of Indra with Vritra as it happened.

7—8. Formerly, the Earth, O king, was encompossed by Vritra, and by this abstraction of earthly matter the seat of all smell, there arose bad odors on all sides, and the Performer of a Hundred Sacrifices (Indra), being much incensed by this deed, hurled his thunderbolt at Vritra.

9. And being deeply wounded by the thunderbolt of powreful Indra, Vritra entered into the (waters), and by doing so, he destroyed their property.

10. The waters being seized by Vritra, their liquid property left them. At this Indra became wroth and again smote him with his thunderbolt.

11. And he (Vritra) smitten by the thunderbolt by the most powerful Indra went to the luminous matter and abstracted its inherent property.

12—14. The luminous matter being overwhelmed by Vritra and its property, color and form being thereby lost, the angry Indra again hurled his thunderbolt at him. And thus wounded again by Indra of great power, Vritra entered all on a sudden into the gaseous matter, and thereafter made away with its inherent property.

15—16. And this matter being overpowered by Vritra and its property, touch being lost. Indra became again angry and flung his thunderbolt at him. And wounded therein by the powerful (Indra), he overwhelmed the ether, and took away its inheret property, and the ether being overwhelmed by Vritra, and its property, sound, being destroyed, the God of a Hundred Sacrifices highly enraged, again smote him with his thunderbolt.

17. And thus smitten by the powerful Indra, he suddenly entered into his (Shakra's) body, and took away its essential attributes.

18—20. And overtaken by Vritra, he was filled with great illusion. And, O venerable sir, the most powerful of Bharata's race, we have heard that Vashishtha comforted Indra and that the God of a Hundred Sacrifices killed Vritra in his body by means of his invisible thunderbolt, and know, O prince, that this religious mystery was recited by Shakra to the great sages, and they in turn told it to me.

CHAPTER XII.

(ASHWAMEDHIKA PARVA.)—
Continued.

Vasudeva said:—

1. There are two kinds of diseases, physical and mental. They are produced by the mutual action of the body and mind on each other, and they never originate without the interaction of the two.

2. The disease that is produced in the body, is called physical, and that which is produced in the mind, is called mental.

3. The cold, the warm (phlegm and bile) as well as the windy humours, O king, are the essential changes created in the physical body, and when these humours are equally distributed, and are present in due proportions, they indicate good health.

4—5. The warm humour is influenced by the cold, and the cold by the warm. Goodness, Darkess and Ignorance are the attributes of the soul, and it is said by the learned, that their presence in equal parts, indicates health (of the mind). But if any of the three preponderate, some remedy is laid down.

6 Happiness is overcome by sorrow, and sorrow by pleasure. Some people while afflicted by sorrow, wish to recall (past) happiness, while others, while in the enjoyment of happiness, wish to recall past sorrow.

7.—11. But you, O son of Kunti, do neither wish to recall your sorrows nor your happiness, what else do you wish to recall barring this delusion of sorrow. Or, perchance, O son of Pritha, it is your innate nature, by which you are at present overpowered. You do not wish to recall to your mind the painful spectacle of Krishna standing in the hall of assembly with only one piece of cloth to cover her body, and while she was in her menses and before all the Pandavas. And it is not proper that you should brood over your departure from the city, and your exile with the hide of the antelope for your dress, and your wanderings in the great forest, nor should you recall to your mind the affliction from Jatasura, the fight with Chitrasena, and your troubles from the Saindhavas.

12—13. Nor it is meet, O son of Pritha, and conqueror of your foes, that you should recall the incident of Kichaka's kicking Draupadi, during the period of your exile passed in absolute concealment, nor the incidents of the fight which took place between yourself and Drona and Bhishma. The time has now arrived, when you must fight which each must do single-handed with his mind.

14. Therefore, O chief of Bharata's race, you must now prepare to carry the struggle against your mind, and by dint of abstraction and the merit of your own Karma, you must reach the other side of the mysterious and unintelligible (mind).

15. In this war there will be no need for any weapons nor for friends nor attendants. The battle which is to be fought alone and single-handed has now arrived for you.

16. And if defeated in this struggle, you shall find yourself in the most wretched condition, and, O son of Kunti, knowing this, and acting accordingly, shall you attain success.

17. And knowing this wisdom and the destiny of all creatures, and following the conduct of your forefathers do you duly govern your kingdom.

CHAPTER XIII.

(ASHWAMEDHIKA PARVA.)—

Continued.

Vasudeva said :—

1. O foremost of Bharata's race, salvation is not attained by removing the external things (like kingdom, etc.), but by giving up things which satisfy the flesh (body).

2. The virtue and happiness which one attains who has renounced only the external objects, but who at the same time possessed by passions and weakness of the flesh, let these be the portion of our enemies.

3. The word with two letters is Mrityu (death,) and the word with three letters is Shashwata Brahman, or the eternal spirit. The consciousness of ego, or the state of being addicted to worldly objects is Death, and the absence of that feeling is immortality.

4. And these two, Spirit and Death, O king, have their seats in the souls of all creatures, and remaining unseen, they, forsooth, rage war with each other.

5. And if, O Bharata, it be true that no creature is ever killed, then one commits no sin for the death of a creature by destroying its body.

6. What matters the world to a man, if having acquired the sovereignty of the entire earth with its mobile and immobile creation, he does not become attached to it.

7. But if the man who having renounced the world, has adopted the forest mode of life, living on wild roots and edibles, O son of Pritha, has a craving for the earthly things, and is addicted to them, he may be said to bear death in his mouth.

8. Do you, O Bharata, watch and observe the character of your external and internal enemies. And the man who is able to perceive the nature of the eternal reality is able to get over the influence of the great fear (perdition).

9—11. Men do not like the conduct of those who are engrossed in earthly desires, and there is no deed without having a desire (at its root) and all desires are, as it were, the limbs of the mind. Therefore, wise men knowing this, control their desires. The Yogi who communes with the Supreme Spirit, knows Yoga to be the perfect way to salvation by reason of the practices of his many pristine births. And remembering that, what the soul wishes, is not conducive of piety and virtue, but that the control of the desires is at the root of all true virtue, such men do not engage in the practice of charity, Vedic learning, asceticism, Vedic rites, whose object is attainment of earthly prosperity, ceremonies, sacrifices, religious rules and meditation, with the desires of securing any advantage thereby.

12. As an illustration of this truth, the sages, well-read in ancient learning, recite

these verses called by the name of Kamagita, do you, O Yudhishthira, listen to the recital of them in full.

13. (Kama says,) No creature is able to destroy me without following the proper methods (*viz*, subjugation of all desires and practice of Yoga, etc.)

14—15. If a man knowing my power, tries to destroy me by muttering prayers, etc., I prevail over him by deluding him with the belief that I am the ego within him. If he desire to destroy me by means of sacrifices with many presents, I deceive him by appearing in his mind as a most virtuous creature amongst the mobile creation, and if he wish to destroy me by mastering the Vedas and its auxiliaries, I overreach him by appearing to his mind to be the soul of virtue amongst the immobile creation.

16—19. And if the man whose strength lies in truth, wish to overcome me by patience, I appear to him as his mind, and thus he does not perceive my existence, and if the man of austere religious practices, wish to destroy me by means of asceticism, I appear in the dress of asceticism in his mind, and thus he is prevented from knowing me, and the man of learning, who with the object of attaining salvation wish to destroy me, I frolic and laugh in the face of such a man intent on salvation. I am the everlasting one without an equal, whom no creature can kill or destroy.

20. Therefore, you too, O prince, divert your desires (Kama) to virtue, so that, by this means, you may attain what is for your good.

21. Do you, therefore, make preparations for the due performance of the Horse-Sacrifice with presents, and various other sacrifices of great splendour, and accompanied with presents.

22. Let not, therefore, grief overpower you again, on seeing your friends lying killed on the battle-field. You cannot see the men killed in this battle alive again.

23. Therefore, should you perform magnificent sacrifices with presents, so that you may attain fame in this world, and reach the perfect way in the next.

CHAPTER XIV.

(ASHWAMEDHIKA PARVA.)—*Continued.*

Vaishampayana said—

1. Those great ascetics consoled the royal saint Yudhishthira, bereft of his friends, with these words.

2—4. And, O monarch, that king exhorted by the worshipful Vishtarashraba himself, and by Dwaipayana (Vyasa), Krishna, Devasthana, Narada, Bhima, Nakula, Krishna (Draupadi), Sahadeva, and the sharp-witted Vijaya, as well as by other great men, and Brahmanas versed in the scriptures, became relieved of all mental suffering and sorrow originating from the death of his dear relations.

5. And that king Yudhishthira after performing the obsequial ceremonies of his departed friends, and honoring the Brahmanas and the celestials, brought the kingdom of the earth with its girdle of oceans, under his sway.

6. And having regained his kingdom, with a tranquil mind, that prince of Kuru's race thus addressed Vyasa, Narada and the other sages who were present.

7. I have been consoled by the words of so great, ancient and aged saints as yourselves, and I have now no cause left for the least sorrow.

8. And likewise, I have attained great riches, with which I may adore the celestials, therefore, with your help, I shall now celebrate the sacrifice.

9—10. O the best of the twice-borns, we have heard that those (Himalayan) regions are full of wonders; therefore, O Brahmana saint and grandfather do you so ordain that under your protection we may safely reach the Himalaya, mountains, the performance of my sacrifice being entirely within your control, and then the worshipful celestial saint Narada and Devasthana have also addressed exquisite and well-meaning words for our behoof.

11. No unlucky man in times of great sorrow and distress, has ever the good fortune to secure the services of such preceptors, and friends approved of all virtuous men.

12—13. Thus addressed by the king, those great saints, commending the king and Krishna and Arjuna to go the Himalayan regions, then and there vanished before the assembled multitude, and the king, the royal son of Dharma, then seated himself there for some time.

14.—16. And the Pandavas then on account of the death of Bhishma, were engaged in celebrating his funeral ceremonies. And their time, while thus engaged, seemed too long in passing, and performing the last rites for the bodies of Bhishma, Karna and other foremost Kauravas, they gave away large presents to Brahmanas. And then the foremost descendant of Kuru, again performed with Dhritarashtra the funeral rites, and having distributed profuse riches amongst the Brahmanas, the Pandava chief with Dhritarashtra in advance, entered the city of Hastina Nagar, and consoling his uncle, having eyes of wisdom, that virtuous prince continued to govern the earth with his brothers.

CHAPTER XV.

(ASHWAMEDHIKA PARVA.)—*Continued.*

Janamejaya said :—

1. O best of the twice-borns, when the Pandavas had reconquered and pacified their kingdom, what did the two warriors Vasudeva and Dhananjaya do?

Vaishampayana said :—

2—4. O king, Vasudeva and Dhananjaya were highly pleased when the Pandavas had succeeded in regaining and pacifying their kingdoms, and they deported themselves with great glee, like Indra and his wife in the celestial regions, and amidst picturesque forest sceneries, and tablelands of mountains, and sacred places of pilgrimage, and lakes and rivers, they travelled with great pleasure like the two Ashwins in the Nandana garden of Indra.

5. And, O Bharata, the great Krishna and the son of Pandu (Dhananjaya) entering the beautiful hall of assembly at Indraprastha, passed their time in great merriment.

6. And there, O prince, they passed their time in describing the stirring incidents of the war, and the sufferings of their past lives.

7. And those two great ancient sages, pleased, recited the genealogy of the races of saints and gods.

8. Then Keshava, knowing the full significance of all matters, addressed Partha in sweet and beautiful words of excellent style and meaning.

9. And then Janarddana consoled the son of Pritha afflicted by the death of his sons, and thousands of other relatives.

10. And he of great ascetic merit and knowing the science of all things duly comforting him, rested for a while, as if a great burden had been removed from his own body.

11. Then Govinda (Krishna) comforting Arjuna with sweet speech, addressed these well-reasoned words to him.

Vasudeva said :—

12. O Arjuna, the terror of your enemies, this entire earth has been conquered by the king, the son of Dharma, depending on the power of your arms.

13. And, O best of men, the virtuous king Yudhishthira now enjoys the sovereignty of the earth without a rival, by the power of Bhimasena and the twin brothers.

14—17. O you, who know what virtue is, it was by virtue alone, that the king has been able to regain his kingdom shorn of all enemies, and it was by the action of virtue, that king Suyodhana has been slain in battle, and, O son of Pritha and pillar of the Kuru race, the wicked sons of Dhritarashtra, avaricious, always rude in speech, and bent upon a sinful course of conduct, having been rooted out with their followers, the king, the son of Dharma and lord of the earth, now peaceably enjoys the entire kingdom of the earth with your help, and I too, O son of Pandu, have been pleasantly passing away my time in your company, amidst woodland scenes.

18. O terror of your enemies, what more need I tell you, but that where you and Pritha, and the king, the son of Dharma, and the powerful Bhimasena and the two sons of Madri are, there am I drawn with exquisite delight.

19—20. O descendant of Kuru, in these delightful and sacred and celestial halls of assembly, a long time has gone away in your company without my seeing Vasudeva, Valadeva and other leaders of the Vrishni race.

21. And now I am desirous of going to the city of Dwaravati. Do you, therefore, O most courageous of men, assent to my departure.

22. When king Yudhishthira was stricken heavily with sorrow, I with Bhishma, have recited to him many appropriate legends suited to the occasion with a view of dispelling his grief, and the pliant and great Yudhishthira, though our sovereign, and versed in all learning, paid due heed to our words.

23—24. That son of Dharma honors truth, and is grateful and virtuous, therefore will his virtue, and good sense and the stability of his power always endure.

25. And now, O Arjuna, if it pleases you, do you go to that great prince and tell him of my desire to leave this place.

26—31. For, O you of mighty arms, even if death comes to me, I am reluctant to do anything that may displease him, what to speak of, my going to the city of Dwaravati, O son of Pritha, and descendant of Kuru, I now tell you truly desiring to do only what is good and agreeable to you, and there can be nothing equivocal in it in any way, that the necessity for my staying here no longer exists, when, O Arjuna, that monarch the son of Dhritarashtra, has been killed with his armies and attendants, and the earth, my friend, with its belt of seas, and its mountains and woods and forests, and the kingdom of the Kuru king filled with various gems, have passed under the control of that wise son of Dharma. And, O foremost prince of Bharata's race, may that virtuous prince govern the entire kingdom of the earth in virtue, and with the respect and approbation of numerous great Siddhas, and having his praises always extolled by the panegyrists.

32. Do you, O pride of Kuru's race, accompany me to-day to the king, the great advancer of the Kuru race, and sound him of my intended return to Dwaraka.

33. As Yudhishthira the great king of the Kurus, always commands my love and respect, I have, O son of Pritha, placed this my body and all the riches that I have in my house, at his disposal.

34. And, O prince, Partha (son of Pritha) when this earth has come under your control and that of the worshipful Yudhishthira of excellent character, there no longer remains any need for my staying here except for my love for you.

35. And, O king, when the redoubtable Arjuna had been thus addressed by the noble-hearted Janarddana, he, shewing all the honors due to him, sorrowfully replied by merely saying 'be it so.'

CHAPTER XVI.

(ANUGITA PARVA.)

Janamejaya said :—

1. When the great Keshava and Arjuna after killing their enemies went to the assembly rooms what conversation, O twice-born one, took place between them?

2. The son of Pritha (Arjuna), having recovered his own kingdom, spent his time gladly, without doing anything else, in the company of Krishna, his heart filled with joy, in that palace of celestial beauty.

3. One day, those two listlessly went to a particular part of the palace that looked, O king, like a veritable portion of the celestial region. Themselves filled with joy, they were then surrounded by their relatives and attendants.

4. Pandu's son Arjuna, filled with joy in the company of Krishna, saw that delightful palace, and then addressed his companion, saying,—'O mighty-armed one, your greatness became known to me upon the approach of the battle.

5. O son of Devaki, your form also, as the Lord of the universe, then became known to me.

6. What your holy self said to me at that time, O Keshava, through love, has all been forgotten by me, O chief of men, on account of the fickleness of my mind.

7. However, I have been curious again and again on the subject of those truths. You too, O Madhava, will go to Dwaraka soon.'

Vaishampayana said :—

8. Thus addressed by him, Krishna of great energy, that foremost of speakers, embraced Phalguna and replied to him as follows.

Vasudeva said :—

9 I made you listen to truths that are considered as mysteries. I conferred on you eternal truths. Indeed, I described to you Religion in its true form and on all the eternal regions.'

10. It is greatly disagreeable to me to learn that you did not, from folly, receive what I gave. The recollection of all that I told you on that occasion will not come to me now.

11. Forsooth, O son of Pandu, you are destitute of faith and your understanding is not good. It is impossible for me, O Dhananjaya, to repeat, in full, all that I said on that occasion.

12. That religion is more than sufficient for understanding Brahma. I cannot describe it again in detail.

13. I described to you, O Supreme Brahma, having concentrated myself in Yoga. I shall now, however, recite to you an old history upon the same subject.

14. O foremost of all persons knowing duty, listen to everything I now say, so that, with an understanding adapted to my

teaching, you may succeed in attaining to the highest end.

15. O chastiser of enemies, on one occasion, a Brahmana came to us from the celestial regions. Of irresistible energy, he came from the regions of the grandfather. He was duly respected by us.

16. Listen, O son of Pritha, unhesitatingly to what he, O chief of Bharata's race, said, in answer to our enquiries, according to heavenly forms.

Brahmana said:—

17—18. That which you ask me, O Krishna, about the religion of Moksha (Emancipation), led by your compassion for all creatures,—that, indeed, which destroys all delusion,—O you gifted with Supreme power, I shall now tell you duly, O destroyer of Madhu. Do you listen with rapt attention as I discourse to you, O Madhava.

19. A Brahmana named Kashyapa, possessed of penances and the foremost of all persons knowing duties, came to a certain other Brahmana who had become conversant with all the mysteries of religion.

20. Indeed, the latter had mastered all the knowledge which the scriptures teach about the departure and reappearance of beings and possessed that direct knowledge of all things which Yoga gives. He was well-skilled in the truths of all subjects relating to the world. He had mastered the truth about pleasure and pain.

21. He knew the truth about birth and death, and understood the distinctions between merit and demerit. He had seen the ends attained to by embodied creatures high and low on account of their deeds.

22—24. He lived like one freed from the world. Crowned with ascetic success and gifted with perfect tranquillity of soul, he had all his senses under complete control. He seemed to shine with the resplendence of Brahma and capable of going everywhere at will. He knew the science of disappearing at will from before the eyes of all. He used to move about in the company of invisible Siddhas and celestial musicians. He used to sit and talk with them on some spot retired from the bustle of humanity. He was as unattached to all things as the wind. Kashyapa having heard of him truly, wished to see him. Gifted with intelligence, that foremost of all Brahmanas approached the sage.

25. Himself possessed of penances, Kashyapa, moved by the wish of acquiring merit, fell, with a rapt heart, at the feet of the sage when he had seen all those wonderful attributes.

26. Stricken with wonder at the sight of those extraordinary qualities, Kashyapa began to wait upon that foremost of all Brahmanas, with the dutiful respect of a disciple waiting upon his preceptor and succeeded in pleasing him.

27. By his devotion, O scorcher of enemies, rendering to him the obedience due from a disciple to a preceptor, Kashyapa pleased that Brahmana who possessed all these qualities and was gifted, besides with scriptural learning and excellent conduct.

28. Pleased with Kashyapa, the Brahmana one day addressed him cheerfully and spoke as follows, having the highest success in view. Listen to those words, O Janardana, as I repeat them.

The successful Ascetic said:—

29. By various deeds, O son, as also by the help of merit, mortal, creatures attain to diverse ends here and residence in Heaven.

30. Nowhere one can enjoy the highest happiness; nowhere one can live for good. There are repeated falls from the highest regions acquired with such sorrow,

31. On account of my indulgence in sin, I had to come by various miserable and inauspicious ends, filled as I was with lust and anger, and deluded by cupidity.

32. I have repeatedly undergone death and re-birth. I have eaten various kinds of food, I have sucked at various breasts.

33. I have seen various kinds of mothers, and various fathers dissimilar to one another. I have come by various kinds of happiness and misery, O sinless one.

34. On various occasions have I been separated from what was agreeable and united with what was disagreeable. Having acquired wealth with great labour I have had to put up with its loss.

35. I have received from king and relatives insults and excessive misery. I have suffered from severe mental and physical pain.

36. I have undergone humiliations and death and imprisonment under circumstances of great severity. I have had falls into Hell and have suffered great tortures in the domains of Yama.

37. I have, again and again, suffered form decrepitude and diseases, and from frequent and great calamities. In this world I have repeatedly suffered from all those afflictions which arise from a perception of all pairs of opposites.

38. After all this, one day, laden with sorrow, despair came upon me. I took

refuge in the Formless. Suffering from great distress, I gave up the world with all its joys and sorrows.

39. Finding out then this path, I exercised myself in it in this world. Afterwards, through tranquillity of soul, I acquired the success you see.

40. I shall not have to come to this world again. Indeed, till I attain to absorption into eternal Brahma, till, in fact, the final dissolution of the universe, I shall look on those happy ends that will be mine and on those beings and that form this universe.

41. Having acquired this excellent success, I shall, after departing from this world, proceed to what is above it and thence to what is higher.

42. Indeed, I shall come by the condition, which is unmanifest, of Brahma. Do not doubt this. O scorcher of enemies, I shall not return to this world of mortal creatures.

43. O you of great wisdom, I have become pleased with you. Tell me what I shall do for you. The time has come for the accomplishment of that purpose for which you have come here.

44. I know that object for which you have sought me. I shall soon depart from this world. Hence it is that I have given you this hint.

45. O you of great wisdom and experience, I have been highly pleased with you for your behaviour. Do you question me! I shall discourse on what is beneficial to you as desired by you.

46. I think your intelligence is great. Indeed, I speak highly of it, for it was with the help of that intelligence that you were able to recognise me. Surely, O Kashyapa, you are endued with great intelligence.

CHAPTER XVII.

(ANUGITA PARVA).—*Continued.*

Vasudeva said:—

1. Touching the feet of that sage, the Brahmana asked him some very difficult questions. That foremost of all pious persons then described those duties that were referred to.

Kashyapa said:—

2. How does the body dissolve away, and how is another is acquired? How does one become liberated after passing through a repeated round of painful re-births?

3. Enjoying Nature for sometime, how does the Individual Soul cast off the particular body? How does the Individual Soul, freed from the body, attain to what is different from it, (*viz.*, Brahman)?

4. How does a human being enjoy the good and bad deeds done by him? Where do the acts exist of one that is devoid of body?

The Brahmana said:—

5. Thus urged by Kashyapa, the Liberated Sage answered those questions one after another. Do you listen to me, O hero of the Vrishni race, as I recite to you the answers he gave.

The Liberated Sage said:—

6–7. Upon the exhaustion of those deeds capable of prolonging life and bringing on fame which are done in a particular body that the Individual Soul assumes, the embodied Jiva, with the span of his life shortened, begins to do acts hostile to life and health. On the approach of destruction, his understanding deviates from the proper course.

8. The man of impure soul, after even a correct understanding of his constitution and strength and of the season of both his own life and of the year, begins to eat at irregular intervals and to eat such food as is hostile to him.

9. At such a time he does practices that are greatly harmful. He sometimes eats excessively and sometimes abstains altogether from food.

10. He eats bad food or bad meat or takes bad drinks, or food that has been made up of hostile ingredients. He eats food that is heavy and more than what is beneficial, or before the food previously taken, has been digested.

11. He indulges in physical exercise and sexual pleasure in excess, or through avidity for work, suppresses the urgings of his corporeal organism even when they become pronounced.

12. Or, he takes juicy food or indulges in sleep during daytime. Food that is not properly digested, of itself excites the faults, when the times comes.

13. From such excitement of the faults in his body, he gets disease ultimately bringing on death. Sometimes the person engages in unnatural deeds like strangling.

14. Through these causes the living body of the creature dissolves away. Un-

derstand correctly the manner as I declare it to you.

15. Urged on by the Wind which becomes violent, the heat in the body, becoming excited, and reaching every part of the body one after another, restrains all the vital airs.

16. Know truly that excited all over the body, the heat becomes very strong, and pierces every vital part where life may be said to live.

17—18. On account of this, the Individual Soul, feeling great pain, quickly takes leave of the body. Know, O foremost of twice-born ones, that when the vital parts of the body become thus afflicted, Individual Soul passes away from the body, suffering from great pain. All living creatures repeatedly suffer from birth and death.

19—20. It is seen, O chief of Brahmanas, that the pain which is felt by a person when renouncing his bodies is like to what is felt by him when first entering the womb or when coming out of it. His joints become almost dislocated and he derives much distress from the waters.

21. Moved by (another) violent wind, the wind in the body becomes excited through cold, and dissolves away the union of matter into its five primal elements.

22. That wind which lives in the vital airs called Prana and Apana occurring within this compound of the five primal elements, rushes upwards, from a situation of distress, leaving the embodied creature.

23. It is thus that the wind leaves the body. Then is seen breathlessness. The man then becomes destitute of heat, of breath, of beauty, and of consciousness.

24. Deserted by Brahma, the person is said to be dead. By those canals through which he perceives all sensuous objects, the bearer of the body no longer perceives them.

25. The Individual Soul creates in the body in those canals the vital airs formed by the food.

26. The elements gathered together become in certain parts firmly united. Know that those parts are called the vitals of the body. It is said so in the Shastras.

27. When those vital parts are cut, the Individual Soul, rising up, enters the heart of the living creature and restrains the principle of animation forthwith.

28. The creature then, though still possessed of consciousness, fails to know anything. The vital parts being all worked up, the the knowldge of the living creature becomes overwhelmed by darkness.

29—30. The Individual Soul then, who has been deprived of everything upon which to stay, is then agitated by the wind. He then, deeply breathing a long and painful breath, goes out speedily, making the inanimate body to tremble. Separated from the body, the Individual Soul, however, is surrounded by his deeds.

31—34. He becomes equipped on all sides with all his auspicious deeds of merit and with all his sins. Brahmanas gifted with knowledge and equipped with the certain conclusions of the scriptures, know him, from marks, as to whether he is possessed of merit or with its demerit. Even as men having eyes see the fire-fly appearing and disappearing in the midst of darkness, men having the eye of knowledge and crowned with success of penances, see, with spiritual vision, the Individual Soul as he leaves the body, as he is re-born, and as he enters the womb. It is seen that the Individul Soul has three regions assigned to him eternally.

35. This world where creatures live is called the field of action. Performing acts, good or bad, all embodied creatures attain to the fruits thereof.

36. On account of their own deeds, creatures acquire even here superior or inferior enjoyments. Doers of evil deeds here, on account of those deeds of theirs, attain to Hell.

37. This condition of sinking with head downwards, in which creatures are boiled is one of great misery. It is such that a rescue therefrom is highly difficult. Indeed, one should try hard for saving himself from this misery.

38. Those regions where creatures live when they ascend from this world, I shall now declare truly. Do you listen to me attentively.

39—40. By listening to what I say, you will acquire firmness of understanding and a clear apprehension of deeds. Know that even those are the regions of all creatures of righteous deeds, *viz.*, the stellar worlds that shine in the sky, the lunar disc, and the solar disc as well that shines in the universe in its own light.

41. Upon the termination, again, of their merits, they fall away from those regions repeatedly. There is distinction of inferior, superior and middling happiness even in the celestial region.

42. There is discontent at sight of prosperity more burning than one's own even in the celestial region. Even these are the goals which I have mentioned in full.

43. I shall, after this, describe to you the attainment by the Individual Soul of the condition of residence in the womb.

44. Do you hear me, with rapt attention, O twice-born one, as I speak to you.

CHAPTER XVIII.

(ANUGITA PARVA.)—*Continued.*

The Brahmana said:—

1. The acts, good and bad, that the Individual Soul does are not subject to destruction. Upon attainment of body after body, those deeds yield fruits corresponding with them.

2. As a fruit bearing tree, when the season for production comes, yields a large quintity of fruit, merit, achieved with a pure heart, likewise yields a large measure of happiness.

3. Similarly, sin, committed with a sinful heart, produces a large quantity of misery. The Individual Soul, placing the mind a head, performs action.

4. Hear then how the Individual Soul, equipt with all his deeds and overwhelmed with lust and anger, enters the womb.

5. The vital seed, mixed with blood, enters the womb of females and becomes the field (of the Individual Soul), good or bad, born of (his) deeds.

6. On account of his subtlety and the condition of being unmanifest, the Individual Soul does not become attached to anything even after coming by a body. Therefore, he is called Eternal Brahma.

7—8. That (*viz.*, Jiva or Brahma) is the seed of all creatures. It is on account of Him that living creatures live. That the Individual Soul, entering all the limbs of the fœtus part by part, accepting the attribute of mind, and living within all the regions that belong to vital air, supports (life). On account of this, the fœtus, becoming possessed of mind, begins to move its limbs.

9. As liquified iron, poured (into a mould), takes the form of the mould, so is the entrance of the Individual Soul into the fœtus.

10. As fire, entering a mass of iron, heats it greatly, so is the manifestation of the Individual Soul in the fœtus.

11. As a lamp, burning in a room, discovers (all things within it), so does the mind discover the different limbs of the body.

12. Whatever deeds, good or bad, the Individual Soul does in a former body, have certainly to be enjoyed or endured by him.

13. By such enjoyment and endurance former deeds are exhausted, and other deeds, again, accumulate, till the Individual Soul succeed in acquiring a knowledge of the duties included in that contemplation which leads to Liberation.

14. Regarding this, I shall tell you those deeds by which the Individual Soul, O best of men, while passing through a repeated round of re-births, becomes happy.

15—18. Gifts, observances of austerity, celibacy, bearing Brahma according to the ordinances laid down, self-control, tranquillity, mercy for all creatures, restraint of passions, abstention from cruelty as also from appropriating others' properties, refraining from doing even mentally all deeds that are false and injurious to living creatures on the Earth, respectfully serving mother and father, honoring the celestials and guests, adoration of preceptors, pity, purity, constant control of all organs, and causing of all good deeds are said to form the conduct of the good. From observance of such conduct, originates virtue which protects all creatures eternally.

19. Such conduct one would always see among good persons. Indeed, such conduct lives there for good. That course of practices which persons of tranquil souls follow, indicates Virtue.

20. Among them is thrown that course of practices which forms eternal Virtue. He who would follow virtue would never have to come by a miserable end.

21. It is by the conduct of the good that the world is restrained in the paths of Virtue when it falls away, He who is a Yogin is Liberated, and is, therefore, distinguished above these (*viz.*, the good).

22. Deliverance from the world occurs, after a long time, of one who acts righteously and well on every occasion as he should.

23. A living creature thus always meets with his pristine deeds. All these deeds form the cause in consequence of which he comes into this world in a state different from his true form.

24. There is a doubt in the world about this question. By what was the acceptance (by the Individual Soul) of a body first determined.

25. Having first formed a body of his own, the Grandfather of all the worlds *viz.*, Brahman, then created the three worlds, of mobile and immobile creatures.

26. Having first himself taken a body, he then created Pradhana. That Pradhana is the material cause of all embodied creatures, by whom is all this covered, and whom all came to know as the greatest.

27. This which is seen is said to be destructible; while the other is immortal and indestructible. This which (is seen) is said to be Kshara (the destructible); that, however, which is the other is the Immortal (as also) Akshara (the Indestructible). Of each Purusha taken separately, the whole is duality among these three.

28. Seen first (to appear in an embodied form), Prajapati (then) created all the primal elements and all immobile creatures. This is the ancient Shruti.

29. Of that (acceptance of body), the Grandfather put down a limit about time, and migrations among various creatures and return or re-birth,

30. All that I say is proper and correct, as a person who has intelligence and who has seen his Soul, would say on this subject of previous births,

31—32. That person who considers pleasure and pain as inconstant, which, indeed, is the correct view, who regards the body as an unholy collection, and destruction as ordained in action, and who remembers that what little of pleasure there is, is really all pain, will succeed in crossing this terrible ocean of worldly migration which is so difficult to cross.

33. Though attacked by decrepitude and death and disease, he who understands Pradhana sees with an equal eye that Consciousness which lives in all beings gifted with Consciousness.

34. Seeking the supreme seat, he then becomes utterly indifferent to all (other) things. O best of men, I shall now deliver instruction to you, according to truth, concerning this.

35. Do you, O learned Brahmana, understand in full what form the excellent knowledge, as I declare it, of that indestructible seat.

CHAPTER XIX.

(ANUGITA PARVA.)—*Continued.*

The Brahmana said :—

1. He who becomes immerged in the one receptacle (of all things), freeing himself from even the thought of his own identity with all things,—indeed, ceasing to think of even his own existence,—gradually renouncing one after another, will succeed in crossing his bonds.

2. That man who is the friend of all, who endures all, who is attached to tranquillity, who has conquered all his senses, who is shorn of fear and anger, and who is of controlled soul, succeeds in liberating himself.

3. He who treats all creatures as his ownself, who is restrained, pure, free from vanity, and shorn of egoism, is considered as liberated from everything.

4. He also is liberated who considers in the same light life and death, pleasure and pain, gain and loss, agreeable and disagreeable.

5. He is in every way liberated who does not covet others' properties, who never disregards any body, who is above all pairs of opposites, and whose soul is shorn of attachments.

6. He is liberated who has no enemy, no kinsman, and no child, who has cast off religion, riches and pleasure, and who is freed from desire or cupidity.

7. He becomes liberated who acquires neither merit nor demerit, who casts off the merits and demerits accumulated in pristine births, who wastes the elements of his body for attaining to a tranquillised soul, and who gets over all pairs of opposites.

8—9. He who abstains from all deeds, who is free from desire or cupidity, who considers the universe as unenduring or as like an Ashwattha tree, ever gifted with birth, death, and decrepitude, whose understanding is fixed on renunciation, and whose eyes are always directed towards his own faults, soon succeeds in freeing himself from the fetters that bind him.

10. He who sees his soul void of smell, of taste and touch, of sound, of belongings, of vision, and unknowable, becomes liberated.

11. He who sees his soul shorn of the attributes of the five elements, to be without form and cause, to be really destitute of attributes though enjoying them, becomes liberated.

12. Abandoning, with the help of the understanding, all purposes relating to body and mind, one gradually attains to cessation of separate existence, like a fire unfed with fuel.

13. One who is freed from all impressions, who is above all pairs of opposites, who is destitute of all belongings, and who uses all his senses under the guidance of penances, becomes liberated.

14. Having become freed from all impressions, one then attains to Brahma which is Eternal and supreme, and tranquil, and stable, and enduring and indestructible.

15. After this I shall describe the science of Yoga than which there is nothing superior, and how Yogins, by concentration, see the perfect soul.

16. I shall communicate the instructions about it duly. Do you learn from me those doors by which directing the soul within the body one sees that which is without beginning and end.

17. Withdrawing the senses from their objects, one should fix the mind upon the soul; having previously practised the severest austerities, one should practise that concentration of mind which leads to Liberation.

18. Observant of penances and always practising concentration of mind, the learned Brahmana, gifted with intelligence, should observe the precepts of the Science of Yoga, seeing the soul in the body.

19. If the good man succeeds in concentrating the mind on the soul, he then, used to exclusive meditation, sees the Supreme Soul in his own soul.

20. Self-controlled and always concentrated, and with all his senses completely conquered, the man of purified soul, on account of such complete concentration of mind, succeeds in seeing the soul by soul.

21. As a person seeing some unseen individual in a dream recognises him, saying,—This is he,—when he sees him after waking, similarly the good man having seen the Supreme Soul in the deep contemplation of Samadhi, recognises it upon waking from Samadhi.

22. As one sees the fibrous pith after extracting it from a blade of the *Saccharum Munja*, so the Yogin sees the Soul, extracting it from the body.

23. The body has been called the *Saccharum Munja* and the fibrous pith is called the Soul. This is the excellent illustration given by persons knowing Yoga.

24. When the bearer of a body adequately sees the Soul in Yoga, he then has no one to master him, for he then becomes the lord of three worlds.

25. He succeeds in assuming various bodies according as he wishes. Turning away decrepitude and death, he neither grieves nor exults.

26. The self-controlled man, concentrated in Yoga, can create (for himself) the godship of the very gods. Renouncing his transient body he attains to immutable Brahma.

27. He does not fear even at on seeing all creatures falling victims to destruction. When all creatures are afflicted,—he can never be afflicted by any one.

28. Devoid of desire and gifted with a tranquil mind, the person in Yoga is never affected by pain and sorrow and fear and the dreadful effects of attachment and affection.

29. Weapons never pierce him; death does not exist for him. Nowhere in the world can be seen any one who is happier than he.

30. Having adequately concentrated his soul, he lives firmly on himself. Turning off decrepitude and pain and pleasure, he sleeps at ease.

31. Renouncing this human body he attains to (other) forms according to his pleasure. While one is enjoying the sovereignty that Yoga bestows, one should never fall away from devotion to Yoga.

32. When one, after adequate devotion to Yoga, sees the Soul in his ownself, he then ceases to have any regard for even him of a hundred sacrifices (Indra).

33—37. Hear now how one, habituating himself to exclusive meditation, succeeds in attaining to Yoga. Thinking of that point of the compass which has the Sun behind it, the mind should be fixed; not outside, but in the interior of that palace in which one may happen to live. Living within that palace the mind should then, with all it outward and inward (operations), see in that particular room in which one may live. At that time when, having deeply meditated, one sees the All (*viz.*, Brahma, the Soul of the Universe), there is then nothing external to Brahma where the mind may live. Controlling all the senses in a forest that is free from noise and that is uninhabited, with mind fixed thereon, one should meditate on the All both outside and inside his body. One should meditate on the teeth, the palate, the tongue, the throat, the neck likewise; one should also meditate on the heart and the ligatures of the heart.

The Brahmana said:—

38. Thus addressed by me, that intelligent disciple, O destroyer of Madhu, once more asked me about this religion of Liberation that is so difficult to explain.

39. How does this food that is eaten from time to time become digested in the stomach? How does it become changed into juice? How, again, into blood?

40. How does it nourish the flesh, the marrow, the sinews, the bones? How do all these limbs of embodied creatures grow?

41. How does the strength grow of the growing man? How takes place the escape of all such elements as are not nutritive, and of all impurities separately?

42. How does this one inhale and again, exhale? Staying upon what particular part does the Soul live in the body?

43. How does the Individual Soul, exerting himself, bear the body? Of what colour and of what kind is the body in which he lives again?

44. O holy one, you should tell me all this accurately, O sinless one! Thus was I accosted by that learned Brahmana, O Madhava?

45—46. I replied to him, O you of mighty arms, as I myself had heard, O chastiser of all enemies! As one, placing some precious object in his store-room, should keep his mind on it, so placing the mind within one's own body, one should then, controlling all the senses, seek after the Soul, avoiding all carelessness.

47. One would, becoming always assiduous in this way and pleased with his own self, within a very short time, attain to that Brahma by seeing which one would become conversant with Pradhana.

48. He is not capable of being apprehended by the eye; nor even by all the senses. It is only with the lamp of the mind that the great Soul can be seen.

49. He has hands and feet on all sides; he has ears on all sides; he lives, pervading all things in this world.

50. The Individual Soul beholds the Soul as extracted from the body. Then renouncing Brahma as invested with form, by holding the mind in the body, he sees Brahma as freed from all qualities.

51. He sees the Soul with his mind, smiling as it were at the time. Depending upon that Brahma, he then attains to Liberation in me.

52. O foremost of twice-born ones, all this mystery has now been declared by me. I ask your permission, for I shall leave this place. Do you (also) go wherever you like.

53. Thus addressed by me, O Krishna, on that occasion, that disciple of mine, gifted with austere penances, that Brahmana of rigid vows, went away according to his pleasure.

Vasudeva said:—

54. O son of Pritha, having said these words to me, on that occasion, about the Religion of Emancipation, that best of Brahmanas disappeared then and there.

55. Have you heard this discourse, O son of Pritha, with mind directed solely towards it? This you did hear on that occasion while you were on your car.

56. I think, O son of Pritha, that this is difficult of being comprehended by one whose understanding is confused, or who has acquired no wisdom by study, or who eats food not suited to his body, or whose Soul is not purified.

57. O chief of Bharata's race, this is a great mystery among the celestials that has been declared. At no time or place, O son of Pritha, has this been heard by man in this world.

58. O sinless one, save yourself no other man is worthy of hearing it. It is not, at this time, capable of being easily understood by one whose inner soul is confused.

59. The world of the celestials is filled, O son of Kunti, with those who follow the religion of actions. The cessation of the body is not liked by the celestials.

60. That goal, O son of Pritha, is the highest which is formed by eternal Brahman where one, renouncing the body, attains to immortality and becomes always happy.

61. By following this religion, even they who are of sinful birth, such as women and Vaishyas and Shudras, come by the highest goal.

62. What need be said then, O son of Pritha, of Brahmanas and Kshatriyas endued with great learning, always devoted to the duties of their own orders, and who are intent on the region of Brahma?

63. This has been laid down with the reasons; and also the means for its acquisition; and its complete attainment and fruit, *viz.*, Liberation and the ascertainment of the truth about pain.

64—65 O chief of Bharata's race, there is nothing else which yields happiness greater than this. That mortal, O son of Pandu, who, gifted with intelligence, and faith, and prowess, renounces as unsubstantial what is considered as substantial by the world, succeeds within a short time in obtaining the Supreme by these means.

66. This is all that is to be said,—there is nothing else which is higher than this. He, O son of Pritha, who devotes himself to its constant practice for a period of six months, succeeds in attaining to Yoga.

CHAPTER XX.

(ANUGITA PARVA)—*Continued.*

Vasudeva said:—

1. Regarding it is cited the old narrative, O son of Pritha, of the discourse that took place between a married couple.

2—3. A certain Brahmana's wife, seeing the Brahmana, her husband, who was a complete master of every kind of knowledge and wisdom, seated in seclusion, said to him,—Into what region shall I go, depending on you as my husband,—you who are seated, having cast off all (religious) acts, who are harsh in your conduct towards me, and who are so undiscerning?

4. We have heard that a wife attains to those regions which are acquired by her husband. What, indeed, is the goal that I shall attain, having obtained you for my husband.

5. Thus questioned, that Brahmana of tranquil soul then said to her, smilingly,—O blessed dame, I am not offended with these words of yours, O sinless one.

6. Whatever acts exist which are adopted with the help of others, which are seen, and which are true, are done, as acts, by men devoted to acts.

7. Those persons who are destitute of knowledge, only store delusion by deeds. Freedom from acts, again, cannot even be momentarily attained in this world.

8. From birth to the attainment of a different form, action good or bad, and accomplished by deeds, mind, or speech, exists in all beings.

9. Those paths (of action) which are characterised by visible objects (such as Soma-juice and clarified butter for libations) being destroyed by Rakshasas, turning away from them I have perceived the seat (of the soul) that is in the body, with the help of the soul.

10. There lives Brahma transcending all pairs of opposites; there Soma with Agni; and there the mover of the understanding, (*viz.*, Vayu) always moves, upholding all creatures.

11. It is for that seat that the Grandfather Brahman and others, concentrated in Yoga, adore the Indestructible. It is for that seat that men of learning and excellent vows, of tranquil souls, and of senses completely controlled, strive.

12. That is not capable of being smelt by the sense of smell; nor tasted by the tongue; or touched by the organs of touch. It is by the mind that that is attained.

13. It is incapable of being conquered by the eye. It is above the sense of hearing. It is shorn of scent, taste, touch, and form as attributes.

14—15. It is that from which proceeds the well-ordained universe, and it that upon which it depends. The vital airs called Prana, Apana, Samana, Vyana and Udana, flow from it, and it is that into which they again enter. The vital airs Prana and Apana move between Samana and Vyana.

16. When the soul sleeps, both Samana and Vyana are absorbed. Between Apana and Prana, Udana lives, pervading all.

17. Hence, Prana and Apana do not desert a sleeping person. On account of its controlling all the vital airs, the controlling breath is so called Udana.

18—22. Hence, utterers of Brahma practise penances which have myself for their goal. In the midst of all those vital airs which swallow up one another and move within the body, shines forth the fire called Vaishwanara made up of seven flames. The nose, the tongue, the eye, the skin, the ear which numbers the fifth, the mind, and the understanding,—these are the seven tongues of that Vaishwanara's flame. That which is smelt, that which is seen, that which is drunk, that which is touched, as also that which is heard, that which is thought of, and that which is understood,—these are the seven sorts of fuel for me. That which smells, that which eats, that which sees, that which touches, that which sees, that which touches, that which hears, numbering the fifth; that which thinks, and that which understands,—these are the seven great officiating priests.

23—26. Mark, O blessed one, learned sacrificers duly casting seven libations in seven ways in the seven fires, *viz.*, that which is smelt, that which is drunk, that which is seen, that which is touched, as also that which is heard, that which is thought of, and that which is understood, create them in their own wombs. Earth, Wind, Ether, Water, and Light numbering as the fifth, Mind and Understanding,—these seven are called wombs (of all things). All the attributes which form the sacrificial offerings, enter into the attribute that is born of the fire; and having lived within that dwelling become reborn in their respective wombs. There also, *viz.*, in that which generates all beings, they remain absorbed during the period for which dissolution lasts.

27—28. From that is produced smell, from that is produced taste, from that is produced color, and from that is produced touch; from that is produced sound; from that originates doubt; and from that is produce a resolution. Thus is what is known as the sevenfold creation.

29 It is thus that all this was comprehended by the ancients. By the three full and final libations, the full become full with light.

CHAPTER XXI.

(ANUGITA PARVA.)—
Continued.

The Brahmana said:—

1. Regarding it is cited the following ancient story. Do you understand, of what kind the institution is of the ten Hotris (sacrificing priests).

2. The ear, the skin, the two eyes, the tongue, the nose, the two feet, the two hands, the genital organ, the lower duct, and speech,—these, O beautiful one, are the ten sacrificing priests.

3 Sound, touch, color, taste, scent, speech, action, motion, and the discharge of vital seed, of urine, and of excreta, are the ten libations.

4. The points of the compass, wind, Sun, Moon, earth, fire, Vishnu, Indra, Prajapati, and Mitra,—these, O beautiful one, are the ten (sacrificial) fires.

5—6. The ten organs (of knowledge and action) are the sacrificing priests. The libations, O beautiful one, are ten. The objects of the senses are the fuel that are thrown into these ten fires, as also the mind, which is the ladle, and the wealth *viz.*, the good and bad acts of the sacrificer.) What remains is the pure, highest knowledge. We have heard that all this universe was well differentiated (from knowledge).

7. All objects of knowledge are Mind. Knowledge only perceives it. The Individual Soul, encased in subtle form, lives within the gross body that is produced by the vital seed.

8. The bearer of the body is the Garhapatya fire. From that is produced another. Mind is the Ahavaniya fire. Into it is poured the oblation.

9. *From that was produced the Veda or Word); (then was born Mind); Mind* (desirous of creation) sets itself on the Veda (or the Word.) Then arises form or color) undistinguished by particular colors. It runs towards the Mind.

The Brahmana's wife said:—

10. Why did Word first arise and why did Mind arise afterwards, seeing that Word comes into being after having been thought upon by Mind?

11. Upon what authority can it be said that Mati (Prana) takes refuge in Mind. Why, again, in dreamless sleep, though separated from Mind, does not Prana apprehend (all objects)? What is that which controls it then?

The Brahmana said:—

12. The Apana air, becoming the lord, on account of such lordship over it, makes it at one with itself. That restrained motion of the Prana air has been said to be the motion of the mind. Hence the mind depends upon Prana.

13 But since you ask me a question about word and mind, I shall, therefore, describe to you a discourse between them.

14. Both Word and Mind, repairing to the Soul of matter, asked him,—Do you say who amongst us is superior. Do you, O powerful one, remove our doubt.

15. On that occasion, the holy one made this answer,—The mind undoubtedly (is superior)!—To him Word said,—I grant you the fruition of all your desires.

The Brahmana said:—

16. Know that I have two minds, immovable and movable. That which is immovable is, indeed, with me; the movable is in your dominion.

17. That mind is indeed called movable which, in the form of Mantra, letter, or voice, is referrible to your dominion. Hence, you are superior.

18. But since, coming of your own accord, O beautiful one, you enter into the engagement, therefore, filling myself with breath, I utter you.

19. The goddess Word used always to live between Prana and Apana. But, O blessed one, sinking into Apana, though urged upwards, on account of becoming dissociated from Prana, she ran to Prajapati and said,—Be pleased with me, O holy one.

20. Then Prana appeared, once more fostering Word. Hence, Word, encountering deep exhalation, never utters anything.

21. Word always comes as endued with utterance or unendued with it. Amongst

these two, Word without utterance is seperior to Word with utterance.

22. Like a cow having milk, she yields various kinds of meaning. This one always gives the Eternal (*viz.*, Emancipation), speaking of Brahma.

23. O you of beautiful smiles, Word is a cow, on account of her power which is both divine and not divine. See the distinction of these two subtle forms of Word that flow.

The Bramana's wife said :—

24. What did the goddess of Word then say, formerly when, though moved by the wish to speak, speech could not come out?

The Brahmana said :—

25. The Word that is made in the body by Prana, then attains to Apana from Prana. Then changed into Udana and coming out of the body, it covers all the quarters, with Vyana.

26. After that, she lives in Samana. Even thus did Word formerly speak. Hence Mind, on account of being immovable, is distinguished, and the goddess Word, on account of being movable, is also distinguished.

CHAPTER XXII.

(ANUGITA PARVA.)—

Continued.

The Brahmana said :—

1. Regarding it is cited the ancient story, O blessed one, of what the institution is of the seven sacrificing priests.

2. The nose, the eye, the tongue, the skin, and the ear numbering the fifth, the mind, and the understanding,—these are the seven sacrificing priests standing distinctly from one another.

3. Living in subtle space, they do not perceive one another. Do you, O beautiful one, know these sacrificing priests that are seven by their nature.

The Brahmana's wife said :—

4. How is it that living in subtle space, these do not perceive one another? What are their (respective) natures, O holy one? Do you tell me this, O lord.

The Brahmana said :—

5. Not knowing the qualities is ignorance; while knowledge of the qualities is knowledge. These seven never succeed in apprehending or knowing the qualities of one another.

6. The tongue, the eye, the ear too, the skin, the mind, and the understanding, do not succeed in apprehending smells. It is the nose alone which apprehends them.

7. The nose, the eye, the ear too, the skin, the mind, and the understanding, never succeed in apprehending tastes. The tongue alone apprehends them.

8. The nose, the tongue, the ear also, the skin, the mind, and the understanding, never succeed in apprehending colors. It is the eye alone which apprehends them.

9. The nose, the tongue, the eye too, the ear, the understanding, and the mind, never succeed in apprehending sensations of touch. It is the skin alone that apprehends them.

10. The nose, the tongue, the eye, the skin, the mind, and the understanding, never succeed in apprehending sounds. It is the ear alone which apprehends them.

11. The nose, the tongue, the eye, the skin, the ear, and the understanding, never succeed in apprehenng doubt. It is the mind which apprehends it.

12. The nose, the tongue, the eye, the skin, the ear, and the mind, never succeed in apprehending determination. It is the understanding alone which apprehends it.

13. Regarding it is cited, O beautiful lady, this ancient discourse between the senses and the mind.

The Mind said :—

14—15. The nose does not smell without me. (Without me) the tongue does not apprehend taste. The eye does not perceive color, the skin does not feel touch, the ear does not apprehend sound, when deprived of me. I am the eternal and foremost one among all the elements.

16. It always occurs that without myself, the senses never shine, like habitations empty of inmates or fires whose flames have been quenched.

17. Without me, all creatures cannot apprehend qualities and objects, with even the senses exerting themselves, as fuel that is wet and dry cannot catch fire.

18. Hearing these words, the Senses said,—This what you think would be true, if, you could enjoy pleasures without either ourselves or our objects.

19—20. If, when we are no more, there be gratification and support of life, and a continuation of your enjoyments, then what you think would be true; or, if, when we

are absorbed and objects are existing, you can't have your enjoyments by your desire alone, as truly as you have them with our help.

21. If, again, you consider your power over our objects to be always complete, do you then seize color by the nose, and taste by the eye.

22. Do you also take smells by the ear, and sensations of touch by the tongue. Do you also take sounds by the skin, and likewise touch by the understanding.

23. The powerful do not acknowledge the control of any rules. Rules exist only for the weak. Do you seize enjoyments unenjoyed before; you should not enjoy what has been tasted before (by others).

24—25. As a disciple goes to a preceptor for the sake of the Shrutis, and then, having acquired the Shrutis, lives on their meaning, so do you regard as yours those objects which are shown by us, past or future, in sleep or in wakefulness.

26. Of creatures, again, who have little intelligence, when their mind becomes distracted and cheerless, life is seen to be upheld upon our objects discharging their functions.

27. It is seen also that a creature, after having made many purposes and indulged in dreams, when afflicted by the desire to enjoy, runs to objects of sense alone.

28. One entering upon enjoyments depending on purposes alone and unconnected with actual objects of sense, always meets with death upon the exhaustion of the vital airs, like an enkindled fire upon the exhaustion of fuel.

29. True it is that we have connections with our respective attributes; true it is, we have no knowledge of one anothe'rs attributes. But without us you can have no perception. Without us no happiness can come to yon.

CHAPTER XXIII.

(ANUGITA PARVA.)—

Continued.

The Brahmana said :—

1. Regarding it, O blessed lady, is cited the ancient story of what kind the institution is of the five sacrificing priests.

2. The learned know this to be a great principle that Prana and Apana and Udana and Samana and Vyana are the five sacrificing priests.

The Brahmana's wife said :—

3. I naturally believed that there are seven sacrificing priests. Let the great principle be declared to me as to how, indeed, the number is five of the sacrificing priests.

The Brahmana said :—

4. The wind nursed by Prana afterwards takes birth in Apana. The wind nursed in Apana then becomes developed into Vyana.

5. Nursed by Vyana, the wind is then developed into Udana. Nursed in Udana, the wind is then generated as Samana.

6. Those good beings formerly asked the first-born Grandfather, saying,—Do you say who amongst us is the foremost. He alone will be our chief.

—Brahman said :—

7. He upon whose extinction all the vital airs become extinct in the bodies of living creatures, he upon whose moving they move, is, indeed, the foremost. Do you go where you like.

—Prana said :—

8. Upon my extinction all the vital airs become extinct in the bodies of living creatures. Upon my moving they once more move. I am the foremost. See, I go into extinction.

The Brahmana said :—

9—10. Prana then became extinct and once more moved about. Then Samana and Udana also, O blessed one, said these words,—You do not live here, pervading all this, as we do. You are not the foremost amongst us, O Prana! (Only) Apana is under your dominion!—Pana then moved about, and to him Apana spoke.

—Apana said :—

11. When I become extinct, all the vital airs become extinct in the bodies of living creatures. When I move about, they again move about. I am, therefore, the foremost. See, I go into extinction.

The Brahmana said :—

12. To Apana who said so, both Vyana and Udana said,—O Apana, you are not the foremost. (Only) Prana is under your dominion.

13. Then Apana began to move about. Vyana once more addressed him, saying,—I am the foremost of all. Listen, for what reason.

14. When I become extinct, all the vital airs become extinct in the bodies t

living creatures. When I move about, they once more move about. I am (therefore) the foremost. See, I go into extinction.

The Brahmana said:—

15—17. Then Vyana became extinct and once more began to move about. At this, Prana and Apana and Udana and Samana addressed him, saying,—You are not the foremost among us, O Vyana! (Only) Samana is under your dominion.—Vyana then began to move about and Samana said to him,—I am the foremost of you all! Listen, for what reason. When I become extinct, all the vital airs become extinct in the bodies of living creatures. When I begin to move about, they once more move about, Hence, I am the foremost. See, I become extinct.

18. Then Samana began to move about. To him Udana said,—I am the foremost of all the vital airs. Listen, for what reason.

19. When I become extinct, all the vital airs become extinct in the bodies of living creatures. When I move about they once more move about. Hence, I am the foremost. Behold I become extinct.

20. Then Udana, after having become extinct, began to once more move about. Prana and Apana and Samana and Vyana said to him,—O Udana, you are not the foremost one among us. (Only) Vyana is under your dominion.

The Brahmana said:—

21. To them assembled together, the Lord of creatures, Brahman, said,—Ye are all foremost and not foremost. Ye are all gifted with the attributes of one another.

22. All are foremost in their own spheres, and all possess the attributes of one another!—The Lord of all creatures, thus said to them, that were assembled together.

23. There is one that is unmoving, and one that is moving. On account of special attributes, there are five vital airs. My own self is one. That one accumulates into many forms.

24. Becoming friendly to one another, and pleasing one another, depart in peace. Blessings to ye. do ye up held one another.

CHAPTER XXIV.

(ANUGITA PARVA.)—*Continued.*

The Brahmana said:—

1. Regarding it is cited the ancient discourse between Narada and the Rishi Devamata.

Devamata said:—

2. What, indeed, comes first into existence, of a creature that takes birth? Is it Prana, or Apana, or Samana, or Vyana, or Udana?

Narada said:—

3. By whatever the creature is created, that first comes to him which is other. The vital airs are to be known as existing in pairs, *viz.*, those which move transversely, upwards, and downwards.

Devamata said:—

4. By whom is a creature produced? Who (amongst) them comes first? Tell me what the pairs are of the vital airs, which move transversely, upwards, and downwards.

Narada said:—

5. From wish originates Pleasure. It also arise from sound. It arises also from taste; it arises too from color.

6. From the semen, united with blood, first originates Prana. Upon the semen being modified by Prana, flows Apana.

7. Pleasure originates from the semen as well. It arises from taste also. This is the form (effect) of Udana. Pleasure is produced from union.

8—9. Semen is formed by desire. From desire is produced the menstrual flow. In the union of semen and blood, generated by Samana and Vyana, the pair that consists of Prana and Apana, enters, moving transversely and upwards. Vyana and Samana both form a pair which move transversely.

10. Agni (fire) is all the celestials. This is the teaching of the Veda. The knowledge of Agni arises in a Brahmana, with intelligence.

10. The smoke of that fire is of the form of Darkness. The quality that is known by the name of Passion is in its ashes. The quality of goodness originates from that portion of the fire into which the oblation is poured.

11. They who are conversant with sacrifices know that Samana and Vyana

are from the quality of Goodness. Prana and Apana are portions of the oblation (of clarified butter). Between them is the Fire.

12. That is the excellent form (or seat) of Udana, as the Brahmanas know. Listen as I say which is distinct from the pairs.

13. Day and Night form a pair. Between them is the Fire. That is the excellent seat of Udana as the Brahmanas know.

14. The existent and the non-existent form a pair. Between them is the Fire. That is the excellent seat of Udana as the Brahmanas know.

15. First is Samana. Then Vyana. The latter's function is managed through it (*viz.*, Samana). Then, secondly, Samana, once more comes to work.

16. Only Vyana exists for tranquillity. Tranquillity is eternal Brahma. This is the excellent seat of Udana as the Brahmanas know.

CHAPTER XXV.

(ANUGITA PARVA.)—
Continued.

The Brahmana said : —

1. Regarding it is recited the ancient story of what the institution is of the Chaturhotra (sacrifice).

2. The ordinances are now being duly declared in full. Listen to me, O fair lady, as I describe this wonderful mystery.

3. The instrument, the action, the agent and liberation,—these, O beautiful lady, are the four sacrificing priests by whom the universe is covered.

4—7. Hear fully of causes. The noise, the tongue, the eye, the skin, the ear for the fifth, the mind and the understanding—these seven should be understood as the causes of qualities. Smell, taste, color, sound, touch, numbering the fifth, the objects of the mind, and the objects of the understanding,—these are the seven causes of action. He who smells, he who eats, he who sees, he who speaks, he who hears, numbering the fifth, he who thinks, and he who understands,—these seven should be known as the causes of action. Endued with qualities, these enjoy their own qualities, agreeable or disagreeable.

8—9. As regards the soul, that is destitute of qualities. These seven are the causes of Liberation. With them who are learned and gifted with sufficient understanding, the qualities, which are in the position of celestials, eat the oblations, each in its proper place, and according to what has been ordained. The person who is shorn of learning, eating various kinds of food, becomes seized with the sense of egoism.

10. Digesting food for himself, he becomes ruined through the sense of egoism The eating of food that should not be eaten and the drinking of wine, ruin him.

11. He destroys the food (he takes), and having destroyed that food he becomes destroyed himself. The learned man, however, gifted with power, destroys his food for reproducing it.

12—14. The minutest sin does not arise in him from the food he takes. Whatever is thought of by the mind, whatever is uttered by words, whatever is heard by the ear, whatever is seen by the eye, whatever is touched by touch, whatever is smelt by the nose, form oblations of clarified butter which should all, after controlling the senses with the mind numbering the sixth, be poured into that fire of high merits which burns within the body, *viz.*, the Soul.

15. The sacrifices formed by Yoga is going on as regards myself. The spring whence that sacrifice proceeds is that which gives the fire of knowledge. The upward vital air Prana is the Stotra of that sacrifice. The downward vital air Apana is its Shastra. The renunciation of everything is the excellent present of that sacrifice.

16. Consciousness, Mind, and Understanding, which are all Brahma, are its Hotri, Adhwaryyu, and Udgatri. The Prashastri, his Shastra, is truth. Cessation of separate existence (or Emancipation) is the Honorarium.

17. People conversant with Narayana, recite some Richs on this subject. Formerly animals were offered to the divine Narayana.

18. Then are sung some Samans. There is an authority on this subject. O timid one, know that the divine Narayana is the Soul of all.

CHAPTER XXVI.

(ANUGITA PARVA.)—
Continued.

The Brahmana said :—

1. There is one Ruler. There is no second beside him. He who is Ruler lives

in the heart. I shall speak now of him. Moved by Him, I move as directed like water along an inclined plane.

2. There is one Preceptor. There is no second but him. He lives in the heart, and of him I shall now speak. Instructed by that preceptor, all snakes in the world are always possessed of feelings of enmity.

3. There is one kinsman. There is no second except Him. He lives in the heart of him I shall now speak. Instructed by him, kinsmen become possessed of kinsmen, and the seven Rishis, O son of Pritha, shine in the sky.

4. There is one dispeller. There is no second but him. He lives in the heart. Of him I shall now speak. Having lived with that instructor, under the proper mode of living with an instructor, Shakra gained the sovereignty of all the worlds.

5. There is one enemy. There is no second but him. He lives in the heart. Of him I shall now speak. Instructed by that preceptor all snakes in the world are always possessed of feelings of enmity.

6. Regarding it is cited the ancient story of the instruction of the snakes, the celestials, and the Rishis by the Lord of all creatures.

7—8. The celestials and the Rishis, the snakes and the Asuras, seated around the Lord of all creatures, asked him, saying,—Let that which is highly beneficial for us be said.—To them who enquired about what is highly beneficial, the holy one uttered only the word Om, which is Brahma in one syllable. Hearing this, they ran away in various directions.

9. Amongst them that thus ran in all directions from desire of self-instruction, the tendency for biting first arose in snakes.

10. The tendency for ostentatious pride first arose in the Asuras. The celestials betook themselves to gifts, and the great Rishis to self-control.

11. Having gone to one teacher, and having been instructed (refined) by one word, the snakes, the celestials, the Rishis, and the Danavas, all betook themselves to various different dispositions.

12. It is that one who hears himself when speaking, and understands it duly. Once, again, is that heard from him when he speaks. There is no second preceptor.

13. It is in obedience to his advice that action afterwards originates. The instructor, the apprehender, the hearer, and the enemy, are placed within the heart.

14. By acting sinfully in the world, it is e who becomes a person of sinful deeds. By acting auspiciously in the world, i is he who becomes a person of auspicious de eds.

15. It is he who becomes a person of controlled conduct by becoming addicted to the pleasures of sense, moved by desire. It is he who becomes a Brahmacharin by always devoting himself to the control of his senses.

16. It is he, again, who casts off vows and actions and takes refuge on Brahma alone. By moving in the world, identifying himself the while with Brahma, he becomes a Brahmacharin.

17. Brahma is his fuel; Brahma is his fire; Brahma is his origin; Brahma is his water; Brahma is his preceptor; he is immerged in Brahma.

18. Brahmacharyya is even so subtle, as understood by the wise. Having understood it, they followed it, instructed by the Kshetrajna.

CHAPTER XXVII.

(ANUGITA PARVA.)—
Continued.

The Brahmana said:—

1—2. Having crossed that impassable fortress (of the world) which has purposes for its gadflies and mosquitoes, grief and joy for its cold and heat, heedlessness for its blinding darkness, cupidity and diseases for its reptiles, wealth for its one danger on the road, and lust and anger its robbers, I have entered the extensive forest (of Brahma).

The wife of the Brahmana said:—

3. Where is that foremost, O you of great wisdom? What are its trees? What are its rivers? What its mountains and hills? How far is that forest?

The Brahmana said:—

4. There exists nothing that is separate from it. There is nothing more delightful than it. There is nothing that is unseparated from it. There is nothing more afflicting than it.

5. There is nothing smaller than that. There is nothing huger than that. There is nothing minuter than that. There is no happiness that can resemble it.

6. Twice-born persons, entering into it, at once get over both joy and sorrow. They (then) never stand in fear of any creature, nor does any creature stand in fear of them.

7. In that forest are seven large trees, seven fruits, and seven guests. There are seven hermitages, seven (forms of) Yoga concentration, and seven (forms) of initiation. This is a description of that forest.

8. The trees which stand filling that forest, yield excellent flowers and fruits of five colors.

9. The trees which stand there filling that forest, yield flowers and fruits which are of excellent colors and which are, besides, of two kinds.

10. The trees which stand there filling that forest, yield fragrant flowers and fruits of two colors.

11. The trees which stand there filling that forest, yield fragrant flowers and fruits of one color.

12. The two trees which stand filling that forest, produce many flowers and fruits which are of unmanifest colors.

13. There is one fire here, possessed of a good mind. That is connected with Brahman. The five senses are the fuel here. The seven forms of Liberation originating from them are the seven forms of Initiation. The qualities are the fruits, and the guests eat those fruits.

14. There, in various places, the great Rishis accept hospitality. When they, having been adored become annihilated, then another forest shines forth.

15. In that forest, Intelligence is the tree; Liberation is the fruit; Tranquillity is the shade of which it is possessed. It has knowledge for its resting house, contentment for its water, and the Kshetrajna for its sun.

16. Its end cannot be determined upwards, downwards, or horizontally.

17. Seven females always live there, with faces downwards, endued with effulgence, and the cause of generation. They take up all the different tastes from all creatures, even as inconstancy sucks up truth.

18. In that itself live, and from that emerge, the seven Rishis who are crowned with ascetic success, having Vashishtha for their foremost.

19. Glory, effulgence, greatness, enlightenment; victory, perfection, and energy,—these seven always follow this same like rays following the sun.

20. Hills and mountains also exist there, in a body; and rivers and steams carrying waters in their course, waters that are born of Brahma.

21. And there is a confluence also of rivers in the secluded spot for sacrifice. Thence those who are contented with their own souls proceed to the Grandfather.

22. They whose wishes have been reduced, whose wishes have been directed to excellent vows, and whose sins have been consumed by penances, merging themselves in their souls, succeed in attain-to Brahma.

23. Tranquillity is lauded by those who are conversant with the forest of knowledge. Keeping that forest in view, they take birth so as not to lose courage.

24. Such is that sacred forest that is understood by Brahmanas, and understanding it, they live as directed by the Kshetrajna.

CHAPTER XXVIII.

(ANUGITA PARVA.)—

Continued.

The Brahmana said:—

1. I do not smell scents. I do not get tastes. I do not see colors. I do not likewise hear the various sounds Nor do I entertain purposes of any kind.

2. It is Nature which desires such objects as are liked; it is Nature which hates such objects as are disliked. Desire and hatred originate from Nature, like the upward and the downward vital airs when souls have entered animate bodies.

3. Separated from them are others; in them are eternal dispositions; Yogins would see in the body, the soul of all creatures. Living in that, I am never attached to anything through desire and anger, and decrepitude and death.

4. Not having any desire for any object of desire, and not having any hatred for any evil, there is no taint on my natures, as there is no taint of a drop of water on the lotus.

5—6. Of this fixed (principle) which looks upon various natures, they are fickle possessions. Though actions are performed, yet the collection of enjoyments does not attach itself to them, as the collection of rays of the sun does not attach to the sky. Regarding it is recited an ancient discourse between an Adhwaryu and a Yati. Do you hear it, O glorious lady.

7. Seeing an animal sprinkled with water at a sacrifice, a Yati said to the Adhwaryu seated there these words in censure,—This is destruction of life.

8. To him the Adhwaryu replied,—This goat will not be destroyed. The animal meets with great good, if the Vedic declaration on this subject be true.

9. That part of this animal which is of earth will go to earth. That part of this one which is of water, will enter into water.

10. His eye will enter the sun; his ear will enter the various points of the horizon; his vital airs will enter the sky. I who follow the scriptures commit no sin.

The Yati said:—

11. If you see such good to the goat in this dissociation with (his) vital airs, then this sacrifice is for the goat. What need have you for it?

12. Let the brother, father, mother, and friend give you their approval in this. Taking him (to them) do you consult them. This goat is especially dependent.

13. You should see them who can give their consent in this. After hearing their consent, the matter will become a worthy topic for consideration.

14. The vital airs of this goat have been made to return to their respective sources. Only the inanimate body remains behind. This is what I think.

15. Of those who wish to enjoy pleasure by means of the inanimate body (of an animal) which can be compared with fuel, the fuel (of sacrifice) is after all the animal himself.

16. Abstention from cruelty is the foremost of all duties. This is the teaching of the elders. We know that no cruel action should be done.

17. This is the proposition, *viz.*,—No destruction (of living creatures.—If I say anything further, then various kinds of faulty actions are capable of being done by you.

18. Always abstaining from cruelty to all creatures is what is lauded. We establish this from what is directly perceptible. We do not rely on what is beyond direct perception.

The Adhwaryu said:

19—20. You enjoy the properties of smell which belong to the earth. You drink the tastes which belong to water. You see colors which belong to luminous bodies. You touch the properties which originate from wind, you hear the sounds which originate from ether. You think thoughts with the mind. All these entities, you hold, have life.

21. You do not then abstain from taking life. Really, you are engaged in slaughter. There can be no movement without destruction. Or, what do you think, O twice-born one.

The Yati said:—

22. The Indestructible and the Destructible form the twofold manifestation of the soul. Of these the Indestructible is existent. The Destructible is said to be exceedingly non-existent.

23—24. The vital air, the tongue, the mind, the quality of goodness, along with the quality of passion, are all existent. Of him who is freed from these existent objects, who is above all pairs of opposites, who does not cherish any expectation, who is alike to all creatures, who is freed from the idea of mineness, who has governed his self, and who is released from all his surroundings, no fear exists from any source.

The Adhwaryu said:—

25. O foremost of intelligent men, one should live with the good. Hearing your opinion my understanding shines with light.

26. O illustrious one, I come to you, believing you to be a god; and I say I have no fault, O twice-born one, by performing these rites with the help of Mantras.

The Brahmana said:—

27. With this conclusion, the Yati remained silent after this. The Adhwaryu also went on with the great sacrifice, freed from delusion.

28. The Brahmanas understand Liberation, which is exceedingly subtle, to be of this kind; and having understood it, they live accordingly, directed by the Kshetrajna, that seer of all topics.

CHAPTER XXIX.

(ANUGITA PARVA.)—*Continued.*

The Brahmana said:—

1. About it is cited the ancient story, O lady, of the discourse between Karttaviryya and the Ocean.

2. There was a king named Karttaviryya-Arjuna who had a thousand arms. He conquered, with his bow, the Earth extending to the ocean.

3. We have heard that, once on a time, as he was walking on the shores of the sea, proud of his power, he showered hundreds of arrows on that vast receptacle of waters.

4. The Ocean, bowing down to him, said with joined hands,—Do not, O hero, discharged your arrows (at me)! Say, what shall I do to you.

5. With these strong arrows shot by you, those creatures which have taken shelter in me are being killed, O foremost of kings! Do you, O lord, grant them security.

Arjuna said:—

6. If any holder of the bow exists that is equal to me in battle, and that would stand against me in the field, do you name him to me.

The Ocean said:—

7. If you have heard, O king, of the great Rishi Jamadagni, his son is competent to duly receive you as a guest.

8. Then that king proceeded, becoming highly irate. Arrived at that hermitage, he found Rama himself.

9. With his kinsmen he began to do many deeds while were hostile to Rama, and caused much trouble to that great hero.

10. Then the energy, which was immeasurable, of Rama shone forth, burning the troops of the enemy, O lotus-eyed one.

11. Taking up his battle-axe, Rama suddenly displayed his power, and hacked that thousand-armed hero, like a tree of many branches.

12. Seeing him killed and laid low on the earth, all his kinsmen, collected in a body, and taking up their darts, rushed at Rama, who was then seated, from all sides.

13. Rama also, taking up his bow and quickly getting on his car, discharged showers of arrows and punished the army of the king.

14. Then, some of the Kshatriyas, stricken with the terror of Jamadagni's son, entered mountain-fastnesses, like deer afflicted by the lion.

15. Of them that were unable, through fear of Rama, to perform the duties ordained for their order, the progeny became Vrishalas owing to their inability to find Brahmanas.

16. Thus the Dravidas and Abhiras and Pundras, together with the Shavaras, became Vrishalas through those men who had Kshatriya duties assigned to them, falling away (from them).

17. Then the Kshatriyas that were begotten by the Brahmanas upon Kshatriya women who had lost their heroic children, were repeatedly destroyed by Jamadagni's son.

18—19. The destruction proceeded one and twenty times. At its conclusion a bodiless voice, sweet and coming from the celestial region, and which was heard by all people, spoke to Rama,—O Rama, O Rama, stop! What merit do you see, O son, in thus destroying repeatedly these inferior Kshatriyas?

20. Thus, O blessed dame, his grandsires, headed by Richika, addressed that great one, saying,—Do you, desist.

21. Rama, however, unable to forgive the destruction of his father, replied to those Rishis, saying, you should not forbid me.

22. The departed manes then said,—O foremost of all victorious men, you should not kill these inferior Kshatriyas! It is not proper that your self, being a Brahmana, should kill these kings.

CHAPTER XXX.

(ANUGITA PARVA.)—
Continued.

The Pitris said:—

1. Regarding it is cited this old history. Having heard it, you should act according to it, O foremost of all twice-born persons.

2. There was a royal sage, named of Alarka gifed with the austerest of penances. He knew all duties, was truthful in speech, of high soul, and exceedingly firm in his vows. Having with his bow, conquered the whole Earth extending to the seas, and thereby performed a highly difficult feat, he set his mind on that which is subtle.

4. While sitting at the root of a tree, his thoughts, O you of great intelligence, abandoning all those great deeds, turned towards that which is subtle!

Alarka said:—

5. My mind has become strong. Having conquered the mind, one's conquest becomes permanent. Though surrounded by enemies, I shall (henceforth) discharge my arrows at other objects.

6. Since on account of its unsteadiness, it sets all mortals to perform acts, I shall shoot very sharp-pointed arrows at the mind!

The mind said :—

7. These arrows, O Alarka, will never cut me through. They will pierce only your own vital parts. Your vital parts being pierced, you shall die.

8. Do you look out for other arrows with which to kill me!—Hearing these words and and reflecting upon them, he said as follows.

Alarka said :—

9. Smelling many perfumes, (the) nose) hankers after them only. Hence I shall discharge whetted arrows at the nose.

The nose said :—

10. These arrows will never pass through me, O Alarka! They will pierce only your own vital parts, and your vital parts being pierced, you shall die.

11. Do you look for other arrows with which to destroy me!—Hearing these words and thinking upon them, he said as follows.

Alarka said :—

12. This one enjoying savoury tastes, hankers after them only. Hence I shall discharge whetted arrows at the tongue.

The tongue said :—

13. These arrows, O Alarka, will not cut through me. They will only pierce your own vital parts and your vital parts being pierced, you shall die.

14. Do you look for other arrows with which to kill me!—Hearing these words and thinking upon them, he said as follows.

Alarka said :—

15. The skin, touching various objects of touch, hankers after them only. Hence, I shall tear off the skin with various arrows equipt with the feathers of the Kanka.

The skin said :—

16. These arrows will not, O Alarka, pass through me. They will pierce your own vital parts only, and your vital parts being pierced, you shall die.

17. Do you look for other arrows with which to kill me!—Hearing these words and thinking on them, he said as follows.

Alarka said :—

18. Hearing various sounds, (the ear) hankers after them only. Hence, I shall discharge whetted shafts at the ear.

The ear said :—

19. These arrows will not, O Alarka pass through me. They will pierce your own vital parts only, and your vital parts being pierced, you shall die.

20. Do you then look for other arrows with which to kill me!—Hearing these words and thinking upon them, he said as follows.

Alarka said :—

21. Seeing many colors, the eye longs for them only. Hence, I shall destroy the eye with sharp-pointed arrows.

The eye said :—

22. These arrows will not, O Alarka, pass through me at all. They will pierce your own vital parts only, and your vital parts being cut, you shall die.

23. Do you then look for other arrows with which to kill me!—Hearing these words and reflecting upon them, he said as follows.

Alarka said :—

24. This forms many determinations with the help of ratiocination. Hence, I shall discharge whetted arrows at the understanding.

The understanding said :—

25. These arrows will not, O Alarka, pass through me at all. They will pierce your vital parts only, and your vital parts being pierced, you shall die. Do you then look for other arrows with which to kill me.

The Brahmana said :—

26. Then Alarka, engaging himself, even there, on penances difficult to perform and greatly austere, failed to obtain, by the high power (of his penances) arrows for casting at these seven.

27—28. Gifted with power, he then, with mind well concentrated, began to reflect. Then, O best of twice-born ones, Alarka, that foremost of intelligent men, having thought for a long time, could not obtain anything better than Yoga. Setting his mind on one object, he remained perfectly still, engaged in Yoga.

29. Gifted with energy, he speedily killed all the senses with one arrow, having entered by Yoga into his soul and thereby acquired the highest success.

30. Stricken with wonder, that royal sage then sang this verse: Alas it is a pity that we should have performed all acts that are external.

31. Alas, that we should have, gifted with the thirst for enjoyment, courted sovereignty before now! I have learnt this afterwards! There is no happiness that is higher than Yoga.

32. Do you know this, O Rama! Cease to kill the Kshatriyas! Do you practise the austerest of penances! You will then attain to what is good.

33. Thus addressed by his grandfathers, Jamadagni's son performed the austerest penances, and having practised them, that highly blessed one acquired that success which is difficult to reach.

CHAPTER XXXI.

(ANUGITA PARVA).—*Continued.*

The Brahmana said:—

1. There are three enemies in the world. They are said to be ninefold, according to their qualities. Exultation, satisfaction, and joy,—these three qualities belong to Goodness.

2. Cupidity, anger and hatred, these three qualities are said to belong Darkness. Lassitude, procrastination and delusion, these three qualities belong to Ignorance.

3. Cutting these with showers of arrows, the intelligent man, free from idleness possessed of a tranquil soul, and with his senses under control, ventures to defeat others.

4. About it, persons conversant with ancient cycles recite some verses which were sung formerly by king Amvarisha who had acquired a tranquil soul.

5. When various kinds of faults were reigning supreme and when the righteous were afflicted, the illustrious Amvarisha put forth his strength for assuming sovereignty.

6. Subduing his own faults and adoring the righteous, he acquired great success and sang these verses.

7. I have controlled many faults. I have slain all enemies. But there is one, the greatest, vice which deserves to be destroyed but which has not been destroyed by me.

8. Urged by that fault, this individual soul fails to attain to freedom from desire. Possessed by desire, one runs into ditches without knowing it.

9. Urged by that fault, one indulges in forbidden deeds. Do you cut off, cut off, that cupidity with sharp-edged swords.

10. From cupidity originates desire. From desire originates anxiety. The man who yields to desire acquires many qualities which belong to Darkness.

11. When these have been acquired, he gets many qualities which belong to Ignorance.

12. On account of the qualities, he repeatedly takes birth, with the fetters of body united, and is moved to action. Upon the expiration of life, with body becoming separated and scattered, he once meets with death which is due to birth itself.

13. Hence, duly understanding this, and governing cupidity by intelligence, one should desire for sovereignty in his soul. This is (true) sovereignty. There is no other sovereignty here. The soul properly understood, is the king.

14. Even these were the verses sung by the illustrious king Amvarisha, on the subject of sovereignty which he kept before him,—that king who had severed the one foremost fault, *viz*, cupidity.

CHAPTER XXXII.

(ANUGITA PARVA)—*Continued.*

The Brahmana said:—

1. Regarding it is cited the old discourse between a Brahmana and (king) Janaka.

2. King Janaka (on a certain occasion), desirous of punishing him said to a Brahmana who had become guilty of some offence,—You shall not live within my dominions.

3. Thus addressed, the Brahmana replied to that best of kings, saying,—Tell me, O king, what the limits are of the territories subject to you.

4. I wish, O lord, to live within the dominions of another king. Indeed, I wish to obey your command, O king, according to the scriptures.

5. Thus addressed by that celebrated Brahmana, the king, hearing repeated and hot sighs, said not a word in reply.

6. Like the planet (Rahu) possessing the Sun, a cloudedness of understanding suddenly overwhelmed that king of incomparable energy as he sat plunged in thought.

7. When that cloudedness of understanding departed and the king became comforted, he spoke after a short time these words to that Brahmana.

Janaka said:—

8. Although a (large) inhabited dominion is subject to me within this ancestral kingdom of mine, yet I fail to find my dominion, searching through the whole Earth.

9. When I could not find it on the Earth, I then searched Mithila (for it). When I could not find it in Mithila, I then searched for it among my own children.

10. When I could not find it even there, a cloudedness of understanding came over me. After that cloudedness of understanding departed, intelligence came back to me.

11. Then I thought that I have no dominion, or that everything is my dominion. This body is not mine, or the whole Earth is mine.

12. At the same time, O best of twice-born persons, I think that that is as much mine as it is of others. Do you, therefore, live (here) as long as your choice leads you, and do you enjoy as long as you please.

The Brahmana said:—

13. When there is a large inhabited tract in your ancestral kingdom, tell me, depending upon what understanding, has the idea of mineness been got rid of by you.

14. What also is that understanding depending upon which you have come to the conclusion that everything forms your dominion? What, indeed, is the notion through which you have no dominion, or everything is your dominion?

Janaka said:—

15. All conditions here, in all affairs, I understand, are liable to come to an end. Hence, I could not find that which should be called mine,

16. (Considering) whose is this, I thought of the Vedic text about anybody's property. I could not, therefore, find, through my understanding, what should be (called) mine.

17. Depending upon this notion, I got rid of the idea of mineness. Hear now what that notion is depending upon which I arrived at the conclusion that I have dominion everywhere.

18. I do not wish for my own self those smells which are even in my nose. Therefore, the earth, subjugated by me, is always under me.

19. I do not wish for my own self those tastes which exist in contact with even my tongue. Therefore, water, subjugated by me, is always under me.

20. I do not wish for my own self the color or light which belongs to my eye. Therefore, light subjugated by me, is always under me.

21. I do not wish for my own self those sensations of touch which are in contact with even my skin. Therefore, the wind, subjugated by me, is always under me.

22. I do not wish for own self those sounds, which are in contact with even my ear. Therefore, sounds, subjugated by me, are always under me.

23. I do not wish for my own self the mind that is always in my mind. Therefore the mind, subjugated by me, is under me.

24. All these acts of mine are for the sake of the celestials, the departed manes, the Bhuttas, together with guests.

25. The Brahmana then, smiling, once more said to Janaka—Know that I am Dharma, who come here to-day for examining you.

26. You are indeed the one person for setting this wheel in motion,—this wheel that has the quality of Goodness for its circumference, Brahma for its nave, and the understanding for its spokes, and which never turns back!

CHAPTER XXXIII.

(ANUGITA PARVA.)—

Continued.

The Brahmana said:—

1. I do not, O timid one, move in this world in the manner which you, according to your own understanding, censure. I am a Brahmana endued with Vedic knowledge. I am liberated. I am a hermit, I follow the duties of a householder. I observe vows.

2. I am not what you see me in good and bad deeds. I pervaded everything that exists in this universe.

3. I am the destroyer of all creatures that exist in the world, mobile or immobile, as fire destroys all kinds of wood.

4. Sovereignty over the whole Earth or over the Heaven can be compared with this knowledge of my oneness with the universe). This knowledge is my wealth.

5. This is the one path for Brahmanas by which they who understand it proceed to domesticity, or abodes in the forest, or residence with preceptors, among mendicants.

6. With numerous unconfused symbols, only one knowledge is adored. Those who, whatever the symbols and modes of life which they follow, have acquired an understanding having tranquillity for its essence, attain to that one entity as numerous rivers all meeting the Ocean.

7. This path can be trodden with the help of the understanding and not of the body. Actions have both beginning and end, and the body has actions for its fetters.

8. Hence, O blessed lady, you need have no fear about the world to come. With your heart intent upon the real object, it is my soul into which you will come!

CHAPTER XXXIV.

(ANUGITA PARVA.)—
Continued.

The Brahmana's wife said :—

1. This cannot be understood by a weak-minded person as also by one whose soul has not been purified. My intelligence is very little, and contracted, and confused.

2. Tell me the means by which the knowledge may be acquired. I wish to learn from you the source from which this knowledge comes.

The Brahmana's said :—

3. Know that intelligence about Brahma is the lower Arani; the preceptor is the upper Arani; penances and conversance with the scriptures are what make attrition. From this is originated the fire of knowledge.

The Brahmana's wife said :—

4. About this symbol of Brahma, which is designated Kshetrajna, where, indeed, is a description of it by which it is capable of being seized?

The Brahmana said :—

5. He is without symbols, and without qualities. Nothing exists that may be considered as his cause. I shall, however, tell you the means by which he can be apprehended or not.

6. A good means may be found; which is perceived as by bees. That means consists of an understanding purified by action. Those whose understandings have not been so purified consider that entity, through their own ignorance, as invested with the properties of knowledge and others.

7. It is not laid down that this should be done, or that this should not be done, in the rules for acquiring Liberation,—those that is, in which a knowledge of the soul originates only in him who sees and hears.

8. One should understand as many parts, unmanifest and manifest, by hundreds and thousands, as one is capable of comprehending here.

9. Indeed, one should comprehend various objects of various significancies, and all objects of direct perception. Then will come, from practice, that above which nothing exists.

The holy one said :—

10. Then the mind of that Brahmana's wife, upon the destruction of the Kshetrajna, became that which is beyond Kshetrajna, on account of the knowledge of Kshetra.

Arjuna said :—

11. Where, indeed, is that Brahmana's wife, O Krishna, and where is that foremost of Brahmanas, by both of whom was such success acquired. Tell me about them, O you of undecaying glory.

The blessed and holy one said :—

12. My mind is the Brahmana, and that my understanding is the Brahmana's wife. He who has been spoken of as Kshetrajna is I myself, O Dhananjaya.

CHAPTER XXXV.

(ANUGITA PARVA).—
Continued.

Arjuna said :—

1. You should explain Brahma to me,—that which is the highest object of knowledge. Through your favour, my mind is delighted with these subtle disquisitions.

Vasudeva said :—

2. Regarding it is recited the old discourse between a preceptor and his disciple on the subject of Brahma.

3. Once on a time, O destroyer of enemies, an intelligent disciple questioned a certain Brahmana of rigid vows who was preceptor, as he was seated, saying,—What, indeed, is the highest good?

4. Desirous of acquiring that which forms the highest good, I throw myself at your feet, O holy one! O learned Brahmana, I solicit you, bending my head, to explain to me what I ask.

5. To that disciple, O son of Pritha, who said so, the preceptor said,—O twice-born one, I shall explain to you everything about which you may have any doubts.

6. Thus addressed, O foremost one of Kuru's race, by his preceptor, that disciple who was greatly devoted to his preceptor, spoke as follows, with joined hands. Do you hear what he said, O you of great intelligence.

The Disciple said:—

7. Whence am I? Whence are you? Explain that which is the highest truth. From what source have originated all creatures mobile and immobile?

8. By what do creatures live? What is the limit of their life? What is truth? What is penance, O learned Brahmana? What are called qualities by the good?

9—10. What paths are to be called auspicious? What is happiness? What is sin? O holy one, O you of excellent vows, you should answer these questions of mine, O learned Rishi, correctly, truly, and accurately. Who else is there in this world than you who is capable of answering these questions?

11. Do you answer them, O foremost of all persons knowing duties! My curiosity is great. You are celebrated in all the worlds as one well-skilled in the duties about liberation.

12. There is none else save you who can remove all kinds of doubts. Afraid of worldly life, we have become desirous of acquiring Liberation.

Vasudeva said:—

13—14. To that disciple who had humbly sought his instruction and put the questions duly, who was devoted to his preceptor and endued with tranquillity, and who always acted in a manner that was agreeable (to his instructor), who lived so constantly by the side of his instructor as to have almost become his shadow, who was self-controlled and who had the life of a Yati and a Brahmacharin, O son of Pritha, that preceptor gifted with intelligence and observant of vows, duly explained all the questions, O foremost of Kuru's race, O chastiser of all enemies.

The preceptor said:—

15. All this was declared by Brahman himself. Applauded and practised by the foremost of Rishis, and depending on Vedic knowledge it involves a consideration of what forms the real entity.

16—23. We regard knowledge to be the highest object, and renunciation as the best penance. He who, certainly, knows the true object of knowledge which is incapable of being modified by circumstances, *viz*., the soul living in all creatures, succeeds in going wherever he likes and comes to be considered as the highest. That learned man who sees the residence of all things in one place and their severance as well, and who sees unity in diversity, succeeds in freeing himself from misery. He who does not long for anything and does not cherish the idea of mineness about any thing, comes to be considered, although living in this world, as being at one with Brahma. He who knows the truth about the qualities of Nature, acquainted with the creation of all existent objects, divested of egoism, and without pride, succeeds, for sooth, in freeing himself. Understanding properly that great tree which has the unmanifest for its seedsprout, and the understanding for its trunk, and high consciousness of self for its branches, and the senses for the cells whence its twigs issue, and the (five) great elements for its flower-buds, and the gross elements for its smaller boughs, which has leaves, which always puts forth flowers, and upon which all existent objects depend, whose seed is Brahma, and which is eternal,—and cutting all subjects with the sharp sword of knowledge, one acquires immortality and renounces birth and death.

24—25. The conclusions about the past, present, and future, etc., and religion, pleasure, and profit, which are all well-known to Siddhas, which belong to remote ages, and which are, indeed, eternal, I shall declare to you, O you of great wisdom! These form what is called Good, Wise Men, understanding them in this world, acquire success.

26—27. Formerly, the Rishis Vrihaspati Bharadwaja, Gautama Bhargava, Vashishtha, Kashyapa, Vishwamitra and Atri, assembled together for the purpose of asking one another. They thus assembled together after having travelled over all paths and after they had got tired with the deeds each of them had done.

28. Those twice-born persons, headed by the sage son of Angiras, proceeded to the region of the Grandfather. There they saw Brahman pefectly purged of all sin.

29. Bowing their heads to that great one who was seated at their ease, the great

Rishis, gifted with humility, asked him this grave question about the highest good.

30. How should a good man act? How would one be freed from sin? What paths are auspicious for us? What is truth, and what is sin?

31. By what action are the two paths, northern and southern, obtained? What is destruction? What, Liberation? What is birth and what death of all existent objects?

32. I shall tell you, O disciple, what the Grandfather, thus addressed, said to them, according to the scriptures. Do you listen.

—Brahman said :—

33 It is from Truth that all creatures, mobile and immobile, have been born. They live by penance (or action). Understand this, O ye of excellent vows! On account of their own actions they live, transcending their own origin.

34. For Truth, when united with qualities, becomes always possessed of five marks. Brahman is Truth. Penance is truth. Prajapati is truth.

35—37. It is from Truth that all creatures have originated. Truth is the universe of being. It is for this that Brahmanas who are always devoted to Yoga, who have got over anger and sorrow, and who always consider Religion as the causeway, take refuge in Truth. I shall now speak of those Brahmans who are controlled by one another and endued with knowledge, of the orders, and of those who belong to the four modes of life.

38. The wise say that Religion or duty is one, having four quarters. Ye twice-born ones, I shall speak to you now of that path which is auspicious and yields good.

39 That path has constantly been trod over by wise men in order to acquire an identity with Brahma. I shall speak now of that path which is the highest and which is highly difficult of being understood.

40. Do you understand, in all its fullness, ye highly blessed ones, what is the highest seat. The first step has been said to be the mode of life that belongs to Brahmacharins.

41. The second step is domesticity. After this is the residence in the forest. After that it should be known is the highest step, *viz*, that belongs to Adhyatma.

42. Light, ether, sun, wind, Indra, and Prajapati,—one sees these as long as one does not acquire Adhyatma.

43—44. I shall declare the means. Do ye first understand them. The forest mode of life that is followed by ascetics living in the forest and subsisting upon fruits and roots and air is laid down for the three twice-born classes. The domestic mode of life is ordained for all the orders.

45. The wise say that Religion or duty has Faith for its characteristic mark. Thus have I declared to you the paths leading to the celestials. They are adopted by the good and wise by their acts. Those paths are the causeways of piety.

46. That person of rigid vows who follows any one of these modes separately, always succeeds in time to understand the production and destruction of all creatures.

47. I shall now declare, accurately and with reasons, the elements which live in parts in all objects.

48—49. The great soul, the unmanifest, egoism, the eleven organs (of knowledge and action), the five great elements, the characteristics of the five elements,—these form the eternal creation. The number of elements has been said to be twenty-four, and one (more).

50. That wise person who understands the production and destruction of all these elements, that man among all creatures, never meets with delusion.

51. He who understands the elements accurately, all the qualities, all the celestials, succeeds in purifying himself of all sin. Freed from all fetters, such a man succeeds in enjoying all regions of spotless purity.

CHAPTER XXXVI.

(ANUGITA PARVA.)—

Continued.

—Brahman said :—

1. That which is unmanifest, which is indistinct, all-pervading, everlasting, immutable, should be known to become the city of nine portals, possessed of three qualities, and consisting of five ingredients.

2. Encompassed by eleven including Mind which distinguishes (objects), and having Understanding for the ruler, this is an aggregate of eleven.

3. The three ducts that are in it, support it always. These are the three Nadis. They run continually, and have the three qualities for their essence.

4. Ignorance, Darkness, and Goodness, these are called the (three) qualities. These are connected with one another. They exist depending on one another.

5. They take refuge in one another, and follow one another. They are also joined with one another. The five (principal) elements are marked by (these) three qualities.

6. Goodness is also the match of Ignorance. Of Goodness the match is Darkness. Goodness is also the match of Darkness, and of Goodness the match is Ignorance.

7. There where Ignorance is restrained, Darkness is seen to flow. There where Darkness is restrained, Goodness is seen to flow.

8. Darkness should be known to have the night for its essence. It has three marks, and is (otherwise) called Delusion. It has sin also for its mark, and it is always present in all sinful deeds. This is the nature of Ignorance and it appears also as confined with others.

9. Darkness is said to have activity for its essence. It is the cause of successive deeds. When it predominates, its mark, among all beings, is production.

10. Splendour, lightness, and faith,—these are the form, that is light, of Goodness among all creatures, as considered by all good men.

11. The true nature of their marks will now be declared by me, with reasons. These shall be stated in aggregation and separation. Do ye understand them.

12—18. Complete delusion, Ignorance, illiberality, indecision about action, sleep, haughtiness, fear, cupidity, grief, censure of good deeds, loss of memory, unripeness of judgment, absence of faith, violation of all rules of conduct, want of discrimination, blindness, vileness of conduct, boastful assertions of performance when there has been no performance, presumption of knowledge in ignorance, unfriendliness (or hostility), evilness of disposition, absence of faith, stupid reasoning, crookedness, incapacity for association, sinful action, senselessness, stolidity, lassitude, absence of self-control, degradation,—all these qualities are known as belonging to Ignorance. Whatever other states of mind, connected with delusion, exist in the world, all belong to Ignorance, Frequent ill-speaking of other people, censuring the celestials and the Brahmanas, illiberality, vanity, delusion, anger, unforgiveness, hostility towards all creatures, are considered as the characterestics of Ignorance.

19. Whatever undertakings exist which are unmeritorious, what gifts there are which are unmeritorious, vain eating,—these also belong to Ignorance.

20. Indulgence in calumny, unforgiveness, animosity, vanity, and absence of faith are also said to be characteristics of Ignorance.

21. Whatever men there are in this world, who are characterised by these and other faults of a similar kind, and who break through the restraints are all considered as belonging to the quality o Ignorance.

22. I shall now declare the wombs where these men, who are always of sinful deeds, have to take their birth. Ordained to go to hell, they sink in the order of being. Indeed, they sink into the hell of the brute creation.

23—24. They become immobile entities, or animals, or beasts of burden; or carnivorous creatures, or snakes, or worms, insects, and birds; or creatures of the oviparous order, or quadrupeds of various species, or lunatics, or deaf or dumb human beings, or men who are afflicted by dreadful maladies and considered as unclean.

25. These men of evil conduct, always show the marks of their deeds, sink in Ignorance. Their course is always downwards. Belonging to the quality of Ignorance, they sink in Ignorance.

26. I shall, after this, declare what the means are of their improvement and ascent; indeed, by what means they succeed in acquiring the regions which exist for men of pious deeds.

27—28. Those men who take birth in orders other than human beings, by growing up in view of the religious ceremonies of Brahmanas devoted to the duties of their own caste and desirous of doing good to all creatures, succeed through the help of such purificatory rites, in ascending upwards. Indeed, struggling, they at last attain to the same regions with these pious Brahmanas. Indeed, they go to the celestial region. This is the Vedic Shruti.

29. Born in orders other than humanity and growing old in their respective deeds, even thus they become human beings that are, of course, ordained to return.

30—31. Coming to sinful births and becoming Chandalas or human beings that are deaf or who lisp indistinctly, they attain to higher and higher castes, one after another in proper turn, getting above the Shudra order, and other (consequences of) qualities which belong to Ignorance and

who abide in it in course of migrations this world.

32. Attachment to objects of desire is considered as great delusion. Here Rishis and Munis and celestials become deluded, desirous of pleasure.

33. Ignorance, delusion, the great delusion, the great obscurity called anger, and death, that blinding obscurity. As regards anger, that is the great obscurity.

34. With respect then to its color, its characteristics, and its source, I have, ye learned Brahmanas, declared to you, accurately and in due order, everything, about Ignorance.

35. Who is there that truly gets over it? Who is there who truly sees it? That indeed, is the characteristic of Ignorance, *viz.*, the seeing of reality in what is not real.

36. The qualities of Ignorance have been declared to you in various ways. Duly has Ignorance, in its higher and lower forms, been described to you. That man who always bears in mind the qualities mentioned here will surely succeed in becoming freed from all marks which belong to Ignorance.

CHAPTER XXXVII.

(ANUGITA PARVA.)—*Continued.*

Brahman said:—

1. Ye best of beings, I shall now declare to you accurately what (the quality of) Darkness is. Ye highly blessed ones, do you understand what those qualities are that belong to Darkness.

2—14. Injuring (others), beauty, toil, pleasure and pain, cold and heat, lordship (or power), war, peace, argument, dissatisfaction, endurance, power, valour, pride, anger, exertion, quarrel (or collision), jealousy, desire, malice, battle, the sense of mineness, protection (of others), destruction fetters and affliction, buying and selling, lopping off, cutting, piercing, and cutting off the coat of mail that another has worn, fierceness, cruelty, vilifying, pointing out the faults of others, thoughts entirely devoted to wordly affairs, anxiety, animosity, vilification of others, false speech, false or vain gifts, hesitancy and doubt, boastfulness of speech dispraise and praise, laudation, prowess, defiance, attendance, obedience, service or ministrations, harbouring of thirst or desire, cleverness or dexterity of conduct, policy, carelessness, contumely, possessions, and various decorations which prevail in the world among men, women, animals, inanimate things, houses, grief, incredulousness, vows and regulations, actions with expectation (of good results), various acts of public charity, the rites of Swaha, salutations, rites of Swadha and Vashat, officiating at the sacrifices of others, imparting of instruction, performance of sacrifices, study, making of gifts, acceptance of gifts, rites of expiation, auspicious acts, the wish to have this and that, affection caused by the merits of the object for which or whom it is felt, treachery deception, disrespect and respect, theft, killing, desire of concealment, vexation, wakefulness, ostentation, pride, attachment, devotion, contentment, exultation, gambling, indulgence in scandal, all relations arising out of women, attachment to dancing, instrumental music, and songs,—all these qualities, ye learned Brahmanas, have been said to belong to Rajas or Darkness.

15. Those men on Earth who meditate on the past, present, and the future, who are devoted to the threefold objects of life, *viz.*, Religion, Profit, and Pleasure, who, acting from the impulse of desire, exult on acquiring riches in respect of every desire, are said to be covered by Darkness. These men have downward courses.

17. Repeatedly reborn in this world, they addict themselves to pleasure. They covet what belongs to this world as also all those fruits of the world to come. They make gifts, accept gifts, offer oblations to the departed manes, and pour libations on the sacrificial fire.

18. The qualities of Darkness have (thus) been declared to you in their manifold aspects. The course of conduct also to which it leads has been properly described to you. The man who always understands these qualities, succeeds in always liberating himself from all of them which belong to Darkness.

CHAPTER XXXVIII.

(ANUGITA PARVA.)—*Continued.*

Brahman said:—

1. I shall, after this, describe to you that excellent quality which is the third. It is beneficial to all creatures in the world, and unblamable, and forms the conduct of the good.

2—3. Joy, satisfaction, nobility, enlightenment, and happiness, absence of stinginess, absence of fear, contentment, disposition for faith, forgiveness, courage, abstention from injuring any creature, equability, truth, straightforwardness, absence of anger, absence of malice, purity, cleverness, prowess, belong to the quality of Goodness.

4. He who is devoted to the duty of Yoga, considering knowledge to be vain, conduct to be vain, service to be vain, and mode of life to be vain, attains to what is highest in the next world.

5. Freedom from egoism, freedom from expectations, looking on all impartially, and freedom from desire,—these form the eternal religion of the good.

6—9. Confidence, modesty, forgiveness, renunciation, purity, absence of laziness, absence of cruelty, absence of delusion, mercy to all creatures, absence of the disposition to calumniate, exultation, satisfaction, rapture, humility, good conduct, purity in all acts having for their object the attainment of tranquility, righteous understanding, liberation, indifference, celibacy, complete renunciation, freedom from the idea of mineness, freedom from expectations, unbroken observance of virtue, belief that gifts are vain, sacrifices are vain, study is vain, vows are vain, acceptance of gifts is vain, observance of duties is vain, and penances are vain.

10. Those Brahmanas in this world, whose conduct is marked by these virtues, who follow virtue, who abide in the Vedas, are said to be wise and possessed of correctness of vision.

11. Freed from sins and grief, those wise men attain to the celestial region and create various bodies (for themselves).

12. The power of governing everything, self-control, minuteness, these great ones make by operations of their own mind, like the gods themselves living in the celestial region.

13. Such men are said to have their courses directed upwards. They are veritable gods capable of modifying all things. Attaining to the celestial region, they modify all things by their very nature.

14. They get whatever objects they desire and enjoy them. Thus have I, ye foremost of twice-born ones, described to you what that conduct is which belongs to the quality of goodness. Understanding these duly, one acquires whatever objects one desires.

15. The qualities which belong to goodness have been declared particularly. The conduct which those qualities form, has also been properly described. That man who always understands these qualities, succeeds in enjoying the qualities without being attached to them.

CHAPTER XXXIX.

(ANUGITA PARVA.)—
Continued.

Brahman said:—

1. The qualities are incapable of being described as completely separate from one another. Darkness and Goodness and Ignorance are seen existing in a state of unison.

2. They are attached to one another. They depend on one another. They have one another for their support. They likewise follow one another.

3. As long as goodness exists, so long does Darkness exist. There is no doubt in this. As long as Ignorance and Goodness exist, so long does Darkness exist.

4. They travel together, in union, and moving collectively. They move in a body, when they act with cause or without cause.

5. Of all these which work with one another however much they may differ in their developement, the manner in which their increase and diminution take place will now be described.

6. There where Ignorance exists in an increased measure, in the lower creatures (for example), Darkness exists in a smaller measure and Goodness in a still lesser degree.

7. There where Drakness predominates, in creatrs of middle course, Ignorance exists in a smaller measure and Goodness in a still smaller quantity.

8. There where Goodness predominatese in creatures of upward courses, Ignorance should be known to exist in a small measur, and Darkness in a still lesser quantity.

9. Goodness is the spring which causes the modifications of the senses. It is, again, the great enlightener. No duty has been laid down that is higher than Goodness.

10. They who abide in Goodness proceed upwards. They who abide in Darkness remain in the middle. They who abide in Ignorance being characterised by qualities that are low, sink downwards.

11. Ignorance is in the Shudra; Darkness in the Kshatriya; and Goodness, which is the highest, in the Brahmana. The three qualities exist thus in the three castes.

12. From a distance, the three qualities of Goodness, Darkness and Ignorance, are seen to exist in a state of union and more collectively. They are never seen in a state of separation.

13. Seeing the Sun rising, men of evil deeds become filled with fear. Travellers on their way become afflicted with heat, and suffer distress.

14. The Sun is Goodness developed; men of evil deeds represent Ignorance; the heat which travellers on their way feel, is said to be a quality of Darkness.

15. The Sun representing light is Goodness; the heat is the quality of Darkness; the shading (or eclipse) of the Sun on Parvan days, should be known to represent Ignorance.

16. Thus, the three qualities exist in all luminous bodies. They act by turns in various places in various ways.

17. Among immobile objects, the quality of Ignorance predominates. The qualities belonging to Darkness are those properties of theirs which suffer constant changes. Their oleaginous qualities belong to Goodness.

18. The Day should be understood as threefold. The Night has been ordained to be threefold. So also are fortnights, months, years, seasons, and conjunctions.

19. The gifts are threefold. Threefold is sacrifice. Threefold are the worlds; threefold the celestials; threefold is knowledge; and threefold the path or end.

20. The Past, the Present, and the Future, Religion, Profit and Pleasure, Prana, Apana, and Udana, these also are permeated by the three qualities.

21. Whatever object exists in this world, everything in it, is fraught with the three qualities. The three qualities act by turns in all things and in all circumstances.

22. Indeed, the three qualities always act in an unmanifest form. The creation of those three, *viz.*, Goodness, Darkness and Ignorance is eternal.

23—24. The unmanifest, consisting of the three qualities, is said to be darkness, unperceived, holy, constant, unborn, womb, eternal, Nature, change or modification, destruction, Pradhana, production, and absorption, undeveloped, not small (*i.e.*, vast), unshaking, immovable, fixed, existent, and non-existent.

25. All these names should be known by those who meditate on matters about the soul.

26. That person who accurately knows all the names of the unmanifest, and the qualities, as also the pure actions, well conversant with the truth about all distinctions and freed from the body, becomes emancipated from all the qualities and enjoys absolute happiness.

CHAPTER XL.

(ANUGITA PARVA.)—
Continued.

Brahman said:—

1. From the unmanifest first originated the Great Soul, gifted with great intelligence, the source of all the qualities. That is said to be the first creation.

2—3. The Great Soul has these synonymous words,—the Great Soul, Intelligence, Vishnu, Jishnu, Shambhu of great valour, the Understanding, the means of acquiring knowledge, the means of perception, as also fame, courage, and memory. Knowing this, a learned Brahmana has never to meet with delusion.

4. It has hands and feet on every side. It has ears on every side. It pervades every thing in the universe.

5. Of great power, that Being is stationed in the heart of all. Minuteness, Lightness, and Affluence, are his. He is the lord of all, and at one with effulgence, and knows not decay.

6—7. In Him are all those who comprehend the nature of the understanding, all those who are devoted to goodness of disposition, all those who practise meditation, who are always devoted to Yoga, who are firm in truth, who have governed their senses, who are gifted with knowledge, who are freed from cupidity, who have conquered anger, who are of cheerful hearts, who are gifted with wisdom, who are liberated from ideas of mine and thine, and who are devoid of egoism.

8. All these, shorn of all attachmentst attain to the status of Greatness. That person who understands that holy and high goal, *viz.*, the Great Soul, becomes freed from delusion.

9. The self-create Vishnu becomes the Lord in the primary creations. He who thus knows the Lord lying in the cave, the Supreme, Ancient Being, of universal form,

the golded one, the highest goal of all persons gifted with understanding,—that intelligent man lives, transcending the understanding.

CHAPTER XLI.

(ANUGITA PARVA.)—
Continued.

Brahman said : —

1. That Mahat or principle of greatness who was first produced is called Egoism. When, it originated as I, it came to be called as the second creation.

2. That Egoism is said to be the source of all creatures, for these have originated from its modifications. It is pure effulgence and is the supporter of consciousness. It is Prajapati.

3. It is a deity, the creator of deities, and of mind. It is that which creates the three worlds. It is said to be that which feels—*I am all this.*

4. That is the eternal world existing for those sages who are contented with knowledge about the soul, who have meditated on the soul, and who have acquired success by Vedic study and sacrifices.

5. By consciousness of soul one enjoys the qualities. That source of all creatures, that creator of all creatures, creates thus. It is that which causes all changes. It is that which causes all beings to move. By its own light it lights up the universe likewise.

CHAPTER XLII.

(ANUGITA PARVA.)—
Continued.

Brahman said :—

1. From Egoism were, indeed, born the five great elements. They are earth, air, ether, water, and light numbering the fifth.

2. In these five great elements, in the matter of the operations of sound, touch, color, taste, and smell, all creatures become deluded.

3. When at the close of the destruction of the great elements, the dissolution of the universe comes, O wisemen, a great fear possesses all living creatures.

4. Every existent object is dissolved into that from which it is produced. The dissolution takes place in an order that is the reverse of that in which creation occurs. Indeed, as regards birth, they are born from one another.

5. Then, when all existent objects, mobile and immobile, become dissolved, wise men possessed of a powerful memory never dissolve.

6. Sound, touch, colour, taste, and smell numbering the fifth, are effects. They are, however, inconstant, and called by the name of delusion.

7—9. Generated by the production of cupidity, not different from one another, without reality, connected with flesh and blood, and depending upon one another, existing outside the soul, these are all helpless and powerless. Prana and Apana, and Udana and Samana and Vyana,—these five vital airs are always closely attached to the soul. Together with speech, mind, and understanding, they form the universe of eight ingredients.

10—11. He whose skin, nose, ear, eyes, tongue, and speech are controlled, whose mind is pure, and whose understanding deviates not (from the right path), and whose mind is never burnt by those eight fires, succeeds in acquiring that auspicious Brahma than which nothing superior exists.

12. I shall now, O twice-born ones, mention particularly, those which have been called the eleven organs and which have originated from Egoism.

13. They are the ear, the skin, the two eyes, the tongue, the nose for the fifth, the two feet, the lower duct, the organ of generation, the two hands, and speech forming the tenth.

14. These form the group of organs, with mind numbering as the eleventh. One should first subdue this group. Then will Brahma shine forth (in him).

15. Five amongst these are called organs of knowledge, and five, organs of action. The five beginning with the ear are connected with knowledge.

16. The rest, however, which are connected with action, are without distinction. The mind should be considered as belonging to both. The understanding is the twelfth in the top.

17. Thus have been enumerated the eleven organs in due order. Learned men, having understood these, think they have done everything.

18. I shall, after this, enumerate all the various orgains. Space (or Ether) is the first. As connected with the soul; it is called the ear.

19. As connected with objects, it is sound. The presiding deity (of this) is the quarters. The Wind is the second. As connected with the soul, it is known as the skin.

20. As connected with objects, it is known as objects of touch; and the presiding deity there is touch. The third is said to be Light. As connected with the soul, it is known as the eye.

21. As connected with objects, it is color; and the sun is its deity. The fourth should be known as Water. As connected with the soul, it is said to be the tongue.

22. As connected with objects, it is taste, and the presiding deity there is Soma. The fifth is Earth. As connected with the soul, it is said to be the nose.

23. As connected with objects it is scent; and the presiding deity there is the wind. Thus has the manner been described of how the five entities are divided into sets of three.

24. After this I shall describe everything about the various (other) organs. Brahmanas knowing the truth say that the two feet are mentioned as connected with the soul.

25. As conneced with objects, it is motion; and Vishnu is there the presiding deity. The Apana air, whose motion is downward, as connected with the soul, is called the lower duct.

26 As connected with objects, it is the excreta that is ejected; and the presiding deity there is Mitra. As connected with the soul, the organ of generation is mentioned, the producer of all beings.

27. As connected with objects, it is the vital seed; and the presiding deity is Prajapati. The two hands are mentioned as connected with the soul by persons knowing the relations of the soul.

28. As connected with objects, it is actions; and the presiding deity there is Indra. Next, connected with the soul is speech which relates to all the celestials.

29. As connected with objects, it is what is spoken. The presiding deity there is Agni. As connected with the soul, the mind is mentioned, which moves within the soul of the five elements.

30. As connected with objects, it is the mental operation; and the presiding deity is the moon. As connected with the soul is Egoism, which is the cause of the entire course of worldly life.

31. As connected with objects, it is consciousness of self; and the presiding deity there is Rudra. As connected with the soul is the understanding, which moves the six senses.

32. As connected with objects, it is that which is to be understood, and the presiding deity there is Brahman. Three are the seats of all existent objects. A fourth is not possible.

33. These are land, water, and ether. The birth is fourfold. Some are born of eggs; some are born of germs which spring upwards, passing through the earth; some are born of filth; and some are born of fleshy balls in wombs.

34. Thus the birth of all living creatures is of four kinds. Now, there are other inferior beings and likewise those which range the sky.

35. These should be known to be born of eggs as also those which crawl on their breasts. Insects are said to be born of filth, as also other creatures of a like description.

36—40. This is said to be the second mode of birth and is inferior. Those living creatures which take birth after the lapse of sometime, bursting through the earth, are said to be germ-born beings, O foremost of twice-born persons! Creatures of two feet or of many feet, and those which move crookedly, are the beings born of wombs. Among them are some which are deformed, ye best of men! The eternal womb of Brahma should be known to be of two kinds, *viz.*, penance and meritorious acts. Such is the doctrine of the learned. Action should be understood to be of various kinds, such as sacrifice, gifts made at sacrifices, and the meritorious duty of study for every one that is born; such is the teaching of the ancients. He who duly understands this, comes to be considered as possessed of Yoga, ye chief of twice-born persons.

41. Know also that such a man becomes freed too from all his sins. I have thus described to you duly the doctrine of spiritual science.

42. Ye Rishis knowing all duties, a knowledge of this is gained by those who are considered as persons of knowledge. Uniting all these together, *viz.*, the senses, the objects of the senses, and the five great elements, one should keep them in the mind.

43. When everything is immersed in the mind, one no longer regards highly the pleasures of life. Learned men, whose understandings are furnished with knowledge, consider that as true happiness.

44. I shall, after this, tell you of renunciation about all entities by means gentle

and hard, which produces attachment to subtle topics and which is fraught with auspiciousness.

45. That conduct which consists in treating the qualities as not qualities, which is shorn of attachment, which is living alone, which does not recognise distinctions, and which is full of Brahma, is the root of all happiness.

46. The learned man who takes all desires into himself from all sides like the tortoise withdrawing all its limbs, who is devoid of passion, and who is freed from everything, becomes always happy.

47. Controlling all desires within the soul, killing his thirst, concentrated in meditation, and becoming the friend of good heart towards all creatures, he succeeds in becoming fit for assimilation with Brahma.

48. Through suppression of all the senses which always hanker after their objects, and abandonment of inhabited places, the spiritual fire blazes forth in the man of contemplation.

49. As a fire, fed with fuel, becomes bright on account of the burning flames it puts forth, so, on account of the repression of the senses, the great soul puts forth its effulgence.

50. When one with a tranquil soul sees all entities in his own heart, then, lighted by his own effulgence, one attains to that which is subtler than the subtle and which is peerless in excellence.

51—53. It is settled that the body has fire for color, water for blood and other liquids, wind for sense of touch, earth for the hideous holder of mind (*viz.*, flesh and bones, etc.), space (or ether) for sound; that it is pervaded by disease and sorrow; that it is overwhelmed by five currents; that it is made up of the five elements; that it has nine doors and two deities; that it is full of passion; that it is unfit to be seen; that it made up of three qualities; that it has three elements, (*viz.*, wind, bile, and phlegm); that it is delighted with attachments of every kind; that it is full of delusion.

54. It is difficult of being moved in this mortal world, and it rests on the understanding as its stay. That body is, in this world, the wheel of Time that is continually revolving.

55. That (body), indeed, is a terrible and unfathomable ocean and is called delusion. It is this body which stretches forth, contracts, and awakens the universe with the immortals,

56. By controlling the senses, one renounces lust, anger, fear, cupidity, enmity, and falsehood, which are eternal and, therefore, highly difficult to renounce.

57. He who has controlled these in this world, *viz.*, the three qualities and the five elements of the body, has the Highest for his seat in the celestial region. By him is Infinity attained.

58. Crossing the river which has the five senses for its steep banks, the mental inclinations for its powerful waters, and delusion for its lake, one should control both lust and anger.

59. Such a man, freed from all faults, then sees the Highest, concentrating the mind within the mind and seeing self in self.

60. Understanding all things, he sees his self, with self, in all creatures, sometimes as one and sometimes as various, changing form from time to time,

61. Forsooth, he can perceive numerous bodies like a hundred lights from one light. Indeed, he is Vishnu, and Mitra, and Varuna and Agni, and Prajapati.

62. He is the Creator and the ordainer; he is the powerful Lord, with faces turned in all directions. In him, the heart of all creatures, the great soul, becomes resplendent.

63. All the learned Brahmanas, celestials, Asuras, Yakshas, Pishachas, the departed manes, birds, Rakshasas, goblins, and all the great Rishis, laud Him.

CHAPTER XLIII.

(ANUGITA PARVA.)—

Continued.

Brahman said:—

1—2. Among men, the royal Kshatriya is gifted with the middle quality. Among vehicles, the elephant (is so); and among dwellers of the forest the lion; among all (sacrificial) animals, the sheep; among all those that live in holes, is the snake; among cattle, the bull; among females, the male.

3. There is no doubt in this that in this world, the Nyagrodha, the Jamvu, the Pippala, the Shalmali, the Shinshapa, the Meshashringa, and the Kichaka, are the foremost ones among trees.

4—5. Himavat, Paripatra, Sahya, Vindhya, Trikutavat, Shweta, Nila, Bhasa, Koshthavat, Gurushandha, Mahendra, and

Malyavat,—these are the foremost of mountains. Likewise the Maruts are the foremost of the Ganas.

6. The Sun is the lord of all the planets, and the Moon of all the constellations. Yama is the lord of the departed manes; Ocean is the lord of all rivers.

7. Varuna is the king of the waters. Indra is said to be the king of the Maruts. Arka is the king of all hot bodies, and Indra of all luminous bodies.

8. Agni is the eternal lord of the elements, and Vrihaspati of the Brahmanas. Soma is the lord herbs, and Vishnu is the foremost of all that are gifted with might.

9. Tashtri is the king of Rudras, and Shiva of all creatures. Sacrifice is the foremost of all initiatory rites, and Maghavat of the celestials.

10. The North is the lord of all the points of the compass; the energetic Soma is the lord of all learned Brahmanas. Kuvera is the lord of all precious gems, and Purandara of all the celestials.

11. Such is the highest creation among all entities. Prajapati is the lord of all creatures. Of all entities whatever, I, who am full of Brahma, am the foremost.

12. There is no entity that is higher than myself or Vishnu. The great Vishnu, who is full of Brahma, is the king of kings over all. Know him to be the king, the creator, the uncreated Hari.

13. He is the ruler of men and Kinnaras and Yakshas and Gandharvas, and snakes and Rakshasas, and celestials and Danavas and Nagas.

14. Among those that are followed by persons full of desire is the great goddess Maheswari having beautiful eyes.

15. She is otherwise called by the name of Parvati. Know that the goddess Uma is the foremost and the most auspicious of women. Among women who are a source of pleasure, the foremost are the Apsaras who are endued with great splendour.

16. Kings are desirous of acquiring piety, and Brahmanas are causeways of piety. Therefore, the king should always strive to protect the twice-born ones.

17. Those kings in whose kingdoms good men languish are considered as bereft of the virtues of their order. Hereafter they have to go into wrong paths.

18. Those kings in whose territories good men are protected, rejoice in this world and enjoy happiness in the next.

19. Indeed, those great ones attain to the highest seat. Understand this, ye foremost of twice-born ones! I shall after this describe the eternal characteristics of duties.

20. Abstention from injury is the highest duty. Injury is a mark of sin. Splendour is the mark of the deities. Men have acts for their characteristics.

21. Ether (or space) has sound for its characteristic. Wind has touch for its characteristic. The characteristic of luminous bodies is color, and water has taste for its characteristic.

22. Earth, which holds all entities, has smell for its characteristic. Speech has words for its characteristic, refined into vowels and consonants.

23. Mind has thought for its characteristic. Thought has, again, been said to be the characteristic of the understanding. The things thought of by the mind are determined with accuracy by the understanding.

24. There is no doubt in this, *viz.*, that the understanding, by perseverance, perceives all things. The characteristic of mind is meditation. The characteristic of the good man is that he does not allow his acts to be noticed.

25. Devotion has acts for its characteristic. Knowledge is the characteristic of renunciation. Therefore, keeping knowledge before his view, the man of understanding should practise renunciation.

26. The man who follows renunciation and who is endued with knowledge, who is above all pairs of opposites, as also darkness, death, and decrepitude, attains to the highest goal.

27. I have thus described to you duly what the characteristics are of duty. I shall, after this tell you of the comprehension of qualities.

28. Smell, which belongs to earth, is seized by the nose. The wind, which dwells in the nose is likewise appointed (as an agent) in the perception of smell.

29. Taste is the essence of water. That is perceived by the tongue. Soma, who lives in the tongue, is appointed likewise in the perception of taste.

30. The quality of a lighted body is color. That is apprehended by the eye. Aditya who always lives in the eye has been appointed in the perception of color.

31. Touch always belongs to the wind (as its quality). That is perceived by the skin. The wind that always lives in the skin has been appointed in apprehending touch.

32. The quality of a ether is sound. That is seized by the ear. All the quarters, which live in the ear, have been appointed in apprehending sound.

33. The quality of the mind is thought. That is seized by the understanding. The upholder of consciousness, living in the heart, has been appointed in apprehending the mind.

34. The understanding is apprended in the form of determination or certitude, and principle of Greatness in the form of knowledge. The unperceived (Nature) has been, it is evident, appointed for the seizure of all things after certitude. There is no doubt in this.

35. The Kshetrajna which is eternal and is shorn of qualities about its essence, is incapable of being seized by symbols. Hence, the characteristic of the Kshetrajna, which is without symbols, is purely knowledge.

36 The unmanifest lives in the symbol called Kshetra, and is that in which the qualities are produced and absorbed. I always see, know, and hear it (though) it is hidden.

37. Purusha knows it; therefore is he called Kshetrajna. The Kshetrajna perceives also the actions of the qualities and absence of their actions.

38. The qualities, which are created repeatedly, do not know themselves, being unintelligent, as entities to be created and gifted with a beginning, middle, and end.

39. No one else, but the Khsetrajna, comes by that which is the highest and great and which is above the qualities and those entities which are born of the qualities.

40. Hence, one who understands duties, renouncing qualities and the understanding, and having his sins destroyed, and transcending the qualities, enters the Kshetrajna.

41. One who is free from all pairs of opposites, who never bends his head to any one, who is divested of Swaha, who is immovable, and homeless, is the Kshetrajna. He is the Supreme Lord.

CHAPTER XLIV.

(ANUGITA PARVA.)—*Continued.*

Brahmana said:—

1. I shall now tell you truly about all that which has a beginning, middle, and end, and which has name and characteristics, together, the means of apprehension.

2. It has been said that the Day came first. Then came Night. The Months are said to have the lighted fortnights first. The constellations have Shravana for their first; the Seasons have that of dews (*viz.*, Winter) for their first.

3. Earth is the source of all smells; and Water of all tastes. The solar light is the source of all colours; the wind of all sensations of touch.

4. Likewise of sound the source is space (or Ether). These are the qualities of elements. I shall, after this, describe that which is the first and the highest of all entities.

5. The sun is the first of all luminous bodies. Fire is said to be the first of all the elements. Savitri is the first of all branches of learning. Prajapati is the first of all the celestials.

6. The syllable OM is the first of all the Vedas, and the vital air Prana is the first of all winds. Savitri is the first of all religious observances.

7. The Gayatri is the first of all metres, goat is the first of all (sacrificial) animals, Kine are the first of all quadrupeds. The twice-born ones are the first of all human beings.

8. The hawk is the first of all birds. Of sacrifices the first is the pouring of clarified butter on the fire. Of all reptiles the first, O foremost of twice-born ones, is the snake.

9. The Krita is the first of all the cycles; there is no doubt in this. Gold is the first of all precious things.

10. Barley is the first of all plants. Food is the first of all things to be eaten or swallowed. Water is the first of all liquid substances to be drunk.

11. Of all immobile objects without distinction, Plaksha is said to be the first, that ever holy field of Brahman.

12. Of all the Prajapatis I am the first. There is no doubt in this. Of inconceivable soul, the self-existent Vishnu is said to be my superior.

13. Of all the mountains the great Meru is said to be the first-born. Of all the cardinal and subsidiary points of the horizon, the eastern is said to be the foremost and first-born.

14. Ganga having three courses is said to be first-born of all rivers. Likewise, of all wells and reservoirs of waters, the ocean is said to be the first-born.

15. Ishwara is the Supreme Lord of all the celestials and Danavas and ghosts and Pishachas, and snakes and Rakshasas, and human beings and Kinnaras and Yakshas.

16. The great Vishnu, who is full of Brahma, than whom there is no higher being in the three worlds, is the first of all the universe.

17. Of all the modes of life, that of the householder is the first. Of this there is no doubt. The Unmanifest is the source of all the worlds as well as is the end of every thing.

18. Days end with the sun's setting and Nights with the sun's rising. The end of pleasure is always sorrow, and the end of sorrow is always pleasure.

19. All collections have expenditure for their end, and all ascents have falls for their end. All associations have dissociations for their end, and life has death for its end.

20. All action ends in destruction, and all that is born is certain to meet with death. Every mobile and immobile thing in this world is fickle.

21. Sacrifice, gift, penances, study, vows, observances,—all these have destruction to their end. Of Knowledge, there is no end.

22. Hence, one who has a tranquil soul, who has subjugated his senses, who is freed from the sense of mineness, who is devoid of egoism, is freed from all sins by pure knowledge.

CHAPTER XLV.

(ANUGITA PARVA.)—
Continued.

Brahman said:—

1. The wheel of life moves on. It has the understanding for its strength; the mind for the pole; the group of senses for its fetters, the (five) great elements for its nave, and home for its circumference.

2. It is possessed by decrepitude and sorrow and it has diseases and calamities for its progeny. That wheel relates in time and place. It has toil and exercise for its noise.

3. Day and Night are the rotations of that wheel. It is encircled by heat and cold. Pleasure and pain are its joints, and hunger and thirst are the nails fixed into it.

4. Sun-shine and shade are the ruts. It is capable of being moved during even such a short space of time as is taken up by the opening and the closing of the eyelid. It is covered with the dreadful waters of delusion. It is ever revolving and void of consciousness.

5. It is measured by months and half-months. It is not uniform (being ever-changing), and moves through all the worlds. Penance and vows are its mud, Passion's force is its mover.

6. It is lighted up by the great egoism, and is sustained by the qualities. Vexations are the fastenings that bind it around. It revolves in the midst of grief and destruction.

7. It has actions and the instruments of action. It is large and is extended by attachments. It is rendered unsteady by cupidity and desire. It is produced by variegated Ignorance.

8. It is full of fear and delusion, and is the cause of the delusion of all beings. It moves towards joy and pleasure, and has desire and anger for its possession.

9. It is made up of principles beginning with greatness and ending with the gross elements. It is marked by production and destruction going on ceaselessly. Its speed is like that of the mind, and it has the mind for its limit.

10. This wheel of life which is connected with pairs of opposites and devoid of consciousness, the universe with the very immortals should cast away, abridge, and check.

11. That man who ever understands correctly the motion and stoppage of this wheel of life, is never seen to be deluded, among all creatures.

12. Freed from all impressions, divested of all pairs of opposites, freed from all sins, he attains to the highest goal.

13. The householder, the Brahmachárin the hermit and the mendicant,—these four modes of life have all been said to have the householder's mode for their root.

14. The observance of every system of rules is prescribed in this world. Such observance has always been highly spoken of.

15. He who has been first purified by ceremonies, who has duly observed vows, who belongs by birth to a family of high qualifications, and who understands the Vedas, should return (from his preceptor's house).

16. Always devoted to his married wife, acting like a good man, with his senses under control, and full of faith, one should in this world perform the five sacrifices.

18—17. He who eats the residue after feeding celestials and guests, who is given to the observance of Vedic rites, who duly celebrates, according to his means, sacrifices and gifts, who is unduly active with his hands and feet, who is unduly active with his eye, who is devoted to penances, who is not unduly active with his words and limits, comes under the category of Shista or the good.

19. One should always bear the sacred thread, wear white (clean) clothes, observe pure vows, and should always mix with good men, making gifts and practising self-control.

20. One should govern his lust and stomach, practise universal compassion, and be characterised by good conduct. One should bear a bamboo-stick, and a water-pot filled with water.

21. Having studied, one should teach likewise should celebrate sacrifices himself and officiate at the sacrifices of others. One should also make gifts made to oneself. Indeed, one's conduct should be marked by these six deeds.

22. Know that three of these acts should form the livelihood of the Brahmanas, *viz.*, teachiug (pupils), officiating at the sacrifices of others, and the acceptance of gifts from a person who is pure.

23. As to the other duties which remain, numbering three, *viz*, making of gifts, study, and sacrifice, these are accompanied by merit.

24. Observant of penances, self-controlled, practising universal mercy and forgiveness, and looking upon all creatures impartially, the man who is conversant with duties should never be careless about those three acts.

25. The learned Brahmana of pure heart, who leads the domestic mode of life and practises rigid vows, thus devoted and thus performing all duties to the best of his power, succeeds in conquering the celestial region.

CHAPTER XLVI.

(ANUGITA PARVA.)—
Continued.

Brahman said:—

1—3. Properly studying thus to the best of his power, in the way described above, and likewise living as a Brahmacharin, one who performs the duties of his own order, endued with learning, observant of penances, and with all the senses under control, devoted to what is agreeable and beneficial to the preceptor, steady in practising the duty of truth, and always pure, should, with the permission of the preceptor, eat his food without decrying it. He should eat *Havishya* made from what is got in alms, and should stand, sit, and take exercise (as directed).

4. He should pour libations on the fire twice a day, having purified himself and with concentrated mind. He should always carry a staff made of Vilwa or Palasha.

5. The raiments of the twice-born man should be linen, or of cotton, or deer-skin, or a cloth that is entirely brown-red.

6. There should also be a girdle made of Munja-grass. He should bear matted locks on head, and should perform his ablutions daily. He should bear the sacred thread, study the scriptures, divest himself of cupidity, and be steady in the observance of vows.

7. He should also satisfy the celestials with oblations of pure water, his mind being controlled the while. Such a Brahmacharin is worthy of being lauded.

8. With vital seed drawn up and mind concentrated, one who is thus devoted, succeeds in conquering the celestial region. Having attained to the Highest seat, he has not to return to birth.

9. Cleansed by all purificatory rites and having lived as a Brahmacharin, one should next go out of his village and next live as an ascetic in the forest, having cast off (all attachments).

10. Clad in animal skins or barks of trees, he should perform his ablutions morning and evening. Always living within the forest, he should never return to an inhabited place.

11. Honoring guests when they come, he should give them shelter, and himself live upon fruits and leaves and common roots, and Shyamaka.

12. He should, without being idle, live on such water as he gets, and air, and all forest products. He should live upon these, in due order, according to the regulations of his initiation.

13. He should honor the guest that comes to him with alms of fruits and roots. He should then, without idleness, always give whatever other food he may have.

14. Controlling speech the while, he should eat after satisfying celestials and guests. His mind should be shorn of envy. He should eat little, and depend always on the celestials.

15. Self-controlled, practising universal mercy, and endued with forgiveness, he should wear both beard and hair. Celebrating sacrifices and devoting himself to the study of the scriptures, he should be steady in the observance of the duty of truth.

16. With body always in a state of purity, gifted with cleverness, ever living in the forest, with concentrated mind, and senses in subjection, a hermit, thus devoting himself, would conquer the celestial region.

17. A householder, or Brahmacharin, or forest-recluse, who would wish to acquire Liberation, should have recourse to that which has been called the best course of conduct.

18. Having granted to all creatures the pledge of utter abstention from harm, he should renounce all action. He should contribute to the happiness of all creatures, practise universal friendliness, govern all his senses, and be an ascetic.

19. Living upon food got without asking and without trouble, and that has come to him spontaneously, he should make a fire. He should go for alms to a place whence smoke has ceased to curl up and where all the inhabitants have already eaten.

20. The person who is conversant with the conduct that leads to Liberation should seek for alms after the vessels (used in cooking) have been washed. He should never rejoice when he gets anything, and never lose heart if he gets nothing.

21. Seeking just what is necessary for supporting life, he should, with concentrated mind, go about for alms, waiting for the proper time. He should not wish for earnings in common with others, nor eat when honoured.

22. The mendicant should conceal himself for avoiding gifts with honour. While eating, he should not eat the residue of another's dish, nor such food as is bitter, or astringent, or pungent.

23. He should not also eat such kinds of food as have a sweet taste. He should eat only so much as is necessary to keep him alive.

24—26. The person conversant with Liberation should obtain his livelihood without obstructing any creature. In his rounds of mendicancy he should never follow another. He should never show his piety; he should move about in a solitary place, freed from passion. He should, resort to either an empty house, or a forest, or the foot of some tree, or a river, or a mountain-cave for shelter. In summer he should pass only one night in an inhabited place; in the rainy season he may live in one place.

27. He should move about the world like a worm, having his path pointed out by the Sun. From mercy for creatures, he should walk on the Earth with his eyes directed towards it.

28. He should never amass riches and should avoid living with friends. The man knowing Liberation should every day do all his acts with pure water.

29—30. Such a man should always perform his ablutions with water that has been taken (from the river or tank). Abstention from harm, celibacy, truth, simplicity, freedom, from anger, freedom from decrying others, self control and habitual freedom from back-biting; with senses controlled, he should steadily pursue these eight vows.

31. He should always practise a sinless mode of conduct, which is not deceptive or crooked. Shorn of attachments he should always make one who comes as a guest eat (at least) a morsel of food.

32. He should eat just enough for livelihood, the maintenance of life. He should eat only such food as has been got by fair means, and should not pursue the dictates of desire.

33. He should never accept any other thing than food and clothing only. He should, again, accept only as much as he can eat and nothing more.

34. He should not be induced to accept gifts from others, nor should he make gifts to others. Owing to the helplessness of creatures, the wise man should always share with others.

35. He should not misappropriate others' belongings, nor should he take anything

without being asked. He should not, having enjoyed anything, become so attached to it as to seek for it once more.

36. One should take only earth, water, pebbles, leaves, flowers, and fruits, which are not owned by any body, as they come, when one wishes to do any act.

37. One should not live by the occupation of an artisan, nor should he covet gold. One should not hate, nor teach; nor should one have any belongings.

38. One should eat only what is consecrated by faith. One should shun controversies. One should follow the nectarine course of conduct. One should never be attached to anything, and should never enter into relations of intimacy with any creature.

39. One should not perform, nor cause to perform, any such deed as involves expectation of fruit or destruction of life or the hoarding of riches or articles.

40. Rejecting all objects, content with a very little, one should move about (homeless), pursuing an equal conduct towards all creatures mobile and immobile.

41. One should never annoy another being; nor should one be annoyed with another. He who is trusted by all creatures is considered as the foremost of those persons who understand Liberation.

42. One should not think of the past nor feel anxious about the future. One should disregard the present, biding time, with fixed mind.

43. One should never defile anything by eye, mind, or speech. Nor should one do anything which is wrong, openly or in secret.

44 Withdrawing his senses like the tortoise withdrawing its limbs, one should govern his senses and mind, cultivate a thoroughly peaceful understanding, and seek to master every subject.

45. Freed from all pairs of opposites, never bending his head in respect, abstaining from the rites requiring the utterance of Swaha, one should be free from mineness, and egoism. With purified soul, one should never seek to acquire what one has not and protect what one has.

46. Free from expectations, shorn of qualities, endued with tranquility, one should be free from all attachments and should depend on none. Attached to one's own self and understanding all subjects, one becomes, forsooth, liberated.

47—49. Those who perceive the self, which is without hands and feet and back, which is without head and without stomach, which is free from the action of all qualities, which is absolute, untainted, and stable, which is without smell, without taste and touch, without color, and without sound, which is to be comprehended (by close study,) which is unattached, which is without flesh, which is free from anxiety, unfading, and divine, and, lastly, which though living in a house resides in all creatures, succeed in escaping death.

50. There the understanding reaches not, nor the senses, nor the celestials, nor the Vedas, nor sacrifices, nor the regions (of superior bliss), nor penance, nor vows.

51. The attainment to it by those who are endued with knowledge is said to be without comprehension of symbols. Hence the man who knows the properties of that which is shorn of symbols, should practise the truths of piety.

52 The learned man, living as a householder, should adopt that conduct which is conformable to true knowledge. Though undeluded, he should practise piety like one that is deluded, without finding fault without it.

53. Without finding fault with the practices of the good, he should act in such a way for practising piety as may induce others to always disregard him.

54—57 That man who is gifted with such a conduct is said to be the foremost of ascetics. The senses, the objects of the senses, the (five) great elements, mind, understanding, egoism, the unmanifest, Purusha also, after comprehending these duly with the help of correct inferences, one attains to the celestial region, released from all fetters. One conversant with the truth, understanding these at the time of the termination of his life, should meditate, exclusively resting on one point. Then, depending on none, one acquires Liberation. Freed from all attachments, like the wind in space, with his hoarded up means exhausted, without distress of any sort, he attains to the highest goal.

CHAPTER XLVII.

(ANUGITA PARVA.)—

Continued.

Brahman said :—

1. The ancients who always used to speak truth, say that Renunciation is penance. Brahmanas, living in that which has Brahma for its origin, understand Knowledge to be high Brahma.

2. Brahma is very far off, and its attainment depends upon a knowledge of the Vedas. It is free from all pairs of opposites, it is shorn of all qualities; it is eternal; it is gifted with unthinkable qualities; it is supreme.

3. It is by knowledge and penance that those gifted with wisdom see that which is the highest. Indeed, they who are of unsullied minds, who are purged of every sin, and who have transcended all passion and darkness (succeed in seeing it.)

4. They who are always given to renunciation, and who are conversant with the Vedas, succeed in attaining to the supreme Lord who is at one with the path of happiness and peace, by the help of penance.

5. Penance, it has been said, is light. Conduct leads to piety. Knowledge is said to be the highest. Renunciation is the best penance.

6. He who understands self through accurate determination of all subjects, undisturbed, which is at one with Knowledge, and which lives in all principles, succeeds in going everywhere.

7. That learned man who sees association and dissociation, and unity in diversity, is freed from misery.

8. He who never desires for anything, who despises nothing, becomes eligible, even when living in this world, for assimilation with Brahma.

9. He who is conversant with the truths about qualities of Greatness, and understands the Pradhana as existing in all principles, who is free from mineness and egoism, forsooth, becomes liberated.

10. He who is freed from all pairs of opposites, who does not bend his head to any body, who has got over the rites of Swaha, succeeds by the help of tranquility alone in attaining to that which is free from pairs of opposites, which is eternal, and which is shorn of qualities.

11. Renouncing all action, good or bad, developed from qualities, and casting off both truth and falsehood, a creature, forsooth, becomes liberated.

12—15. Having the unmanifest for the seed of its origin, with the understanding for its trunk, with the great principle of egoism for its collection of boughs, with the senses for the cavities of its little sprouts, with the (five) great elements for its large branches, the objects of the senses for its smaller branches, with leaves that are ever present, with flowers that always embellish it, and with fruits both agreeable and disagreeable always produced, is the eternal tree of Brahma which forms the support of all creatures. Cutting and piercing that tree with knowledge of truth as the sword, the wise man, abandoning the fetters which are made of attachment and which cause birth, decrepitude, and death, and freeing himself from mineness and egoism, forsooth, becomes liberated.

16. These are the two birds, which are immutable, which are friends, and which should be known as unintelligent. That other who is different from these two is called the Intelligent.

17. When the inner self, which is shorn of knowledge of nature, which is (as it were) unintelligent, becomes conversant with that which is above nature, then, understanding the Kshetra, and gifted with an intelligence that is above all qualities and apprehends everything, becomes released from all sins.

CHAPTER XLVIII.

(ANUGITA PARVA.)—
Continued.

Brahman said:—

1. Some consider Brahma as a tree. Some consider Brahma as a great forest. Some consider Brahma as unmanifest. Some consider it as transcendant and freed from every distress.

2—5. They think that all this is produced from and absorbed into the unmanifest. He who, even for the short space of time covered by a single breath, when his end comes, becomes equable, attaining to the self, fits himself for immortality. Controlling the self in the self, even for the space of a wink, one goes, through the tranquility of the self, to that which forms the endless acquisition of those that are endued with knowledge. Restraining the vital airs again and again by controlling them according to the method called Pranayama (suppression of vital airs), by the ten or the twelve, he attains to that which is beyond the four and twenty. Thus having first acquired a tranquil soul, one attains to the fruition of all his desires.

6. When the quality of Goodness predominates in what originates from the Unmanifest, it becomes fit for immortality. They who are conversant with Goodness speak higly of it, saying that there is nothing superior to Goodness.

7. By inference we know that the Purusha is dependent on Goodness. O best of twice-born ones, it is impossible to attain to Purusha by any other means.

8. Forgiveness, courage, abstention from injury, equability, truth, sincerity, knowledge, gift, and renunciation, are said to be the marks of that course of conduct which arises out of Goodness.

9. It is by this inference that the wise believe in the oneness of Purusha and Goodness. There is no doubt in this.

10. Some learned men that are devoted to knowledge hold that Kshetrajna and Nature are one. This, however, is not correct.

11. If it is said that Nature is different from Purusha, that also will indicate a want of consideration.

12. Distinction and association should be truly known. Unity and diversity are likewise laid down. That is the doctrine of the learned. Even both unity and diversity are seen in the gnat and Udumvara.

13. As a fish in water is different from it, so is the relation of the two (*viz.*, Purusha and Nature.) Indeed, their relation is like that of water drops on the leaf of the lotus.

The preceptor said :—

14. Thus addressed, those learned Brahmanas, who were the foremost of men, felt some doubts and (therefore) they once more questioned the Grandfather.

CHAPTER XLIX.

(ANUGITA PARVA.)—

Continued.

The Rishis said :—

1. Which among the duties is considered to be the most worthy of being performed? The various modes of duty, we see, are contradictory.

2. Some say that it continues after the body (is destroyed). Others say that it does not exist. Some say that everything is doubtful. Others have no doubts.

3. Some say that the eternal (principle) is not eternal. Some say that it exists, and some that it exists not. Some say it is of one form, or twofold, and others that it is mixed.

4. Some Brahmanas who are conversant with Brahma and utterers of truth consider it to be one. Others, that it is distinct; and others again that it is manifold.

5. Some say that both time and space exist; others, that it is not so. Some bear matted locks on their heads and are clad in deer-skins. Others have shaven heads and go entirely naked.

6. Some abstain entirely from bathing, and some are for bathing. Such differences of views may be seen among celestials and Brahmanas conversant with Brahma and gifted with perceptions of truth.

7. Some are for taking food; while some are given to fasts. Some speak highly of action. Others speak highly of perfect tranquility.

8. Some applaud Liberation. Some, various sorts of enjoyments.

9. Some desire various kinds of riches. Some, poverty. Some say that means should be resorted to. Others, that this is not so.

10. Some are given to a life of abstention from injury. Others are inclined to destruction. Some are for merit and glory. Others say that this is not so.

11. Some are devoted to goodness. Others are established on doubt. Some are for pleasure. Some are for pain. Other people say that it is meditation.

12. Other learned Brahmanas say that it is Sacrifice. Others, again, say that it is gift. Others speak highly of penances. Others, the study of the scriptures.

13. Some say that knowledge and renunciation (should be followed). Others who ponder on the elements, say that it is Nature. Some speak too much of everything. Others, nothing.

14. O foremost of the celestials, duty being thus confused and full of contradictions of various kinds, we are deluded and unable to arrive at any conclusion.

15. People stand up for acting, saying,—This is good,—This is good.—He who follow a certain duty speaks highly of that duty as the best.

16. Therefore our understanding breaks down and our mind is distracted. We, therefore, wish, O best of all beings, to know what is good.

17. You should declare to us, after this, what is (so) mysterious, and what is the cause of the connection between the Soul and Nature.

18. Thus addressed by those learned Brahmanas, the illustrious creator of the worlds, endued with great intelligence and possessed of a righteous soul, described to them accurately what they asked.

CHAPTER L.

(ANUGITA PARVA.)—
Continued.

Brahman said:—

1. Well then, I shall describe to you what you ask. Learn what was told by a preceptor to a disciple who came to him.

2. Hearing it all, do you settle properly (what it should be). Abstention from injuring any creature is considered as the foremost of all duties.

3. That is the highest seat, shorn of anxiety and forming a mark of holiness. The ancients who had seen the certain truth, have said that knowledge is the highest happiness.

4—6. Hence, one becomes freed of all sins by pure knowledge. They who are engaged in destruction and harm, they who are infidels in conduct, have to go to Hell on account of their being gifted with cupidity and delusion. Those who, without idleness, perform acts, moved thereto by expectation, become repeatedly born in this world and sport in happiness. Those men who, gifted with learning and wisdom, perform acts with faith, free from expectations, and possessed of concentration of mind, are said to perceive clearly.

7—8. I shall, after this, describe how the association and the disassociation takes place of Soul and Nature. Ye best of men, listen. The relation here is said to be that between the object and the subject.

9. Purusha is always the subject; and Nature the object. It has been explained, by what has been said in a previous part of the discourse where it has been pointed out, that they exist after the manner of the gnat and the Udumvara.

10. An object of enjoyment as it is, Nature is unintelligent and knows nothing. He, however, who enjoys it, is said to know it, Soul being enjoyer, Nature is enjoyed.

11. The wise have said that Nature is always made up of pairs of opposites. Soul is, on the other hand, destitute of pairs of opposites, devoid of parts, eternal, and free, about its essence, from qualities.

12. He lives in everything alike, and walks with knowledge. He always enjoys Nature as a lotus leaf (enjoys) water.

13. Endued with knowledge, he is never tainted even if brought into contact with all the qualities.

14. Forsooth, Purusha is unattached like the unsteady drop of water on the lotus-leaf. This is the certain conclusion that Nature is the property of Purusha.

15—16. The relation between these two (*viz.*, Purusha and Nature) is like that existing between matter and its maker. As one goes into a dark place carrying a light with him, so those who wish for the Supreme, proceed with the light of Nature. As long as matter and quality exist, so long the light shines.

17. The flame, however, becomes put out when matter and quality (or oil and wick) are exhausted. Thus Nature is manifest; while Purusha is said to be unmanifest.

18. Understand this, ye learned Brahmanas! Well, I shall now tell you something more. With even a thousand (explanations), one who has a bad understanding succeeds not in acquiring knowledge.

19. One, however, who is gifted with intelligence succeeds in acquiring happiness, through only a fourth share (of explanations). Thus should the accomplishment of duty be understood as dependent on means.

20. For the intelligent man, having knowledge of means, succeeds in acquiring supreme happiness.

21. As some man travelling along a road without provisions of his journey, proceeds with great uneasiness and may even meet with destruction before he reaches the end of his journey, so should it be known that in deeds there may or may not be fruits.

22—24. The examination of what is agreeable and what disagreeable in one's own self, yields benefit. The progress in life of a man who is devoid of the perception of truth is like that of a man who rashly journeys on a long road unseen before. The progress, however, of those who are gifted with intelligence, is like that of men who journey along the same road, riding on a car to which are yoked (fleet) horses and which moves with swiftness. Having ascended to the top of a mountain, one should not cast his eyes on the surface of the earth.

25. Seeing a man, even though travelling on a car, afflicted and rendered insensible by pain, the intelligent man journeys on a car as long as there is a car-path.

26. The learned man, when he sees the car-path end, abandons his car for going on. Thus does the intelligent man who knows the ordinances about truth and Yoga, proceed.

27. Knowing the qualities, such a man, proceeds, comprehending what is next and next.

28—29. As one who plunges, without a boat, into the terrible ocean, with only one's two arms, through delusion, undoubtedly wishes for destruction; while the wise man conversant with distinctions, goes into the water, with a boat having oars, and soon crosses the lake without fatigue, and having crossed it gets to the other shore and leaves off the boat, freed from the thought of mineness.

30. This has been already explained by the illustration of the car and the pedestrian. One who has been overwhelmed by delusion on account of attachment, sticks to it like a fisherman to his boat.

31. Overcome by the idea of mineness, one wanders within its narrow range. After embarking on a boat it is not possible in moving about on land.

32. Likewise, it is not possible in moving about on water after one has got on a car. There are thus various actions about various objects.

33—34. And as action is performed in this world, so does it result to those who perform them. That which is void of smell, void of taste, and void of touch and sound, that which is meditated upon by the sages with the help of their understanding, is said to be Pradhana. Now, Pradhana is unmanifest. A development of the unmanifest is Mahat.

35. A development of Pradhana when it has become Mahat is Egoism. From egoism emanates the great elements.

36. And from the great elements respectively, the objects of sense proceed. The unmanifest is of the nature of seed. It produced its essence.

37. We have heard that the great soul has the virtues of a seed, and that is a product. Egoism is of the nature of seed and is a product again and again.

38—39. And the five great elements are of the nature of seed and products. The objects of the five great elements are gifted with the nature of seed, and yield products. These have intelligence for their property. Among them, space has one equality; wind is said to have two.

40. Light, it is said, is gifted with three qualities; and water as possessed of four qualities. Earth, consisting of mobile and immobiles, should be known as possessed of five qualities.

41—42. She is a goddess who is the source of all entities and abounds with examples of the agreeable and the disagreeable. Sound, likewise touch, color, taste, and smell for the fifth,—these are the five qualities of earth, O foremost of twice-born ones. Smell always belongs to earth, and smell is said to be of various kinds.

43. I shall describe at length the numerous qualities of smell. Smell is agreeable or disagreeable, sweet, sour, pungent, diffusive and compact, oily and dry, and clear.

44. Thus smell, which belongs to the earth, should be known as of ten sorts.

45. Sound, touch, color, and taste have been said to be the qualities of water. I shall now speak of the qualities of Taste. Taste has been said to be of various kinds.

46. Sweet, sour, pungent, bitter, astringent, and saline likewise. Taste, which has been said to belong to water, is thus of six varieties.

47. Sound, touch, and color,—these are the three qualities of light. Color is the quality of light, and color is said to be of various sorts.

48—49. White, dark, red, blue, yellow, and grey also, and short, long, minute, gross, square and circular, of these twelve varieties is color which appertains to light. These should be understood by Brahmanas venerable for years, knowing duties, and truthful in speech.

50. Sound and touch should be known as the two qualities of wind. Touch has been said to be of various sorts.

51—52. Rough, cold and hot, tender and clear, hard, oily, smooth, slippery, painful and soft, of twelve kinds is touch, which is the quality of wind, as said by Brahmanas crowned with success, knowing duties, and possessed of a sight of truth.

53 Now, space has only one quality, and that is said to be sound. I shall speak at length of the numerous qualities of sound.

54. Shadaja, Rishabha, together with Gandhara, Madhyama, and likewise Panchama; after this should be known Nishada, and then Dhaivata, besides these, there are agreeable sounds and disagreeable sounds, compact, and of many ingredients.

55. Sound which is born of space should thus be known to be of ten sorts. Space is the highest of the (five) elements. Egoism is above it.

56. Above egoism is understanding. Above understanding is the soul. Above the soul is the Unmanifest. Above the Unmanifest is Purusha.

57. One who knows which is superior and inferior among existent creatures, who is conversant with the ordinances about all deeds, and who forms himself the soul of all creatures, attains to the Unfading Soul.

CHAPTER LI.

(ANUGITA PARVA.)—
Continued.

Brahmana said:—

1. Since the mind is the ruler of these five elements, for controlling and bringing them forth, the mind, therefore, is the soul of the elements.

2. The mind always presides over the great elements. The understanding proclaims power, and is called the Soul.

3. The mind yokes the senses as a charioteer yokes good horses. The senses, the mind, and the understanding are always joined to the Soul.

4. The individual soul, mounting the chariot to which big horses are yoked and which has the understanding for the reins, drives about on all sides.

5. With all the senses attached to it (for steeds), with the mind for the charioteer, and the understanding for the eternal reins, exists the great Brahma-car.

6. Indeed, that man gifted with learning and wisdom who always understands the Brahma-car in this way, is never possessed by delusion in the midst of all entities.

7—9. This forest of Brahma begins with the unmanifest and ends with gross objects. It includes mobile and immobile objects, and gets light from the radiance of the sun and the moon, and is decorated with planets and constellations. It is decked, again, on all sides with nets of rivers and mountains. It is always embellished likewise by various kinds of waters. It is the means of livelihood for all creatures. It is, again, the end of all living creatures. In that forest the Kshetrajna always moves about.

10. Whatever exist in this world, mobile and immobile, are the very first to be dissolved away. After this (are dissolved) those qualities which compose all entities.

11—12. After the qualities (are dissolved) the five elements. Such is the gradation of entities. Celestials, men, Gandharvas, Pishachas, Asuras, (and) Rakshasas, have all originated from Nature, and not from actions, nor from a cause. The Brahmanas, who are creators of the universe, are born here again and again.

13. All that originates from them dissolves, when the time comes, in those very five great elements like billows in the ocean.

14. All the great elements are beyond those elements which form the universe. He who is released from those five elements goes to the highest goal.

15. The powerful Prajapati created all this by the mind only. Similarly Rishis attained to the status of celestials by the help of penance.

16. Likewise, those who have acquired perfection, who were capable of the concentration of Yoga, and who live on fruits and roots, likewise perceive the triple world by penance.

17. Medicines and herbs and all the various sciences are acquired by means of penance alone, for all acquisition has penance for its root.

18. Whatever is difficult of acquisition, difficult to learn, difficult to defeat, difficult to pass through, can all be acquired by penance, for penance is irresistible.

19. One who drinks alcoholic liquors, one who kills a Brahmana, one who steals, one who destroys a fœtus, one who violates one's preceptor's bed, becomes cleansed of such sin by penance well performed.

20—21. Human beings, departed manes, deities, (sacrificial) animals, beasts and birds, and all other creatures mobile and immobile, by always devoting themselves to penances, become successful by penance alone. Similarly the celestials gifted with great powers of illusion, have attained to the celestial region.

22. Those who without idleness perform deeds with expectations, being full of egoism, approach the presence of Prajapati.

23. Those great ones, however, who are devoid of mineness and freed from egoism through the pure contemplation of Yoga, acquire the great and highest regions.

24. Those who understand best the self, having acquired Yoga contemplation and having their minds always cheerful, enter into the unmanifest accumulation of happiness.

25. Those persons who are freed from egoism and who are re-born after having

attained to the fulness of Yoga contemplation, enter into the highest region reserved for the great, *viz.*, the Unmanifest.

26—27. Born from that same unmanifest (principle) and attaining to the same once more, freed from the qualities of Darkness and Ignorance and adhering to only the quality of Goodness, one becomes freed from every sin and creates all things. Such a one should be known to be Kshetrajna in perfection. He who knows him knows the Veda.

28. Attaining to pure knowledge from (restraining) the mind, the ascetic should sit self-controlled. One necessarily becomes that on which one's mind is set. This is an eternal mystery.

29. That which has the unmanifest for its beginning and gross qualities for its end, has been said to have Ne-science for its mark. But do you understand that whose nature is shorn of qualities.

30. Of two syllables is Mrityu (death); of three syllable is the eternal Brahma. Mineness is death, and the opposite of mineness is the eternal.

31. Some men who are led by bad understanding speak highly of action. Those, however, who are unmbered among the great ancients never speak highly of action.

32. By action is a creature born with body which is made up of the sixteen. (True) Knowledge swallows up Purusha. This is what is highly acceptable to eaters of ambrosia.

33. Therefore, those whose vision extends to the other end have no attachment to actions. This Purusha, however, is full of knowledge and not full of action.

34. He dies not who understands Him who is immortal, immutable, incomprehensible, eternal and indestructible—Him who is the restrained Soul and who is above all attachments.

35. He who thus understands the Soul to which there is nothing prior, which is uncreated, immutable, unconquered, and incomprehensible even to those who are eaters of nectar, certainly becomes himself incomprehensible and immortal through these means.

36. Removing all impressions and controlling the soul in the soul, he understands that auspicious Brahma than which nothing greater exists.

37. Upon the understanding becoming clear, he succeeds in acquiring tranquillity. The mark of tranquillity is like that what takes place in a dream.

38. This is the end of those liberated ones who are intent on knowledge. They see all those movements which are born of successive developments.

39. This is the end of those who are unattached to the world. This is the eternal practice. This is the acquisition of men of knowledge. This is the uncensured mode of conduct.

40. This end is capable of being attained by one who is alike to all creatures, who is without attachment, who is without expectations, and who looks equally on all things.

41. I have now described everything to you, O foremost of twice-born Rishis! Do you act thus immediately, you will then acquire success.

The Preceptor said:—

42. Thus addressed by the preceptor Brahman, those great sages acted accordingly and then attained to many happy regions.

43. Do you also, O blessed one, duly act according to the words of Brahman as described by me, O you of pure soul. You will then acquire success.

Vasudeva said:—

44. Thus instructed in the principles of high religion by the preceptor, the pupil, O son of Kunti, did everything accordingly and then attained to Liberation.

45. Having done all that he should have done, the pupil, O perpetuater of Kuru's race, attained to that seat going where one has not to grieve.

Arjuna said:—

46. Who, indeed, was that Brahmana, O Krishna, and who the pupil, O Janardana! Truly, if am worthy of hearing it, do you then tell me, O Lord!

Vasudeva said:—

47. I am the preceptor, O mighty-armed one, and know that the mind is my pupil. Through my affection for you, O Dhananjaya, I have described this mystery to you.

48. If you have any love for me, O perpetuator of Kuru family, do you then, after having heard these instructions about the Soul, always act duly, O you of excellent vows.

49. Then when this religion has been duly practised, O destroyer of foes, you will become freed from all your sins attain to perfect liberation.

50. Formerly, when the hour of battle came, this very religion, O you of mighty-arms, was described by me. Do you, therefore, set your mind on it.

51. And now, O chief of Bharata's race, it is long since that I saw the lord my father. I wish to see him again, with your leave, O Phalguna.

Vaishampayana said:—

52. Dhananjaya replied to Krishna who had said so,—We shall go to-day from this town to Hastinapur.

53. Meeting king Yudhishthira of virtuous soul there, and informing him you shall then go to your own city.

CHAPTER LII.

(ANUGITA PARVA.)—

Continued.

Vaishampayana said:—

1. After this, Krishna ordered Daruka, saying,—'Let my car be yoked.' Within a very short space of time Daruka informed (his master), saying,—'It has been yoked.'

2. The son of Pandu then ordered all his attendants, saying,—'Prepare yourselves and be ready. We shall go to-day to Hastinapur.

3. Thus addressed, O king, the army got themselves ready, and informed Pritha's son of immeasurable energy, saying,—Everything is ready.'

4. Then those two friends, *viz.*, Krishna and the son of Pandu, ascended their car and proceeded on the journey, engaged in delightful conversation.

5. To Vasudeva seated on the car, the highly energetic Dhananjaya once more said these words, O chief of the Bharatas.

6. O perpetuator of the Vrishni race, the king has got victory through your grace. All his enemies have been killed, and he has recovered his kingdom without a thorn in it.

7. O destroyer of Madhu, on you the Pandavas have got a powerful protector Having obtained you for our raft we have crossed the Kuru ocean.

8. O you who have this universe for your handiwork, salutations to you, O Soul of the universe, O best of all beings in the universe. I know you in that measure in which I am approved by you.

9 O destroyer of Madhu, the soul of every creature is always born of your energy. Playful sport is yours. Earth and sky, O lord, are your illusion.

10. This entire universe, consisting of mobile and immobile objects, is established on you. You create, by modification, the four orders of Being.

11. You create the Earth, the Sky, and Heaven, O Destroyer of Madhu. The stainless lunar light is your smile. The seasons are your senses.

12. The ever-moving wind is your breath, and death, existing eternally is your anger. In your grace is the goddess of prosperity. Indeed, Shree is always established in you, O you of the highest intelligence.

13 You are the sport; you are their contentment; you their intelligence, you their forgiveness, you their inclinations, you their beauty. You are the universe with its mobile and immobile objects. At the end of the age, it is you, O sinless one, who are called destruction.

14. I am incapable of reciting all your qualities in course of even a long period. You are the Soul and the Supreme Soul. I bow to you, O you of eyes like the (petals of the) lotus.

15—18 O you who are irresistible, I have learnt it from Narada and Devala and the island-born (Vyasa), and the Kuru grandfather also, that all this (universe) rests on you. You are the one Lord of all creatures. This, O sinless one, that you have described to me on account of your favour for myself, I shall duly accomplish in full, O Janarddana! Highly wonderful is this which you have done from desire of doing what is agreeable to us, *viz.*, the destruction in battle of the Kaurava (prince), the son of Dhritarashtra. That army had been burnt by you which I (subsequently) defeated in battle.

19—20. That feat was achieved by you on account of which victory became mine! By the power of your intelligence was shown the means by which was duly effected the destruction of Duryodhana in battle, as also of Karna, as of the sinful king of the Sindhus, and Bhurishravas.

21. I shall accomplish all that which, O son of Devaki, pleased with me you have declared to myself. I do not entertain any doubt in this.

22. Going to king Yudhishthira of righteous soul, I shall, O sinless one, urge him to dismiss you, O you who are conversant with every duty.

23. O lord, I approve of departure for Dwaraka. You shall soon see my maternal uncle, O Janarddana.

24. You shall also see the irresistible Valadeva and other chiefs of the Vrishni race!'—Thus conversing with each other, the two reached the city of Hastinapur.

25. They then, with cheerful hearts, and without any anxiety, entered the palace of Dhritarashtra which resembled the mansion of Shakra.

26—28. They then saw, O monarch, king Dhritarashtra, and highly intelligent Vidura, and king Yudhishthira; and the irresistibly Bhimasena, and the two sons of Madri by Pandu; and king Dhritarashtra seated; and the unvanquished Yuyutsu; and Gandhari of great wisdom, and Pritha, and the beautiful Krishna, and the other ladies of Bharata's race with Subhadra for the first.

29—31. They also saw all those ladies who used to wait upon Gandhari. Then approaching king Dhritarashtra, those two chastisers of enemies announced their names and touched his feet. Indeed, those great ones also touched the feet of Gandhari and Pritha and king Yudhishthira the just, and Bhima. Embracing Vidura also, they enquired after his well-being.

32—33. In the company of all those persons, Arjuna and Krishna then approached king Dhritarashtra (again). Night came and then the intelligent king Dhritarashtra dismissed all those perpetuaters of Kuru's race as also Janarddana for retiring to their respective rooms. Permitted by the king, all of them entered their respective apartments.

34—36. Krishna of great energy proceeded to the apartments of Dhananjaya. Adored duly and furnished with every object of comfort and enjoyment, Krishna of great intelligence passed the night in happy sleep with Dhananjaya as his companion. When the night passed away and morning came, the two heroes, finishing their morning rites and adoring their persons properly, proceeded to the palace of king Yudhishthira the just. There Yudhishthira the just, of great might, sat with his ministers.

37. The two great ones, entering that well-adorned chamber, saw king Yudhishthira the just like the two Ashwins seeing the chief of the celestials.

38. Meeting the king, he of Vrishni's race, as also that foremost hero of Kuru's race, getting the permission of Yudhishthira who was highly pleased with them, sat themselves down.

39. Then the king, gifted with great intelligence, seeing those two friends, became desirous of addressing them. Soon that best of kings, that foremost of speakers, addressed them in the following words.

Yudhishthira said:—

40. Ye heroes, ye foremost ones of Yadu's and Kuru's race, it appears that ye two are desirous of saying something to me. Do ye say what is in your mind. I shall soon satisfy it. Do not hesitate.

41. Thus addressed, Phalguna, well conversant with speech, humbly approached king Yudhishthira the just and then said these words.

42. Highly powerful Vasudeva here, O king, is long absent from home. He wishes, with your permission, to see his sire.

43. Let him go, if you think it proper, to the city of the Anarttas! You should, O hero, grant him permission.

Yudhishthira said:—

44. O lotus-eyed one, blessed be you! O slayer of Madhu, do you go this very day to the city of Dwaravati for seeing, O powerful one, that foremost one of Sura's race.

45. O mighty-armed Keshava, your departure is approved by me! You have not seen my maternal uncle as also the goddess Devaki for a long time.

46. Meeting my maternal uncle and going to Valadeva also, O giver of honors, you will, O you of great wisdom, adore both of them at my word as they deserve.

47. Do you also think of me daily as also of Bhima, that foremost of powerful men, and of Phalguna and Nakula and Sahadeva, O giver of honours.

48. Having seen the Anarttas, and your father, O mighty-armed one, and the Vrishnis, you will return to my horse-sacrifice, O sinless one!

49 Do you then go, taking with you various kinds of gems and various sorts of wealth. Do you, O hero of the Satwata race, also take with you whatever else you like.

50. It is through your grace, O Keshava that that the whole Earth, O hero, has come under our sway and all our enemies have been killed.

51. When king Yudhishthira the just of Kuru's race said so, Vasudeva, that foremost of men, said these words (in reply).

Vasudeva said :—

52. O mighty-armed one, all jewels and gems, all riches and the entire Earth, belong to you alone. Whatever wealth exists in my house, you, O lord, are always the owner thereof.

53. To him Yudhishthira, the son of Dharma, said,—'Be it so'—and then duly adored (Krishna) the eldest brother, gifted with great energy, of Gada. Vasudeva then proceeded to his paternal aunt (Kunti). Duly honouring her, he circumbulated her body.

54. He was properly accosted by her in return, and then by all the others having Vidura for their first. The four-armed eldest brother of Gada then started from Nagapura on his excellent car.

55. Placing his sister, the lady Subhadra, on the car, the mighty-armed Janarddana, then, with the permission of both Yudhishthira and (Kunti) his paternal aunt, started, accompanied by a large train of citizens.

56. The hero who had the foremost of apes on his banner, as also Satyaki, and the two sons of Madravati, and Vidura of incomparable intelligence, and Bhima himself whose tread resembled that of a prince of elephants, all followed Madhava.

57. Janarddana of great energy, causing all those extenders of the Kuru kingdom and Vidura also to return, addressed Daruka, and Satyaki, saying,—'Urge the horses to speed.'

58. Then that grinder of enemies, *viz.*, Janarddana of great prowess, accompanied by Satyaki, the foremost one of Shini's race, proceeded to the city of the Anarttas, after having killed all his enemies, like He of a hundred sacrifices proceeding to the celestial region.

CHAPTER LIII.

(ANUGITA PARVA.)—*Continued.*

Vaishampayana said :—

1. As he of Vrishni's family was going to Dwaraka, those foremost princes of Bharata's race, those chastisers of enemies, embraced him and fell back with their attendants.

2. Phalguna repeatedly embraced the Vrishni hero, and as long as he was within the range of eye-sight he repeatedly turned his eyes towards him.

3. With great difficulty, the son of Pritha withdrew his look that had fallen on Govinda. The undefeated Krishna also (did the same).

4. The marks which were displayed on the occasion of that great one's departure, I shall now fully describe. Do you listen to me.

5. The wind blew with great force before the car, clearing the path of sand-grains and dust and thorns.

6. Vasava rained pure and fragrant showers and celestial flowers before the holder of Sharanga.

7. As the mighty-armed hero went on he came upon the desert ill-supplied with water. There he saw that foremost of ascetics, named Utanka, of immeasurable energy.

8. The hero of large eyes and great energy adored that ascetic. He was then adored by the ascetic in return. Vasudeva then enquired after his well-being.

9. That foremost of Brahmanas, *viz.*, Utanka, politely accosted by Madhava, honoured him duly and then addressed him in these words.

10. O Shaurin, having gone to the palaces of the Kurus and the Pandavas, have you succeeded in establishing a durable understanding between them such as should exist between brothers? You should tell me every thing.

11. Do you come, O Keshava, after having united them in peace,—them who are your relatives and who are ever dear to you, O foremost one of Vrishni's race.

12. Will the five sons of Pandu, and the children of Dhritarashtra, O destroyer of enemies, sport in the world in joy with you?

13. Will all the kings enjoy happiness in their respective kingdoms, on account of the pacification of the Kauravas brought about by you?

14. Has that trust, O son, which I had always reposed on you, borne fruit about the Kauravas?

The blessed and holy one said :—

15—16. I tried my best at first, for bringing about a good understanding, about the Kauravas. When I could not by any means establish them on peace, it happened that all of them, with their relatives and kinsmen, died. It is impossible to transgress destiny by either intelligence or power.

17. O great Rishi, O sinless one, this also cannot be unknown to you. They (the Kauravas) disregarded which Bhishma and Vidura gave them referring to me.

18. Encountering one another they then became guests of Yama's palace. Only the five Pandavas form the remnant of the unslain, all their friends and all their children having been destroyed. All the sons Dhritarashtra also, with their children and kinsmen, have been killed.

19. When Krishna had said these words, Utanka, filled with anger, and with eyes expanded in rage, addressed him in these words.

Utanka said :—

20. Since, though able, O Krishna, you did not rescue those foremost ones of Kuru's race, who were your relatives and, therefore, dear to you, I shall, forsooth, curse you.

21. Since you did not forcibly compel them to forbear, therefore, O destroyer of Madhu, I shall, filled with anger denounce a curse on you.

22. It seems, O Madhava, that, though fully able (to save them), you were indifferent to these foremost of Kurus who, overwhelmed by insincerity and hypocrisy, have all met with destruction.

Vasudeva said :—

23. O scion of Bhrigu's race listen, to what I say in full. Do you accept my apologies also. O you of Bhrigu's race, you are an ascetic!

24. After having heard my words about the soul, you may then utter your curse. No man is able, by a little ascetic merit, to put me down.

25. O foremost of ascetics, I do not wish to see the destruction of all your penances! You have a large measure of blazing penances. You have passed your preceptors and seniors.

26. O foremost of twice-born ones. I know that you have observed the rules of Brahmacharyya from your infancy. I do not, therefore, wish the loss or diminution of your penances acquired with so much pain!

CHAPTER LIV.

(ANUGITA PARVA.)—

Continued.

Utanka said :—

1. Do you, O Keshava, tell me that faultless spiritual science. Having heard your discourse I shall ordain what is for your good or imprecate a curse to you O Janardana!

Vasudeva said :—

2. Know that the three qualities of Ignorance, Darkness and Goodness exist, depending on me as their refuge. So also, O twice-born one, know that the Rudras and the Vasus have originated from me.

3. In me are all creatures, and in all creatures do I exist; know this. Let no doubt arise in your mind about this.

4. So also, O twice-born one, know that all the tribes of the Daityas, all the Yakshas, Gandharvas, Rakshasas, Nagas, Apsaras, have originated from me.

5. Whatever has been called existent and non-existent, whatever is manifest, and not-manifest, whatever is destructible and indestructible, all have me for their soul.

6. Those fourfold courses of duty which, O ascetic, are known to attach to the (four) modes of life, and all the Vedic duties, have me for their soul.

7. Whatever is non-existent, whatever is existent and non-existent, and whatever is above that which is existent and non-existent,—all these which form the universe —are from me. There is nothing higher (or beyond) me who am the eternal god of gods.

8. O perpetuater of Bhrigu's race, know that all the Vedas beginning with (the original syllable) OM are at one with me. Know, O son of Bhrigu's race, that I am the sacrificial stake; I am the Soma (drunk in sacrifices); I am the Charu (cooked in sacrifices for being offered to the deities); I am the Homa (that is performed); I am those deeds which sacrificers perform for pleasing the celestials; I am even the pourer of the sacrificial libation; and I am the Havi or libation that is poured. I am the Adhyaryu. I am the Kalpaka; and I am the highly sanctified sacrificial Havi. It is me whom the Udgatri, in the great sacrifice, hymns by the sound of his songs. In all rites of expiation, O Brahmana, the utterers of auspicious Mantras and benedictions fraught with peace sing my praises

who am the artificer, O foremost of twice-born ones, of the universe.

11. Know, O best of twice-born persons, that Dharma is my eldest-born offspring, originated from my mind, O learned Brahmana, whose essence is mercy for all creatures.

12. Constantly changing myself, I take birth in various wombs, O best of men, for upholding that son of mine, with the help of men now existing in or departed from the world. Indeed, I do this for protecting Virtue and for establishing it.

13. In those forms that I assume for the purpose, I am known, O son of Bhrigu's race, in the three worlds as Vishnu and Brahman and Shakra. I am the origin and I am the destruction of all things.

14. I am the creator of all existent objects and I am their destroyer. Knowing no change myself, I am the destroyer of all those creatures that live in sinfulness.

15. In every cycle I have to repair the causeway of Virtue, entering into various kinds of wombs from desire of doing good to my creatures.

16. When, O son of Bhrigu's race, I live in the order of the celestials, I then indeed, act in every respect as a celestial.

17. When I live in the order of the Gandharvas, I then, O son of Bhrigu's race, act in every respect as a Gandharva.

18. When I live in the order of the Nagas I then act as a Naga, and when I live in the order of Yakshas or that of Rakshasas, I act after the manner of that order.

19. Born now in the order of men I must act a human being. I appealed to them (the Kauravas) most piteously. But stupefied as they were and deprived of their senses, they refused to take my words.

20. I frightened them, filled with anger, referring to some great fear. But once more I showed themselves my usual human form.

21. Possessed as they were of unrighteousness, and assailed by the virtue of Time, all of them have been righteously killed in battle, and have, forsooth, gone to the celestial region.

22. The Pandavas also, O best of Brahmanas have acquired great fame. I have thus told you all that you had asked me.

CHAPTER LV.

(ANUGITA PARVA.)—*Continued.*

Utanka said :—

1. I know you, O Janarddana, to be the creator of the universe. Forsooth, this knowledge that I have is the result of your grace towards me.

2. O you of unfading glory, my heart is possessed of cheerful tranquillity on account of its being devoted to you. Know, O chastiser of enemies, that my heart is no longer inclined to curse you.

3. If, O Janarddana, I deserve the least grace from you, do you then show me once your supreme form.

Vaishampayana said :—

4. Pleased with him, the holy one then showed Utanka that eternal Vaishnava form which Dhananjaya of great intelligence had seen.

5. Utanka saw the great Vasudeva of universal form, gifted with mighty-arms. The effulgence of that form was like that of a burning fire or a thousand suns. It stood before him filling all space. It had faces on every side.

6. Seeing that high and wonderful Vaishnava form of Vishnu, in fact, seeing the Supreme Lord in (that guise) the Brahmana Utanka became filled with wonder.

Utanka said :—

7. O you whose handiwork is the universe, I bow to you, O soul of the universe, O parent of all things! With your feet you have covered the entire Earth, and with your head you fill the firmament.

8. That which lies between the Earth and the firmament has been filled by your stomach. All the points of the compass are covered by your arms. O you of unfading glory, you are all this.

9. Do you withdraw this excellent and indestructible form of yours. I wish to see you now in your own (human) form which, too, is eternal.

Vaishampayana said :—

10—11. To him, O Janamejaya, Govinda of contented spirit said these words,—Do you ask for some boon! To him Utanka, however said, this is a sufficient boon from you for the present, O you of great splendour, in that, O Krishna, I have seen this form of yours, O foremost of all beings!

12. Krishna, however, once more said to him,—'Do not scruple in this matter! This must be done! A sight of my form cannot be fruitless!

Utanka said:—

13. I must accomplish that, O lord, which you think should be done! I wish to have water wherever my wish for it may arise. Water is scarce in such deserts!

14. Withdrawing that energy, the Supreme Lord then said to Utanka,—Whenever you will require water, think of me!' Having said so, he proceeded towards of Dwaraka.

15. Subsequently, one day, the illustrious Utanka, solicitous of water and greatly thirsty, wandered over the desert. In course of his wanderings he thought of Krishna of unfading glory.

16. The intelligent Rishi then saw in that desert a naked hunter (of the Chandala class), all besmeared with dirt, surrounded by a pack of dogs.

17. Extremely fierce-looking, he carried a sword and was armed with bow and arrows. That foremost of twice-born ones saw copious streams of water issuing from the urinary organs of that hunter.

18. As soon as Utanka had thought of Krishna, that hunter smilingly addressed him, saying,—O Utanka, O you or Bhrigu's race, do you accept this water from me.

19. Seeing you afflicted by thirst I have felt great mercy for you! Thus addressed by the hunter, the ascetic showed no inclination to accept that water.

20. The intelligent Utanka even began to blame Krishna of undecaying glory. The hunter, however, again and again addressed the Rishi, saying,—'Drink!'

21—22 The ascetic refused to drink the water thus given. On the other hand, with heart stricken with hunger and thirst, he even became angry. Disregarded by the great Rishi through that conviction, the hunter, O king, with his pack of dogs, disappeared there and then. Seeing that disappearance, Utanka felt himself ashamed.

23—27. He even thought that Krishna, that destroyer of enemies, had beguiled him. Soon after, the holder of the conch and discus and mace, gifted with grea intelligence, came to Utanka by the way (along which the hunter had come). Addressing Krishna, the Brahmana said,—'O foremost of beings, it was hardly propet for you to offer water to foremost of Brahmanas in the form of a hunter's urine, O lord! Utanka who said these words, Janarddana of great intelligence replied, comforting him with many soft words,—'That form which it was proper to assume for offering you water, in that form was water was water offered to you! But, alas, you could not understand it! The holder of the thunderbolt, Purandara, was requested by me for your sake.

28. My words to that powerful celestial were,—Do you give nectar in the form of water to Utanka.—The king of the celestials replied to me, saying,—It is not meet that a mortal should become immortal!

29. Let some other boon be granted to Utanka!—O son of Bhrigu's race, these words were repeatedly addressed to me. The husband of Shachi, however, was once more requested by me in these words, *viz.*, even nectar should be given to Utanka!

30—32. The king of the celestials then, comforting me, said,—If, O you of great intelligence, nectar is to be given to him, I shall then assume the form of a hunter and give it to that great descendant of Bhrigu. If that son of Bhrigu accepts it thus, I then go to him, O lord, for giving it to him! If, however, he sends me away from disregard, I shall not then give it to him by any means.

33—36. Having made this agreement with me, Vasava appeared before you, in that disguise, for giving thee nectar. You, however, did disregard him and send him away, seeing that the illustrious one had put on the guise of a Chandala. Thy fault has been great. Once more, about your desire, I am prepared to do what is in my power. Indeed, this painful thirst of yours, I shall arrange, shall be satisfied. On those days, O twice-born one, in which you will feel a desire for water, clouds well-charged with water will rise over this desert. Those clouds, O son of Bhrigu's race, will give you savoury water to drink. Indeed, those clouds will become known in the world as Utanka-clouds.

37. Thus addressed by Krishna, Utanka became glad, and to this day, O Bharata, Utanka-clouds (appear and) shower rain on arid deserts.

CHAPTER LVI.

(ANUGITA PARVA.)—
Continued.

Janamejaya said :—

1. With what penances was the great Utanka endued so that he entertained the wish to imprecate a curse on Vishnu himself, who is the source of all power ?

Vaishampayana said :—

2. O Janamejaya, Utanka was gifted with austere penances. He was devoted to his preceptor. Gifted with great energy, he abstained from adoring anybody else.

3. All the children of the Rishis, O Bharata, entertained even this desire, *viz.*, that their devotion to preceptors should be as great as that of Utanka.

4. Gautama's gratification with and affection for Utanka, among his numberless disciples, were very great, O Janamejaya.

5. Indeed, Gautama was greatly pleased with the self-control and purity of conduct that marked out Utanka, and with his acts of prowess and the services he did to him.

6. One after another, thousands of disciples received the preceptor's permission to return home. On account, however, of his great affection for Utanka, Gautama could not permit him to leave his hermitage.

7. Gradually, in course of time, O son, decrepitude overtook Utanka, that great ascetic. The ascetic, however, on account of his devotion to his preceptor, was not conscious of it.

8. One day, he started, O king, for fetching fuel for his preceptor. Soon after Utanka brought a heavy load of fuel.

9. Toil-worn and hungry and afflicted by the load he carried on his head, O chastiser of enemies, he threw the load down on the Earth, O king.

10. One of his matted locks, white as silver, had become entangled with the load. Accordingly, when the load was thrown down, with it fell on the earth that matted lock of hair.

11. Oppressed as he had been by that load and overcome by hunger, O Bharata, Utanka, Seeing that sign of old age, began to bewail aloud from excess of sorrow.

12—13. Knowing every duty, the daughter of his preceptor then, who had eyes *resembling lotus petals*, and hips that were full and round, at the command of her father, sought, with downcast face, to hold Utanka's tears in her hands. Her hands seemed to burn with those tear-drops that she held. Unable, accordingly, to hold them longer, she was compelled to throw them down on the Earth.

14—15. The Earth herself was unable to hold those tear-drops of Utanka. With a pleased heart, Gautama then said to the twice-born Utanka,—'Why, O son, is your mind so afflicted with grief to-day ? Tell me calmly and quietly, O learned Rishi, for I wish to hear it in full.

Utanka said :—

16—17. With mind entirely devoted to you, and wholly bent upon doing what is agreeable to you, with my heart's devotion turned to you, and with thoughts entirely living on you, (I have lived here till) decrepitude has overtaken me without my knowing it at all. I have not, again, known any happiness. Though I have lived with you for a century yet you have not granted me permission to depart.

18. Many disciples of yours, who were my juniors, have, however, been permitted by you to return. Indeed, hundreds and thousands of foremost Brahmanas have, gifted with knowledge, been favored with your permission.

Gautama said :—

19. Through my love and affection for you, and on account of your dutiful services to me, a long time has passed without my knowing it, O foremost of Brahmanas.

20. If, however, O you of Bhrigu' race, you desire to leave this place, do you go without delay, with my permission.

Utanka said :—

21. What shall I present to my preceptor ? Tell me this, O best of twice-born persons. Having brought it, I shall go hence, O lord, with your permission.'

Gautama said :—

22. The good say that the satisfaction of the preceptor is the final fee. Forsooth, O twice-born one, I have been highly pleased with your conduct.

23—24. Know, O perpetuater of Bhrigu's race, that I have been highly pleased with your conduct. Know, O perpetuater of Bhrigu's race, that I have been very much pleased with you for this. If you become a young man to-day of sixteen years, I shall confer on you, O twice-born one, this my own daughter for becoming your wife. No other woman except this one is capable of waiting upon your energy.

25—26. At these words of Gautama, Utanka once again became a youth and accepted that famous maiden for his wife. Receiving the permission of his preceptor, he then addressed his preceptor's wife, saying,—What shall I give you as final fee for my preceptor? Do you command me. I wish to do, with riches, or even my life, what is agreeable and beneficial to you.

27. Whatever gem, exceedingly wonderful and of great value, exists in this world, I shall bring for for you with the help of my penances. I have no doubt in this.

Ahalya said:—

28. I am highly pleased with you, O learned Brahmana, with your unceasing devotion, O sinless one. This is enough. Blessed be you, go wherever you like.

Vaishampayana said:—

29. Utanka, however, O king, once more said these words,—Do you command me, O mother. It is proper that I should do something that is agreeable to you.

Ahalya said:—

30. Blessed be you, bring for me those celestial ear-rings which are worn by the wife of Saudasa. That which is due to your preceptor will then be well-discharged.

31. Replying her,—'So be it,'—Utanka went away, O Janamejaya, determined upon bringing those ear-rings for doing what his preceptor's wife liked.

32. That foremost of Brahmanas, Utanka, proceeded forthwith to Saudasa who had become a cannibal, in order to solicit the ear-rings from him.

33. Gautama meanwhile said to his wife—'Utanka is not to be seen to-day. Thus addressed, she informed him how he had gone for fetching the jewelled ear-rings (of Saudasa's queen).

34. At this, Gautama said,—'You have not acted wisely. Cursed (by Vashishtha), that king will, indeed, kill Utanka.

Ahalya said:—

45. Without knowing this, O holy one! I have engaged Utanka in this task. He shall not, however, come by any danger through your grace.

36. Thus addressed by her, Gautama said,—'Let it be so.' Meanwhile, Utanka met king Saudasa in a deserted forest.

CHAPTER LVII.

(ANUGITA PARVA.)—*Continued.*

Vaishampayana said:—

1. Seeing the king, who had become so, of frightful appearance, wearing a long beard smeared with the blood of human beings, the Brahmana Utanka, O king, did not become moved.

2—3. That highly energetic monarch, inspiring terror in every breast and looking like a second Yama, rising up, addressed Utanka, saying,—'By good luck, O best of Brahmanas, you have come to me at the sixth hour of the day when I am in search of food.

Utanka said:—

4. O king, know that I have come here in course of my wanderings for the sake of my preceptor. The wise have said that while one is engaged for the sake of one's preceptor, one should not be injured.

The king said:—

5. O best of Brahmanas, food has been ordained for me at the sixth hour of the day. I am hungry. I cannot, therefore, allow you escape to-day.

Utanka said:—

6. Let it be so, O king! Let this agreement be made with me! After I have ceased to wander for my preceptor I shall once more come and put myself within your power.

7. I have heard, O best of kings, that the object I seek for my preceptor is under your control, O king, therefore, O king, I beg you for it.

8. You every day give many foremost of gems to superior Brahmanas. You are a giver, O king, from whom gifts may be accepted. Know that I too am a worthy object of charity present before you, O best of kings.

9—10. Having accepted from you in gift that object for my preceptor, which is under your control, I shall, O king, on account of my agreement, once more come back to you and put myself under your power. I assure you truly of this. There is no falsehood in this. Never before have I spoken any falsehood, no, not even in jest! What shall I say then of other occasions?

Saudasa said:—

11. If the object you seek for your preceptor is capable of being placed in

your hands by me, If I be considered as one from whom a gift may be accepted, do you then say what that object is!

Utanka said:—

12. O foremost of men, O Saudasa, in my estimation you are a worthy person from whom gifts may be accepted. I have, therefore, come to you for begging of you the jewelled ear-rings (worn by your queen).

Saudasa said:—

13. Those jewelled ear-rings, O learned and twice-born Rishi, belong to my wife. They should be asked from her. Do you therefore, solicit some other things from me. I shall give it to you, O you of excellent vows!

Utanka said:—

14. If we be considered as any authority, do you cease then to urge this pretext. Do you give those jewelled ear-rings to me. Be truthful in speech, O king.

Vaishampayana said:—

15—16. Thus addressed, the king once more addressed Utanka and said to him,—Do you, at my word, go to my venerable queen, O best of men, and ask her saying,—'Give!'—She of pure vows, thus begged by you will certainly, at my command, give you, O foremost of twice-born persons, those jewelled ear-rings of hers without doubt.

Utanka said:—

17. Where, O king, shall I be able to meet your queen? Why do you not yourself go to her?

Saudasa said:—

18. You will find her to-day near a forest fountain. I cannot see her to-day as the sixth hour of the day has come.

Vaishampayana said:—

19. Thus addressed, Utanka, O chief of Bharata's race, then left that place. Seeing Madayanti, he informed her of his object.

20. Hearing the order of Saudasa, that lady of large eyes replied to the highly intelligent Utanka, O Janamejaya, in these words.

21. It is even so, O twice-born one. You should, however, O sinless one, assure me that you do not say what is untrue! You should bring me some signet from my husband.

22. These celestial ear-rings of mine, made of rich gems, are such that the celestials and Yakshas and great Rishis always watch for opportunities for taking them away.

23. If placed at any time on the Earth, this costly article would then be stolen by the Nagas. If worn by one who is impure on account of eating, it would then be taken away by the Yakshas. If the wearer falls asleep, the celestials would then take them away.

24. O best of Brahmanas, these ear-rings are capable of being taken away, when such opportunities come, by celestials and Rakshasas and Nagas, if worn by a careless person.

25. O best of twice-born ones, these ear-rings, day and night, always produce gold. At night, they shine brightly, attracting the rays of stars and constellations.

26. O holy one, if worn by any one, he would be freed from hunger and thirst and fear of every sort. The wearer of these ear-rings is freed also from the fear of poison and fire and every kind of danger.

27. If worn by one of short stature, these become short. If worn by one of tall stature, these grow in size.

28. Even of such virtues are these ear-rings of mine. They are lauded and honoured everywhere. Indeed, they are known over the three worlds. Do you, therefore, bring me some sign.

CHAPTER LVIII.

(ANUGITA PARVA.)—
Continued.

Vaishampayana said:—

1. Returning to king Saudasa who was always well-disposed towards all his friends, Utanka solicited him for some sign. That foremost one of Ikshaku's race then gave him a sign.

Saudasa said:—

2. This my present condition is intolerable. I do not see any refuge. Knowing this to be my wish, do you give away the jewelled ear-rings.

3. Thus addressed by the king, Utanka returned to the queen and reported to her the words of her husband. Hearing those words, the queen gave to Utanka her jewelled ear-rings.

4. Having got the ear-rings, Utanka returned to the king and said to him,—'I wish to hear, O king, what the meaning is of those mysterious words which you said as a sign to your queen.

Saudasa said :—

5. Kshatriyas are seen to honour the Brahmanas from the very beginning of the creation. Towards the Brahmanas, however, many offences originate (on the part of the Kshatriyas).

6. As for myself, I am always bent in humility before them. I am overtaken by a calamity through a Brahmana. Possessed of Madayanti, I do not see any other refuge.

7. Indeed, O foremost of all persons, having a high goal, I do not see any other refuge for myself in the matter of approaching the celestial gates or in continuing here, O best of twice-born ones.

8. It is impossible for a king that is hostile to Brahmanas to continue living in this world or in acquiring happiness in the next.

9. Hence have I given you these my my jewelled ear-rings which were coveted by you. Do you now keep the agreement which you have made with me to-day.

Utanka said :—

10. O king, I shall certainly carry out my promise. I shall truly return and place myself under your power. There is, however, a question, O scorcher of enemies which I wish to ask you.

Saudasa said :—

11. Say, O learned Brahmana, what is in your mind. I shall certainly reply to your words. I shall remove whatever doubt may be in your mind. I have no hesitation in this.

Utanka said :—

12. Those who are skilled in the rules of duty, say that Brahmanas are of controlled speech. One who acts wrongly towards friends is considered as vile as a thief.

13. You, again, O king, have become my friend to-day. Do you then, O foremost of men, give me such advice as is approved by the wise.

14. As for myself, I have now obtained the fruition of my wishes. You, again, are a cannibal. Is it proper for me to return to you or not.'

Saudasa said :—

15. If it is proper (for me), O foremost of superior Brahmanas, to say what you ask, I should then, O best of twice-born ones, tell you that you should never return to me.

16. O perpetuater of Bhrigu's race, by acting thus, you will secure your well-being. If you return, O learned Brahmana, you will surely meet with death.

Vaishampayana said :—

17. Thus addressed by the intelligent king about what was beneficial for him, Utanka took leave of the king and set out for the presence of Ahalya.

18. Desirous of doing what was agreeable to the wife of his preceptor, he took the ear-rings with him and started with great speed for reaching the hermitage of Gautama.

19. Protecting them even in the manner directed by Madayanti,—that is, binding them within the folds of his black deer-skin,—he proceeded on his way.

20. After he had proceeded for some distance, he became stricken with hunger. He there saw a Vilwa tree covered down with the weight of (ripe) fruits. He climbed that tree.

21. Causing his deer-skin, O chastiser of enemies, to hang on a branch, that foremost of twice-born ones, then began to pluck some fruits.

22—23. While he was engaged in plucking those fruits with eyes set towards them, some of them dropped, O king, on that deer-skin, in which those ear-rings had been carefully tied by that foremost of Brahmanas. With the strokes of the fruits, the knot became loosened.

24. Suddenly that deer-skin, with the ear-rings in it, dropped down. When the knot being unfastened, the deer-skin fell down on the ground, a snake who was there saw those jewelled ear-rings.

25—27. That snake belonged to the race of Airavata. Promptly he took up the ear-rings in his mouth and then entered an ant-hill. Seeing the ear-rings taken by that snake, Utanka, filled with anger and in great anxiety of mind, came down from the tree. Taking his staff he began to pierce that ant-hill.

28. That best of Brahmanas, burning with anger and the desire for revenge, continually busied himself for thirty-five days in that work.

29. The goddess Earth, unable to bear the force of Utanka's walking staff and with body torn therewith, became greatly anxious.

30—31. To that twice-born Rishi then, who continued to dig the Earth from desire of making a path to the nether regions inhabited by the Nagas, the king of the celestials, armed with the thunder, came there, on his car drawn by green horses. Gifted with great energy, he saw that foremost of Brahmanas, as he sat there engaged in his task.

Vaishampayana continued :—

32. Looking like a Brahmana stricken with the sorrow of Utanka, the king of the celestials addressed him, saying,—'This (purpose of thine) is impracticable of being accomplished.

33. The regions of the Nagas are thousands of Yojanas removed from this place. I think that your purpose is impossible of being achieved with your walking staff.

Utanka said :—

34. If, O Brahmana, the ear-rings be not recovered by me from the regions of the Nagas, I shall renounce my life-breaths before your eyes, O foremost of twice-born persons.

Vaishampayana said :—

35. When the thunder-armed Indra could not divert Utanka from his purpose, he united the latter's walking staff with the force of thunder.

36. Then, O Janamejaya, the Earth, opening with those strokes having the force of thunder, gave way to the (nether) regions inhabited by the Nagas.

37. By that path Utanka entered the world of Nagas. He saw that that region lying thousands of Yojanas on all sides.

38. Indeed, O blessed one, it had many walls made of pure gold and decked with jewels and gems.

39. There were many fine tanks of water furnished with flights of stair-cases made of pure crystal, and many rivers of clear and transparent water. He saw also many trees with various species of birds perching on them.

40. That perpetuator of Bhrigu's race saw the gate of that region which was full five Yojanas high and a hundred Yojanas in width.

41. Seeing the regions of the Nagas, Utanka became very dispirited. Indeed, he despaired of getting back the ear-rings.

42. Then there appeared to him a black horse with a white tail. His face and eyes were of a coppery colour, O you of Kuru's race, and he seemed to blaze forth with energy.

43. Addressing Utanka, he said,—'Do you blow into the Apana duct of my body. You will then, O learned Brahmana, get back your ear-rings which have been taken away by a descendant of Airavata's race.

44. Do not hate to do my order, O son. You did it often at the hermitage of Gautama in former days.

Utanka said :—

45. How did I know you in the asylum of my preceptor? Indeed, I wish to hear how I did in those days what you order me to do now.

The horse said :

46—47. Know, O learned Brahmana, that I am the preceptor of your preceptor, for I am the blazing Jatavedas (deity of fire). By you I was often adored for the sake of your preceptor, O child of Bhrigu's race, duly and with a pure heart and body. I shall therefore accomplish what is for your well-being. Do my bidding forthwith.

48. Thus addressed by the god of fire, Utanka did as he was ordered. The deity then, pleased with him, blazed up for consuming everything.

49. From the pores of his body, O Bharata, on account of his very nature, a thick smoke came out threatening terrors to the world of Nagas.

50. With that powerful and wide-spreading smoke, O Bharata, everything became covered with darkness, so that nothing, O king, could any longer be seen in the world of the Nagas.

51. Cries of woe were heard throughout the palace of the Airavatas, uttered by the Nagas headed by Vasuki, O Janamejaya.

52. Covered by that smoke, the palaces could no longer be seen, O Bharata. These resembled forests and hills overwhelmed by a thick frost.

53. With eyes that were red on account of that smoke, and afflicted by the energy of the god of fire, the Nagas came out of their palaces to the great son of Bhrigu's race for determining what was the matter.

54. Having heard what the matter was from that ascetic of incomparable energy, all the Nagas, with fear depicted on their eyes, offered him their adorations according to due forms.

55. Indeed, all the Nagas placing the old and the young ones before them, bowed to him with their heads and joining their hands addressed him, saying,—'Be pleased with us, O holy one.'

56. Having pleased that Brahmana and offered him water to wash his feet and the ingredients of the Arghya (for honouring him), the Nagas gave him those celestial and highly-adored ear-rings.

57. Thus honored by them, Utanka of great prowess, going round the god of fire, started for the hermitage of his preceptor.

58. Indeed, going quickly to Gautama's hermitage, O king, he presented those ear-rings to the wife of his preceptor, O sinless one.

59. That best of Brahmanas also told his preceptor everything about Vasuki and the other Nagas that had occurred.

60. It was thus, O Janamejaya, that the great Utanka, having wandered through the three worlds, fetched those jewelled ear-rings (for his preceptor's wife).

61. Of such prowess, O chief of Bharata's race, was the ascetic Utanka. So austere were the penances with which he was gifted. I have thus told you what you had asked me.

CHAPTER LIX.

(ANUGITA PARVA.)—

Continued.

Janamejaya said:—

1. After having conferred that boon on Utanka, O foremost of twice-born persons, what did the mighty-armed Govinda of great celebrity next do?

Vaishampayana said:—

2. Having granted that boon to Utanka, Govinda, accompanied by Satyaki, went to Dwaraka on his car, drawn by his large quick-coursing horses.

3. Passing many lakes and rivers and forests and hills, he at last came upon the charming city of Dwaravati.

4. It was at the time, O king, when the festival of Raivataka had begun, that he having eyes like lotus-petals arrived with Satyaki as his companion.

5. Adorned with many beautiful things and covered with various Koshas made of jewels and gems, the Raivataka hill shone, O king, with great splendour.

6—7. That high mountain, decked with excellent garlands of gold and gay festoons of flowers, with many large trees which looked like the Kalpa trees of Indra's garden, and with many golden poles on which were lighted lamps, shone in beauty through day and night. By the caves and fountains the light was so great that it appeared like a broad day.

8. On all sides beautiful flags waved on the air with little bells that jingled continuously. The entire hill resounded with the sweet songs of men and women.

9—10. Raivataka presented a most delightful appearance like Meru with all his jewels and gems. Men and women excited and filled with delight, O Bharata, sang aloud. The swell of music which thus rose from that foremost of mountains appeared to touch the very heavens. Everywhere were heard spouts and loud whoops of men who were in all forms of excitement.

11. The cackle of thousands of voices made that mountain delightful and charming. It was adorned with many shops and stalls filled with various foods and enjoyable articles.

12. There were heaps of cloths and garlands, and the music of Vinas and flutes and Mridangas was heard everywhere. Food mixed with wines of various kinds was stored here and there.

13. Gifts were being continually given to those that were distressed, or blind or helpless. For all this, the festival of that mountain became highly auspicious.

14. There were many sacred houses built on the breast of that mountain, O hero, within which lived many pious men. Even thus did the Vrishni heroes sport in that festival of Raivataka.

15—18. Equipt with those palaces that mountain appeared like a second Heaven. At the arrival Krishna, O chief of Bharata's race, that prince of mountains resembled the blessed mansion of Indra himself. Adored (by his relatives), Krishna then entered a beautiful palace. Satyaki also went to his own quarters with a delighted soul. Govinda entered his residence after a long absence, having accomplished deeds of great difficulty like Vasava amid the Danava host. The heroes of the Bhoja, Vrishni, and Andhaka races, all came forward to receive that great one like the deities advancing to receive the deity of a hundred sacrifices.

19. Gifted with great intelligence, he honoured them in return and enquired after their well-being. With a pleased heart he then saluted his father and mother.

20. The mighty-armed hero was embraced by both of them and comforted

too. He then took his seat with all the Vrishnis sitting around him.

21. Having washed his feet and removed his fatigue, Krishna of mighty energy, as he sat there, then described the cheif events of the great battle in answer to the questions put to him by his father.

CHAPTER LX.

(ANUGITA PARVA.)—
Continued.

Vasudeva said :—

1. O you of Vrishni's race, I have repeatedly heard men speaking of the wonderful battle.

2. You, however, O mighty-armed one, have seen it with your own eyes. Do you, therefore, O sinless one, describe the battle in full.

3—4. Indeed, tell me how that battle took place between the great Pandavas and Bhishma and Karna and Kripa and Drona and Shalya and others, between, in fact, numerous other Kshatriyas well-skilled in arms, differing from one another in conduct and dress and coming from various kingdoms.

Vaishampayana said :—

5. Thus addressed by his father, he having eyes like lotus-petals, described, in the presence of his mother also, how the Kaurava heroes had been killed in battle.

Vasudeva said :—

6. The feats were highly wonderful which were achieved by those great Kshatriyas. On account of their large number, they are incapable of being described in even hundreds of years.

7. I shall, however, mention only the foremost of them. Do you listen, therefore, to me as I mention in brief those feats won by the kings of Earth, O you of godlike splendour.

8. Bhishma of Kuru's race became the Commander-in-chief, having eleven divisions of the Kaurava princes under his command, like Vasava of the celestial forces.

9. Highly intelligent Shikhandin, protected by the blessed Arjuna, became the leader of the seven divisions of the sons of Pandu.

10. The battle between the Kurus and the Pandavas went on for ten days. It was so dreadful as to make one's hair stand erect.

11. Then Shikhandin, in great battle, helped by the holder of Gandiva, killed, with innumerable arrows, the son of Ganga, fighting bravely.

12. Lying on a bed of arrows, Bhishma waited like an ascetic till the sun leaving his southward path entered on his northerly course when that hero died.

13. Then Drona, that foremost of all persons conversant with arms, that greatest of men under Duryodhana, like Kavya himself of the lord of the Daityas, became the Commander-in-chief.

14. That foremost of twice-born persons, ever boasting of his prowess in battle, was supported by the residue of the Kaurava-army consisting then of nine Akshauhinis, and protected by Kripa and Vrisha and others.

15. Dhrishtadyumna familiar with many powerful weapons, and gifted with great intelligence, became the leader of the Pandavas. He was protected by Bhima like Varuna protected by Mitra.

16. That great hero, always desirous of comparing his strength with Drona, supported by the Pandava-army, and recollecting the wrongs inflicted (by Drona) on his father (Drupada, the king of the Panchalas) performed great feats in battle.

17. In that battle between Drona and the son of Prishata, the kings assembled from various realms were nearly rooted out.

18. That furious battle lasted for five days. At the conclusion of that period, Drona, exhausted, succumbed to Dhrishtadyumna.

19. After that, Karna became the Commander-in-chief of Duryodhana's forces. He was supported in battle by the residue of the Kaurava-army which numbered five Akshauhinis.

20. Of the sons of Pandu, there were then three Akshauhinis. After the destruction of innumerable heroes, protected by Arjuna, they came to battle.

21. The Suta's son Karna, though a dreadful warrior, encountering Partha, came to his end on the second day, like an insect encountering a burning fire.

22. After the fall of Karna, the Kauravas became dispirited, and lost all energy. Numbering three Akshauhinis, they gathered round the king of the Madras.

23. Having lost many car-warriors and elephants and horsemen, the residue of the Pandava-army, numbering one Akshauhini and overtaken with depression, supported by Yudhishthira.

24. The Kuru king Yudhishthira, in the battle that took place, accomplished the most difficult feats and killed, before half the day was over, the king of the Madras.

25. After the fall of Shalya, the great Sahadeva, of immeasurable prowess, killed Shakuni the man who had brought about the quarrel.

26. After the fall of Shakuni, the royal son of Dhritarashtra, whose army had suffered an extensive carnage and who on that account had become greatly dispirited, fled from the field, armed with his mace.

27. Then Bhimasena of great prowess, filled with anger, pursued him and discovered him within the waters of the Dwaipayana lake.

28. With the residue of their army, the Pandavas surrounded the lake and, filled with joy, met Duryodhana concealed within the waters.

29. Their wordy arrows, penetrating through the waters, pierced Duryodhana. Rising up from the lake, the latter approached the Pandavas, armed with his mace, desirous of battle.

30. Then, in the great battle that took place, the royal son of Dhritarashtra was killed by Bhimasena, displayed his great prowess, in the presence of many kings.

31. After this the residue of the Pandava-army, as it slept in the camp, was killed at night time by Drona's son who was unable to put up with the destruction of his father (at the hands of Dhrishtadyumna.)

32. Their sons killed, their forces killed, their friends killed, only the five sons of Pandu, are alive with myself and Yuyudhana.

33. With Kripa and the Bhoja prince Kritavarman, the son of Drona represents the unkilled residue of the Kaurava-army. Dhritarashtra's son Yuyutsu also has escaped slaughter on account of his having adopted the side of the Pandavas.

34. Upon the destruction of the Kaurava-king Suyodhana with all his followers and allies, Vidura and Sanjaya have come to the presence of king Yudhishthira the just.

35. Thus did that battle take place, O lord, for eighteen days. Many kings of Earth, killed therein, have ascended the celestial region.

Vaishampayana continued :—

36. The Vrishnis, as they heard, O king, that dreadful account became filled with grief and sorrow and pain.

CHAPTER LXI.

(ANUGITA PARVA.)—
Continued.

Vaishampayana said :—

1—2. After the great Vasudeva of great prowess had finished his narration of the great battle of the Bharatas before his father, it was plain that that hero had passed over the destruction of Abhimanyu. The motive of the great one was that his father might not hear what was highly unpleasant to him.

3. Indeed, the intelligent Krishna did not wish that his father Vasudeva should, on hearing the dreadful intelligence of the death of his daughter's son, be afflicted with sorrow and grief.

4. (His sister) Subhadra, noticing that the slaughter of her son had not been mentioned, addressed her brother, saying,—Do you narrate the death of my son, O Krishna!—and dropped down on the earth (in a swoon).

5. Vasudeva saw his daughter fallen on the ground. As soon as he saw this, he also fell down, deprived of his senses by grief.

6—7. (Regaining his senses) Vasudeva, afflicted with grief at the death of his daughter's son, O king, addressed Krishna, saying,—O lotus-eyed one, you are famed on Earth for being truthful in speech. Why, however, O destroyer of enemies, do you not tell me to-day of the death of my daughter's son?

8. O powerful one, tell me in full of the destruction of your sister's son! Having eyes resembling thine, alas, how was he killed in battle by enemies.

9. Since my heart does not from grief break into a hundred pieces, it seems, O you of the Vrishni race, that it does not die with men when its hour does not come.

10. Oh, at the time of his fall, what words did he give utterance to, addressing his mother? O lotus-eyed one, what did that darling of mine, having restless eyes, say to me?

11. I hope he has not been killed by enemies while retreating from battle with

his back towards them? I hope, O Govinda, that his face did not become cheerless while fighting?

12. He was possessed, O Krishna, of great energy. From a spirit of childishness, that powerful hero, boasting (of his prowess) in my presence, used to speak of his skill (in battle).

13. I hope that boy does not lie on the field, killed deceitfully by Drona and Karna and Kripa and others? Do you tell me this.

14. That son of my daughter always used to challenge Bhishma and that foremost of all powerful warriors, *viz.*, Karna, in battle.

15—16. His father who, from excess of grief, bewailed thus, Govinda, more afflicted than he, answered in these words,—His face did not become cheerless as he fought in the van of battle. Dreadful though that battle was, he did not turn his back upon it.

17. Having killed hundreds and thousands of kings of Earth, he was distressed by Drona and Karna and at last was killed by the son of Dushasana.

18. If, O lord, he had been encountered, one to one, without intermission, he was incapable of being killed in battle by even the holder of the thunder-bolt.

19. When his father Arjuna was withdrawn from the main body by the Samsaptakas, Abhimanyu was surrounded by the enraged Kaurava-heroes headed by Drona in battle.

20. Then, O father, after he had killed a very large number of enemies in battle, your daughter's son at last succumbed to the son of Dushasana.

21. Forsooth, he has gone to the celestial region! Kill this grief of thine, O you of great intelligence! They who are of purified understandings never languish when they meet with any calamity.

22. He by whom Drona and Karna and others were checked in battle,—heroes who were equal to Indra himself in power—why would not he ascend to the celestial region.

23. O irresistible one, do you kill this grief of thine! Do not allow yourself to be swayed by anger. That conqueror of hostile cities has attained to that sanctified end which depends upon death at the edge of weapons.

24. After the fall of that hero, this my sister Subhadra, stricken with grief, bewailed aloud, when she saw Kunti, like a female as prey.

25. When she met Draupadi, she asked her in grief,—O reverend lady, where are all our sons? I wish to see them.

26. Hearing her lamentations, all the Kaurava-ladies embraced her and wept sitting around her.

27. Seeing (her daughter-in-law) Uttara, she said,—O blessed girl, where has your husband gone? When he returns, do you without losing a moment apprise me of it.

28. Alas, O daughter of Virata, as soon he heard my voice, he used to come out of his chamber without the loss of a moment. Why does not your husband come out today.

29. Alas, O Abhimanyu, your maternal uncles—powerful car-warriors—are all hale. They used to bless you when they saw you come here prepared to go out for battle.

30. Do you tell me the incidents of battle to-day as before, O chastiser of enemies. Oh, why do you not answer me to-day—me who am weeping so bitterly?

31—32. Hearing these lamentations of this daughter of the Vrishni-race, Pritha, deeply stricken with grief, addressed her and slowly said,—O Subhadra, though protected by Vasudeva and Satyaki and by his own father, your youthful son has yet been killed. That slaughter is due to the influence of Time.

33. O daughter of Yadu's race, mortal your son was. Do not grieve. Irresistible in battle, your son has, forsooth, attained to the highest end.

34. You are born in a high family of great Kshatriyas. Do not grieve, O you of restless glances, O girl of eyes like lotus-petals!

35. Do you cast your eyes on Uttara, who is quick with child. O blessed lady, do not give way to grief. This auspicious girl will soon bring forth a son to that hero!

36—39. Having comforted her, thus, Kunti, knowing every duty, O perpetuater, of Yadu's race, casting off her grief, O irresistible one, made arrangements for Abhimanyu's obsequial rites, with the permission of king Yudhishthira and Bhima, and the twins (*viz.*, Nakula and Sahadeva) who in prowess resembled Yama himself. She also made many presents to the Brahmanas, and bestowed upon them many kine, O perpetuater of Yadu's race. Then the Vrishni-dame (Kunti), comforted a little, addressed the daughter of Virata, saying,—O faultless daughter of Virata, you should not grieve! For the sake of your husband,

O you of round hips, protect the child in your womb.

40. Having said these words, O you of great splendour, Kunti ceased. With her permission I have brought Subhadra here.

41. It was thus, O giver of honours, that your daughter's son was killed. Cast off your burning grief, O irresistible one! Indeed, do not set your heart on sorrow.

CHAPTER LXII.

(ANUGITA PARVA.)—
Continued.

Vaishampayana said:—

1. Having heard these words of his son, Vasudeva, that descendant of Shura, of righteous soul, renouncing grief, made excellent obsequial offerings (to Abhimanyu).

2. Vasudeva also performed those rites for the ascension (to Heaven) of his great nephew, that hero who was ever the darling of his father (Vasudeva).

3. He duly fed six millions of Brahmanas, gifted with great energy, with edibles possessed of every recommendation.

4—5. Presenting many clothes to them, Krishna satisfied the thirst for wealth of those Brahmanas. Wonderful were the heaps of gold, the number of kine and of beds and cloths, that were then given away. The Brahmanas loudly declared,—Let (Krishna's wealth) increase.

6. Then Vasudeva of Dasharha's race, and Valadeva, and Satyaki, and Satyaka, each performed the obsequial rites of Abhimanyu.

7. Greatly stricken with grief, they could find no comfort. The same was the case with the sons of Pandu in the city of Hastinapore.

8—9. Deprived of Abhimanyu, they could get no peace of mind. The daughter of Virata, O king, for many days, totally abstained from all food, greatly afflicted by grief on account of the death of her husband. At this all her relatives, became plunged into excess of grief. They were all afraid that the embryo in her womb might be destroyed.

10—12. Then, Vyasa, ascertaining the state of things by his spiritual vision, arrived there. The highly intelligent Rishi, gifted with great energy, arrived (at the palace), addressed Pritha of large eyes, as also Uttara herself, saying,—Let this grief be given up! O famous lady, a son gifted with great energy will be born to you, through the power of Vasudeva and at my word. That son will rule the Earth after the Pandavas.

13—14. Seeing Dhananjaya, he said to him, in the hearing of king Yudhishthira, the just and pleasing him with his words, O Bharata,—Your grandson, O highly blessed one, will become a great prince! He will righteously govern the whole Earth to the verge of the sea.

15. Therefore, O foremost one of Kuru's race, renounce this grief, O mower of enemies! Do not doubt this! This will truly take place.

16. That which was uttered by the Vrishni-hero on a former occasion, will, surely, happen! Do not think otherwise.

17. As regards Abhimanyu, he has gone to the regions of the celestials, conquered by him with his own deeds. That hero should be grieved for by you or, indeed, by the other Kurus.

18. Thus addressed by his grandfather, Dhananjaya of righteous soul, O king, renounced his grief and even became cheerful.

19. Your father, O prince, who are conversant with all duties, began to grow in that womb, O you of great intelligence, like the Moon, in the lighted fortnight.

20. Then Vyasa urged the royal son of Dharma for celebrating the Horse-Sacrifice. Having said so, he made himself invisible there and then.

21. The intelligent king Yudhishthira, the just, hearing the words of Vyasa, set his mind on the journey for bringing wealth.

CHAPTER LXIII.

(ANUGITA PARVA.)—
Continued.

Janamejaya said:—

1. Having heard these words, O twice-born one, that were spoken by the great Vyasa about the Horse-Sacrifice, what steps were taken by Yudhishthira.

2. Tell me, O foremost of twice-born ones, how the king succeeded in obtaining the riches which Marutta had buried in the Earth!

Vaishampayana said:—

3—6. Having heard the words of the Island-born ascetic, king Yudhishthira

the just, summoned all his brothers, *viz.*, Arjuna and Bhimasena and the twin sons of Madri, in proper time and then said to them—Ye heroes, you have heard the words which the highly intelligent and great Krishna has said from his friendship for and the desire of doing good to the Kurus! Indeed, you have heard those words that have been uttered by that ascetic of profuse penances, that great sage desirous of conferring prosperity on his friends, that preceptor of righteous conduct, *viz.*, Vyasa of wonderful feats! You have heard what Bhishma also said, and what Govinda too of great intelligence has uttered.

7. Remembering those words, ye sons of Pandu, I wish to obey them duly! By obeying those words of theirs great blessedness will belong to all of you.

8. Those words spoken by those utters of Brahma are certain (if obeyed) to produce considerable benefit. Ye perpetuaters of Kuru's race, the Earth has become divested of her riches.

9—17. Ye kings, Vyasa, therefore, informed us of the wealth of Marutta. If you think that wealth abundant or sufficient, how shall we bring it? What, O Bhima, do you think about this? When the king, O perpetuater of Kuru's race, said these words, Bhimasena, joining his hands, said these words in reply,—The words you have said, O you of mighty arms, on the subject of bringing the riches indicated by Vyasa, are approved by me? If, O powerful one, we succeed in getting the riches kept there by the son of Avikshita, then this sacrifice, O king, purposed by us will be easily accomplished! This is what I think. We shall, therefore, bowing our heads to the great Girisha, and offering due adoration to that deity, bring that wealth. Blessed be you. Pleasing that god of gods as also his companions and followers, in words, thought, and deed, we shall, forsooth, obtain that wealth. Those Kinnaras of dreadful appearance who are protecting that treasure will certainly yield to us if the great deity having the bull for his sign, becomes pleased with us! Hearing these words uttered by Bhima, O Bharata, king Yudhishthira the son of Dharma, became highly pleased. The others, headed by Arjuna, at the same time, said,—So be it.

18. The Pandavas then, having resolved to bring that wealth, ordered their forces to march under the constellation Dhruba and on the day called by the same name.

19 Making the Brahmanas utter benedictions on them, and having duly adored the great god Maheshwara, the sons of Pandu started (on their enterprise).

20. Pleasing that great deity with Modakas and frumenty and with cakes made of meat, the sons of Pandu started with cheerful hearts.

21. While they thus started, the citizens, and many foremost of Brahmanas, with cheerful hearts, uttered auspicious blessings (on their heads).

22. The Pandavas, going round many Brahmanas who daily adored their fires, and bending their heads unto them, proceeded on their journey.

23—24. Taking the permission of king Dhritarashtra who was stricken with grief on account of the death of his sons, his queen (Gandhari), and Pritha also of large eyes, and keeping the Kaurava-prince Yuyutsu, the son of Dhritarashtra, in the capital, they started, adored by the citizens and by many Brahmanans endued with great wisdom.

CHAPTER LXIV.

(ANUGITA PARVA.)—

Continued.

Vaishampayana said:—

1. They then started with cheerful hearts, and accompained by men and animals all of whom and which were equally cheerful. They filled the whole Earth with the loud clatter of their wheels.

2. Their praises sung by eulogists and Sutas and Magadhas and bards, and supported by their own army, they appeared like so many Suns adorned with their own rays.

3. With the white umbrella held over his head, king Yudhishthira shone with beauty like the lord of the stars on the night when he is at full.

4. That foremost of men, the eldest son of Pandu, accepted, with due forms, the blessings and cheers of his gladdened subjects as he went on his way.

5. About the soldiers who followed the king, their confused murmurs seemed to fill the entire sky.

6. That army crossed many lakes and rivers and forests and pleasure gardens. They at last came upon the mountains.

7. Arrived at that region where that wealth was buried. O king, Yudhishthira fixed his camp with all his brothers and troops.

8—13. The region selected for the purpose, O chief of Bharata's race, was perfectly level and auspicious. There the king pitched his camp, placing in his van such Brahmanas as were gifted with penances and learning and self-control, as also his priest Agniveshya, O you of Kuru's race, who was well-conversant with the Vedas and all their branches. Then the royal sons of Pandu, and the other kings, and the Brahmanas and priests well-skilled in sacrificial rites, having duly performed same propitiatory ceremonies, spread themselves all over that spot. Having duly placed the king and his ministers in the middle, the Brahmanas caused the camp to be pitched by laying out six roads and nine divisions. King Yudhishthira caused a separate encampment to be duly made for the infuriate elephants who accompanied his army. When everything was complete, he addressed the Brahmanas, saying,—Ye foremost of Brahmanas, do that which you think should be done in view of the matter at hand. Indeed, let an auspicious day and constellation be fixed for it. Let not a long time pass away over our heads as we wait in suspense here. Ye foremost of learned Brahmanas, having formed this resolution, do what should be done after this! Hearing these words of the king, the Brahmanas with those amongst them who were well-skilled in the performance of religious rites, became filled with gladness and desirous of doing what was agreeable to king Yudhishthira the just, said these words in reply,—This very day is an auspicious one with a auspicious constellation. We shall, therefore, try to celebrate those high rites we propose. We shall to-day, O king, live upon water alone. Do you all fast also to-day.

16. Hearing those words of those foremost Brahmanas, the royal sons of Pandu passed that night, abstaining from all food, and lying confidently on beds of Kusha-grass, like burning fires in a sacrifice.

17. And the night wore away as they listened to the discourses of the learned Brahmanas. When the cloudless morning came, those foremost of Brahmanas addressed the royal son of Dharma, (saying as follows).

CHAPTER LXV.

(ANUGITA PARVA.)—

Continued.

The Brahmanas said:—

1. Let offerings be made to the great Mahadeva of three eyes. Having duly dedicated those offerings, O king, we shall then try to gain our object.

2. Hearing these words of those Brahmanas, Yudhishthira caused offerings to be duly made to that deity who loved to lie down on mountain-breasts.

3. Pleasing the (sacrificial) fire with (libations of) sanctified butter according to the ordinance, the priest (Dhaumya) cooked Charu with the aid of Mantras and performed the necessary rites.

4. He took up many flowers and sanctified them with Mantras, O king. With Modakas and frumenty and meat, he made offerings to the deity.

5. With various kinds of flowers and with fried paddy, of very superior kind, Dhaumya, well-versed in the Vedas, performed the remaining rites.

6. He next presented offerings according to the ordinance to those ghostly beings who formed Mahadeva's train. And offerings were next made to Kuvera the king of the Yakshas, and to Manibhadra also.

7—8. To the other Yakshas also and to them who were the foremost ones among the ghostly companions of Mahdeva, the priest offered due adoration, having filled many jugs with food, with Krisharas and meat and Nivapas mixed with sesame seeds. The king gave away unto the the Brahmanas thousands of kine.

9—16. He then directed the presentation, according to due rites, of offerings to those night-ranging beings(who live with Mahadeva). Surcharged, as it were, with the scent of Dhupas, and filled with the fragrance of flowers, that region, sacred to the deity of deities, O king, became highly delightful. Having performed the adoration of Rudra and of all the Ganas, the king, placing Vyasa ahead, went towards the place where the treasure was buried. Once more adoring the Lord of riches, and bowing to him with respect and saluting him properly, with various kinds of flowers and cakes and Krishara, having adored those foremost of gems, *viz*, Shankha and Nidhi and those Yakshas who are the lords of gems, and having adored many foremost of Brahmanas and caused them to utter blessings, the king gifted with great power, strengthened by the energy and the auspicious benedictions of those Brahmanas, caused that spot to be excavated. Then numerous vessels of various and delightful forms, Bhringaras, Katahas, Kalasas, Bardhamanakas, and innumerable Bhajanas of beautiful forms, were dug out by king Yudhishthira the just.

The wealth thus dug out was placed in large 'as Karaput' (wooden chests united with each other by chains or cords, and carried by bullocks or camels) for protection.

17. A portion of the wealth was caused to be carried upon the shoulders of men in stout balances of wood with baskets slung like scales at both ends. Indeed, O king, there were other methods of conveyance there for carrying away that wealth of the son of Pandu.

18. There were sixty thousands of camels, and a hundred and twenty thousand horses, and of elephants, O king, there were one hundred thousand.

19. Of cars there were as many, and of carts too as many, and of she-elphants as many. Mules and men were of unlimited number.

20. That wealth which Yudhishthira caused to be dug out was even so much. Sixteen thousand coins were placed on the back of each camel; eight thousand on each car; and twenty-four thousand on each elephant.

21—22. Having loaded these vehicles with that wealth and once more adoring the great deity Shiva, the son of Pandu started for the city of Hastinapur, with the permission of the Island-born Rishi, and placing his priest Dhaumya in the van. That foremost of men, *viz.*, the royal son of Pandu, made short marches of four miles every day.

23. That powerful army, O king, afflicted with the weight they bore, returned, carrying that wealth, towards the capital, pleasing the hearts of all those perpetuaters of the Kuru-race.

CHAPTER LXVI.

(ANUGITA PARVA.)—
Continued.

Vaishampayana said:—

1. Meanwhile, the highly energetic Vasudeva, accompained by the Vrishnis, came to the city of Hastinapore.

2. While leaving that city for returning to his own Dwaraka, he had been requested by the son of Dharma to come back. Hence, knowing, that the time fixed for the Horse-Sacrifice had come, that foremost of men returned to Hastinapore.

3—4. Accompained by the son Rukmini, by Yuyudhana, by Charudeshna, by Shamva by Gada, by Kritavarman, by the heroic Sarana, by Nishatha and by Unmukha, Vasudeva came, with Valadeva at the head of the train, and with Subhadra also accompanying him.

5. Indeed, that hero came for seeing Draupadi, Uttara and Pritha and for comforting those renowned Kshatriya-ladies who had been bereft of many of their protectors.

6. Seeing those heroes come, king Dhritarashtra, as also the great Vidura, received them with due honours.

7. That foremost of men, *viz.*, Krishna of great energy, worshipped by Vidura and Yuyutsu, continued to live in the Kuru capital.

8. It was while the Vrishni heroes, O Janamejaya, were living in the Kuru city, O king, that your father, that destroyer of hostile heroes, was born.

9. The royal Parikshit, O monarch, afflicted by the Brahma-weapon of Ashwatthaman), upon coming out of the womb, lay still and motionless for he had no life. By his birth he had pleased the citizens but soon plunged them into grief.

10. The citizens, learning of the birth of the prince, uttered a leonine shout. That noise proceeded to the utmost limit of every point of the compass. Soon, however, that noise ceased.

11. Krishna, his senses and mind considerably affected, with Yuyudhana in his company, entered speedily the inner apartments of the palace.

12. He saw his own paternal aunt (Kunti) coming, loudly weeping and calling upon him repeatedly.

13. Behind her were Draupadi and the famous Subhadra, and the wives of the relatives of the Pandavas, all weeping piteously.

14. Meeting Krishna, Kunti, that daughter of the Bhoja race, said to him in a voice choked with tears, O foremost of monarchs.

15. O Vasudeva, O mighty-armed hero Devaki, by having borne you, has come to be considered as an excellent genetrix! You are our refuge and our glory! This race (of Pandu) depends upon you for its protector.

16. O Yadava hero, O powerful one this child of your sister's son, has com, out of the womb; killed by Ashwatthamane, O Keshava, do you revive him!

17. O delighter of the Yadavas, this was vowed by you, O powerful one, when Ashwatthaman had inspired the blade of

grass into a Brahma-weapon of great energy! Indeed, O Keshava, your words were these:—I shall revive that child if he comes out of the womb dead!

18—19. That child, O son, has been born dead! See him, O foremost of men. You should, O Madhava, rescue Uttara and Subhadra and Draupadi and myself, and Dharma's son (Yudhishthira), and Bhima and Phalguna, and Nakula and the irresistible Sahadeva.

20—21. In this child are fettered the life-breaths of the Pandavas and myself! O you of the Dasharha-race, on him depends the obsequial cake of Pandu, as also of my father-in-law, and of Abhimanyu too, blessed be you, that favourite nephew of yours who was so very like you! Do you do to-day what will be beneficial to all these! I urge you earnestly, O Janarddana.

22. Uttara, O destroyer of enemies, always repeats the words said to her by Abhimanyu. Forsooth, O Krishna, those words were highly agreeable to her.

23. O you of the Dasharha-race, Arjuna's son said to this daughter of Virata,—Your son, O blessed girl, will go to my maternal uncles.

24. Taking up his quarters with the Vrishnis and Andhakas, he will obtain from them the science of arms, indeed, various wonderful weapons and the whole of the science of polities and morality.

25. These were the words, O son, that that destroyer of hostile heroes, *viz*, the son of Subhadra, that irresistible hero, said to Uttara from his love for her.

26. O destroyer of Madhu, bowing our heads to you, we pray you for making those words of Abhimanyu true! In view also of the time that has come, do you accomplish what is highly beneficial.

27. Having said these words to that hero of the Vrishni's race, Pritha of large eyes, raised her arms upwards and with the other ladies in her company, dropped down on the Earth.

28. All of them, with eyes rendered muddy by tears, repeatedly explained, saying,—Alas, the son of Vasudeva's nephew has been born dead.

29. After Kunti had said so, Janarddana took hold of her, O Bharata, and gently raising her from the Earth, comforted her as follows.

CHAPTER LXVII.

(ANUGITA PARVA.)—*Continued.*

Vaishampayana said:—

1—2. After Kunti had sat up, Subhadra, seeing her brother, began to weep aloud, and stricken with excessive grief, said,—O you having eyes like lotus-petals, look at the grandson of Arjuna of great intelligence! Alas, the Kuru-race having been thinned, a child has been born that is feeble and dead.

3. The blade of grass, uplifted by Drona's son for bringing about the destruction of Bhimasena, fell upon Uttara and Vijaya and myself.

4. Alas, that blade, O Keshava, is still existing (unextracted) in me, after having pierced my heart, since I do not, O irresistible hero, see this child with my son.

5. What will the righteous-souled king Yudhishthira the just say? What will Bhimasena and Arjuna, and the two sons of Madravati also say?

6. Hearing that Abhimanyu's son was born and dead, the Pandavas, O you of Vrishni's race, will consider themselves as imposed upon by Ashwatthaman.

7. Abhimanyu, O Krishna, was, forsooth, the minion of all the Pandava-brothers. Hearing this intelligence, what will those heroes, defeated by the weapon of Drona's son, say?

8. What grief, O Janarddana, can be greater than this, *viz.*, that Abhimanyu's son should be born and dead?

9. Bowing to you with my head, O Krishna, I seek to please you to-day! See O foremost of men, these two standing here, *viz.*, Pritha and Draupadi.

10—11. When, O Madhava, the son of Drona tried to destroy the embryos even in the wombs of the ladies of the Pandavas, at that time, O grinder of enemies, you said in anger to Drona's son (even these words).—O wretch of a Brahmana, O vilest of men, I shall disappoint your wish! I shall revive the son of Kiritin's son.

12. Hearing these words of yours and well-knowing your power, I seek to gratify you, O irresistible hero! Let the son of Abhimanyu be revived.

13. If having pledged yourself previously you do not accomplish your auspicious vow, do you then know for certain, O chief of the Vrishni race, that I shall put an end to my life.

14. If, O hero, this son of Abhimanyu does not revive when you, O irresistible one, are alive and near, of what other use will you be to me?

15. Do you, therefore, O irresistible one, revive this son of Abhimanyu,—this child who has eyes similar to his,—even as a rain-charged cloud revives the lifeless crops (on a field).

16. You, O Keshava, are righteous-souled, truthful, and of prowess incapable of being baffled. You should, O chastiser of enemies make your words truthful.

17. If only you wish it, you can revive the three worlds (of being) if dead! What need, I say, therefore, of this darling child, born but dead, of your sister's son?

18. I know your power, O Krishna! Therefore, do I solicit you! Do you show this great favour to the sons of Pandu.

19. You should, O mighty-armed one, show mercy to this Uttara, or to me, thinking that I am your sister or even a mother who has lost her son, and one who has thrown herself upon your protection.

CHAPTER LXVIII.

(ANUGITA PARVA.)—

Continued.

Vaishampayana said:—

1. Thus addressed, O king, the destroyer of Keshin, greatly possessed by sorrow answered,—So be it!—These words were uttered with sufficient loudness and they pleased all the inmates of the inner apartments of the palace.

2. The powerful Krishna, that foremost of men, by uttering these words, pleased all the people assembled there, like one pouring cold water on a person afflicted with sweat.

3—5. He then quickly entered the lying-in-room in which your father was born. It was duly sanctified, O king, with many garlands of white flowers; with many well-filled water-pots arranged on every side; with char-coal, soaked in clarified butter of Tinduka-wood, and mustard-seeds, O you of mighty arms; with shining weapons properly arranged and several fires on every side. And it was filled with many agreeable and aged dames summoned for waiting.

6—7. It was also surrounded by many well-skilled and clever physicians, O you of great intelligence! Gifted with great energy, he also beheld there all articles that are destructive of Rakshasas, duly placed by persons knowing the subject. Seeing the lying-in-room in which your father was born thus equipt, Hrishikesha became very glad and said,—Excellent, Excellent!'

8—9 When he of Vrishni's race said so and presented such a cheerful look, Draupadi, going there quickly, addressed the daughter of Virata, saying,—O blessed lady, here comes to you your father-in-law, the destroyer of Madhu, that ancient Rishi of inconceivable soul, that unvanquished one.

10. Virata's daughter, checking her tears said these words in a voice chocked with grief. Covering herself properly, the princess waited for Krishna like the celestials reverentially waiting for him.

11. The helpless lady with heart agitated by sorrow, seeing Govinda coming, bewailed, saying,—

12. O lotus-eyed one, see us two deprived of our child! O Janarddana, both Abhimanyu and myself have been equally killed.

13. O you of Vrishni's race, O destroyer of Madhu, I seek to please you by bending my head, O hero, to you! Do you revive this child of mine who has been consumed by the weapon of Drona's son.

14—15. If king Yudhishthira the just, or Bhimasena, or yourself, O lotus-eyed one, had, on that occasion, said,—Let the blade of grass destroy the unconscious mother,—O powerful one, then I would have been destroyed and this would not have taken place.

16. Alas, what benefit has been reaped by Drona's son by doing this cruel deed, *viz.*, the destruction of the child in the womb by his Brahma-weapon.

17. That self-same mother now seeks to please you, O slayer of enemies, by bending her head! Surely, O Govinda, I shall kill myself if this child does not revive.

18. In him, O righteous one, I placed many expectations! Alas, when these have been frustrated by Drona's son, what necessity have I, O Keshava, to carry on the burden of life?

19. I hoped, O Krishna, that with my child on my lap, O Janarddana, I would salute you with respect! Alas, O Keshava, that hope has been destroyed.

20. O foremost of all beings, at the death of this heir of Abhimanyu of restless eyes, all my hopes have been destroyed.

21. Abhimanyu of restless eyes, O destroyer of Madhu, was exceedingly dear to you. Behold this child of his killed by the Brahma-weapon.

22. This child is very ungrateful and very heartless, like his father, for, see, disregarding the prosperity and affluence of the Pandavas, he has gone to Yama's house.

23. I had, before this, vowed, O Keshava, that if Abhimanyu fell on the field of battle, O hero, I would follow him immediately.

24. I did not, however, keep my vow, cruel that I am and fond of life! If I go to him now, what, indeed, will Phalguna's son say?

CHAPTER LXIX.

(ANUGITA PARVA.)—

Continued.

Vaishampayana said:—

1. The helpless Uttara, desirous of getting back her child, having thus bewailed, dropped down in sorrow on the earth like a demented creature.

2. Seeing the princess fallen on the earth deprived of her son and with her body uncovered, Kunti as also all the (other) Bharata-ladies, deeply afflicted, began to weep aloud.

3. Resounding with the voice of lamentation, the palace of the Pandavas, O king, was soon converted into a house of sorrow where nobody could remain.

4. Greatly stricken with grief on account of her son, Virata's daughter, O king, seemed to be struck down for sometime by sorrow and cheerlessness.

5. Regaining consciousness, O chief of Bharata's race, Uttara took up her child on her lap and said these words.

6. You are the child of one who knew every duty. Are you not conscious then of the sin you commit, since you do not salute this foremost one of the Vrishni's race?

7—8. O son, going to your father tell him these words of mine, *viz.*,—It is difficult for living creatures to die before their time comes, because through reft of you, my husband, and now deprived of my child also, I am yet alive when I should die, unendued as I am with everything auspicious and everything valuable.

9. O mighty-armed one, with the permission of king Yudhishthira the just, I shall swallow some dreadful poison or cast myself on the burning fire.

10. O father, difficult of destruction is my heart since, though I am deprived of husband and child, that heart of mine does not break into a thousand pieces.

11. Rise, O son, and see this your afflicted greatgrandmother! She is deeply stricken with grief, bathed in tears, exceedingly cheerless, and plunged in an ocean of sorrow.

12. See the reverend princess of Panchala, and the helpless princess of the Sattata race! Look at myself, exceedingly afflicted with grief, and resembling a deer pierced by a hunter.

13. Rise, O child, and look at the face of this king, who is gifted with great wisdom, and possessed of eyes like lotus-petals and resembling your father of restless glances.

14. Seeing Uttara, who bewailed thus, fallen on the earth, all those ladies, raising her, caused her to sit up.

15. Having sat up, the daughter of the king of the Matsyas, summoning her patience, joined her hands in respect and touched the earth with her head for saluting Keshava having eyes like lotus-petals.

16. Hearing those heart-rending lamentations of hers, that foremost of persons touched water and withdrew the (force of the Brahma-weapon.

17—18. That hero of undecaying glory, belonging to the race of the Dasharhas, promised to revive the child. Then he of pure soul, said these words in the hearing of the whole universe,—'O Uttara, I never utter a falsehood. My words will prove true. I shall revive this child before all creatures.

19. Never before have I uttered a falsehood even in jest. Never have I turned back from battle. (By the merit of those deeds) let this child revive.

20. As virtue is dear to me, as Brahmanas are especially dear to me, let Abhimanyu's son, who is born dead, revive.

21. Never has a misunderstanding arisen between me and my friend Vijaya. Let this dead child revive by that truth.

22. As truth and virtue are always established in me, let this dead child of Abhimanyu revive.

23. As Kansa and Keshi have been righteously killed by me, let this child revive to-day by that truth.

24. After these words were uttered by Vasudeva, that child, O foremost one of Bharata's family, became animate and began gradually to move, O king.

CHAPTER LXX.

(ANUGITA PARVA.)—
Continued.

Vaishampayana said :—

1. When the Brahma-weapon was withdrawn by Krishna, at that time, the lying-in-room was lighted up by your father with his energy.

2. All the Rakshasas were forced to leave the room and many of them were killed. In the sky a voice was heard, saying,—Excellent, O Keshava, Excellent.

3. The burning Brahma-weapon then returned to the Grandfather. Your father got back his, O king.

4. The child began to move according to his energy and power. The Bharata-ladies became all filled with joy.

5. At the command of Govinda, the Brahmanas were made to utter benedictions. All the ladies filled with joy, lauded Janarddana.

6. Indeed, the wives of those Bharata-heroes, *viz.*, Kunti and Drupada's daughter and Subhadra and Uttara, and the wives of other leading men, like (ship-wrecked) persons who have reached the shore after having got a boat, became greatly pleased.

6—8. Then wrestlers and actors and astrologers and those who enquire after the sleep (of princes), and bands of bards and eulogists all uttered the praises of Janarddana, while uttering benedictions filled with the praises of the Kurus, O chief of the Bharatas.

9 Uttara, rising up at the proper time, with a pleased heart and bearing her child in her arms, reverentially saluted the delighter of the Yadus.

10—14. Rejoicing greatly, Krishna made gifts to the child of many valuable gems. The other chiefs of the Vrishni-race, did the same. Then the powerful Janarddana, firmly following truth, bestowed a name on the infant who was your father, O monarch.—'Since this child of Abhimanyu has been born at a time when this family has become nearly extinct, let his name be Parikshit.' This is what he said. Then your father, O king, began to grow, and please all the people, O Bharata. When your father was a month old, O hero, the Pandavas returned to their capital, bringing with them abundant riches. Hearing that the Pandavas were near, those foremost ones of the Vrishni-race went out.

15. The citizens decked the city of Hastinapur with many garlands of flowers, with beautiful pennons and standards of various kinds.

16. The citizens also, O king, adorned their respective palaces. Desirous of doing what was beneficial to the sons of Pandu, Vidura ordered various kinds of adoration to be offered to the celestials established in their respective temples. The principal streets of the city were adorned with flowers.

18—21. Indeed, the city was filled with the noise of thousands of voices which resembled the softened roar of distant ocean waves. With dancers all engaged in their business, and with the voice of singers, the (Kuru) city then resembled the palace of Vaishravana himself. Bards and eulogists, O king, accompanied by beautiful women, were seen to adorn various retired spots in the city. The pennons were made by the wind to float gaily on every part of the city, as if bent upon showing the Kurus the southern and the northern points of the compass. All the officers also of the government loudly proclaimed that that was to be a day of rejoicing for the whole kingdom as a mark of the success of the enterprise for bringing a profusion of gems and other valuables.

CHAPTER LXXI.

(ANUGITA PARVA.)—
Continued.

Vaishampayana said :—

1. Hearing that the Pandavas were near, that destroyer of enemies, *viz.*, Vasudeva, accompanied by his ministers, went out for seeing them.

2. The Pandavas then, uniting with the Vrishnis according to the ususal formalities, together entered, O king, the city of Hastinapur.

3. With the voices and the clatter of cars of that powerful host, the Earth and the sky, and the firmament itself, became, as it were, entirely filled.

4. With rejoicing hearts, the Pandavas, accompanied by their officers and friends, entered the capital, placing that treasure in their van.

5. Going, according to custom, to king Dhritarashtra first, they adored his feet, announcing their respective names.

6. Those foremost ones of Bharata's race, O chief of kings, then paid their respectful salutations to Gandhari, the daughter of Suvala, and to Kunti.

7. They next adored (their uncle) Vidura and Yuyutsu, the son of Dhritarashtra by his Vaishya wife. Those heroes were then adored by others and they shone forth in beauty, O king.

8. After this, O Bharata, those heroes heard the news of that highly wonderful and marvellous and gladsome birth of your father.

9. Hearing of that feat of the highly intelligent Vasudeva, they all adored Krishna, the delighter of Devaki, who was every way worthy of adoration.

10. Then, after a few days, Vyasa, the son of Satyavati, gifted with great energy, came to the city of Hastinapur.

11. The perpetuaters of Kuru's race adored the great Rishi according to the usual custom. Indeed, those heroes, with those foremost princes of the Vrishini and the Andhaka-races, worshipped the sage.

12—13. After having conversed on various topics, Dharama's son Yudhishthira addressed Vyasa and said,—This treasure, O holy one, which has been brought through your favour, I desire to devote to that great Horse-Sacrifice.

14. O best of ascetics, I wish to have your permission. We are all, O Rishi, at your disposal, and at that of the great Krishna.

Vyasa said :—

15. I give you permission, O king. Do what should be done after this. Do you adore the deities duly by performing the Horse-Sacrifice with profuse gifts.

16. The Horse-Sacrifice, O king, is a purifier of all sins. Forsooth, having adored the deities by that sacrifice you will surely be purged of all sins.

Vaishampayana said :—

17. Thus addressed, the Kuru-King Yudhishthira of righteous soul, O monarch, began to make the necessary preparations for the Horse-Sacrifice.

18.—19. Having represented all this to the Island-born Krishna, the king gifted with great eloquence, approached Vasudeva and said,—O foremost of all beings, the goddess Devaki has, through you come to be considered as the most fortunate of mothers. O you of undecaying glory, do you perform what I shall now tell you, O mighty-armed one.

20. O delighter of the Kurus, the various enjoyments we enjoy, have all been acquired through your power. The whole Earth has been subjugated by you with the help of your prowess and intelligence.

21. Do you, therefore, cause yourself to undergo the rites of initiation. You are our highest preceptor and master. If you perform the sacrifice, O you of the Dasharha-race, I shall be purified from every sin.

22. You are Sacrifice! You are the Indestructible! You are this All! You are Virtue! You are Prajapati! You are the goal of all creatures! This is my certain conclusion.

Vasudeva said :—

23. O mighty-armed one, what you say is worthy of you, O chastiser of enemies! You are the goal of all creatures. This is my certain conclusion.

24. Of the heroes of the Kuru-race, you shine to-day in great glory for your virtue! They have all been cast into the shade, O king, by you! You are our king, and you are our senior.

25 With my approval freely granted, do you worship the celestials in the sacrifice suggested. Do you, O Bharata, appoint us to whatever task you like. Truly, do I pledge myself that I shall accomplish all, O sinless one, that you mayst bid me accomplish.

26. Bhimasena and Arjuna and the two sons of Madravati will be sacrificing when you, O king, sacrifice.

CHAPTER LXXII.

(ANUGITA PARVA.)—
Continued.

Vaishampayana said : —

1. Thus addressed by Krishna, Yudhishthira, the son of Dharma, gifted with great intelligence, saluted Vyasa and said these words :—

2. Do you cause me to be initiated when the proper hour, as you truly know, come for that rite. This my sacrifice entirely depends on you.

Vyasa said:—

3. Myself, O son of Kunti, and Paila and Yajnavalkya, shall, undoubtedly, achieve every rite at the proper time.

4. The rite of initiating you will be performed on the day of full moon belonging to the month of Chaitra. Let all the necessaries of the sacrifice, O foremost of men, be got ready.

5. Let Sutas well-versed in the science of horses and let Brahmanas also possessed of the same learning, select, after examination, a worthy horse in order that your sacrifice may be completed.

6. Loosening the animal according to the injunctions of the scriptures, let him wander over the whole Earth with her belt of seas, showing your effulgent glory, O king.

Vaishampayana said:—

7. Thus addressed (by the Rishi), Yudhishthira, the royal son of Pandu, answered,—'So be it!'—and then, O monarch, he accomplished all that that utterer of Brahma had said.

8. All the articles necessary for the sacrifice, O king, were duly procured.

9. The royal son of Dharma, gifted with immeasurable soul, having procured all the necessaries, informed the Island-born Krishna of it.

10. Then the highly energetic Vyasa said to the royal son of Dharma,—'As regards ourselves, we are all prepared to initiate you in view of the sacrifice.

11. Let the Sphya and the Kurcha and all the other articles that, O you of Kuru's race, may be necessary for your sacrifice, be made of gold.

12. Let the horse also be loosened to-day, for wandering on the Earth, according to the ordinances of the scriptures. Let the animal, duly protected, wander over the Earth.'

Yudhishthira said:—

13. Let arrangements be made by you, O twice-born one, about loosening this horse for enabling it to wander over the Earth at its will.

14. You should, O ascetic, say who will protect this horse while roaming over the Earth freely according to its will.

Vaishampayana continued:—

15—16. Thus addressed (by king Yudhishthira), O king, the Island-born Krishna said,—He who is born after Bhimasena, who is the foremost of all bowmen, who is called Jishnu, who is gifted with great patience and capable of overcoming all resistance,—he will protect the horse. That destroyer of the Nivatakavachas can conquer the whole Earth.

17. In him are all celestial weapons. His body is like that of a celestial in its powers of endurance. His bow and quivers are celestial. He will follow this horse.

18. He is well-versed in both Religion and Profit. He is a master of all the sciences. O foremost of kings, he will, according to the scriptures, cause the horse to roam and graze at its will.

19. This mighty-armed prince, of dark color, is endued with eyes resembling lotus-petals. That hero, the father of Abhimanyu, will protect the horse.

20. Bhimasena also is gifted with great energy. That son of Kunti is possessed of immeasurable power. He is competent to protect the kingdom, helped by Nakula, O monarch.

21. Gifted with great intelligence and fame, Sahadeva will, O you of Kuru's race, duly attend to all the relatives who have been invited to your capital.

22. Thus addressed by the Rishi, that perpetuator of Kuru's race, *viz.*, Yudhishthira, performed every injunction duly and appointed Phalguna to attend to the horse.

Yudhishthira said:—

23. Come, O Arjuna, let the horse, O hero, be protected by you. You alone are competent to protect it, and none else.

24. Those kings, O mighty-armed hero who will come forward to encounter you, try O sinless one, to avoid battles with them to the best of your power.

25. You should also invite them all to this sacrifice of mine. Indeed, O mighty-armed one, go forth but try to establish friendly relations with them.

Vaishampayana said:—

26. Having said so to his brother Savyasachin, the righteous-souled king Yudhishthira commanded Bhima and Nakula to protect the city.

27. With the permission of king Dhritarashtra, Yudhishthira then set Sahadeva, that foremost of warriors, to wait upon all the invited guests.

CHAPTER LXXIII.

(ANUGITA PARVA.)—
Continued.

Vaishampayana said:—

1. When the hour for initiation came, all those great Ritwijas duly initiated the king for the Horse-Sacrifice.

2. Having finished the rites of binding the sacrificial animals, the son of Pandu, *viz.*, king Yudhishthira the just, gifted with great energy, the initiation being over, shone with great splendour along with those Ritwijas.

3. The horse that was brought for the Horse-Sacrifice was let loose, according to the injunctions of the scriptures, by that utterer of Brahma, *viz.*, Vyasa himself of great energy.

4. Then king Yudhishthira the just, O king, after his initiation, adorned with a garland of gold around his neck, shone like a burning fire.

5. Having a black deer skin for his upper garment, carrying a staff in hand, and wearing a cloth of red silk, the son of Dharma, gifted with great splendour, shone like a second Prajapati seated on the sacrificial altar.

6. All his Ritwijas also, O king, were clad in similar dresses. Arjuna also shone like a burning fire.

7. Dhananjaya, to whose car were yoked white horses, then duly prepared, O king, to follow that horse of the complexion of a black deer, at the command of Yudhishthira.

8. Repeatedly drawing his bow, named Gandiva, O king, and casing his hand in a fence made of iguana skin, Arjuna, O monarch, prepared to follow that horse, O king, with a cheerful heart.

9. All Hastinapur, O king, with the very children, came out at that spot from desire of seeing Dhananjaya, that foremost of the Kurus, on the eve of his journey.

10. So great was the crowd of spectators that came to see the horse and the prince who was to follow it, that on account of the pressure of bodies, it seemed a fire was created.

11. Loud was the noise which arose from that crowd of men who assembled together for seeing Dhananjaya the son of Kunti, and it seemed to fill all the points of the compass and the entire sky.

12. And they said,—There goes the son of Kunti, and there that horse of burning beauty. Indeed, the mighty-armed hero follows the horse, having armed himself with his excellent bow.

13. These were the words which the intelligent Jishnu heard. The citizens also blessed him, saying,—'Let blessings be yours'. Go safely and return, O Bharata.'

14. Others, O chief of men, uttered these words:—'So great is the crowd that we do not see Arjuna. His bow, however, we see.

15. That is the celebrated bow Gandiva of terrible twang. Blessed be you. Let all dangers fly from your path. Let fear nowhere inspire you.

16. When he returns we shall see him, for it is certain that he will return. The great Arjuna repeatedly heard these and similar other sweet words of men and women, O chief of the Bharatas. A disciple of Yajnavalkya, who was well-versed in all sacrificial rites, and who was a complete master of the Vedas, proceeded with Partha for performing auspicious rites in favour of the hero. Many Brahmanas also, O king, all knowing Vedas, well, and many Kshatriyas too, followed the great hero, at the command, O monarch, of Yudhishthira the just.

20. The horse then travelled, O foremost of men, wherever he liked over the Earth already conquered by the Pandavas with the power of their weapons.

21. In course of the horse's wanderings, O king, many great and wonderful battles were fought between Arjuna and many kings. These I shall describe to you.

22. The horse, O king, travelled over the whole Earth. Know, O monarch, that from the north it turned towards the East.

23. Grinding the kingdoms of many kings that excellent horse wandered. And it was followed slowly by the great car-warrior Arjuna of white horses.

24. O monarch, many Kshatriyas and kings, who faught with Arjuna on that occasion, were rendered miserable for having lost their kinsmen on the field of Kurukshetra.

25—26. Many Kiratas also, O king, and Yavanas, all excellent bowmen, and various tribes of Mlechchas too, who had been discomfited before (by the Pandavas on the field of Kurukshetra), and many Aryan kings, possessed of soldiers and animals gifted with great alacrity, and all irresistible in fight, met the son of Pandu in battle.

27. Thus took place innumerable battles in various countries, O monarch, between

Arjuna and the kings of various realms who came to encounter him.

28. I shall, O sinless king, describe to you those battles only which raged with great fury and which were the principal ones among all he fought.'

CHAPTER LXXIV.

(ANUGITA PARVA.)—*Continued.*

Vaishampayana said:—

1. A battle took place between the diadem-decked (Arjuna) and the sons and grandsons of the Trigartas whose hostility the Pandavas had incurred before and all of whom were well-known as powerful car-warriors.

2. Having learnt that that foremost of horses, which was intended for the sacrifice, had come to their kingdom, those heroes, accoutering themselves in coats mail, surrounded Arjuna.

3. Mounted on their cars, drawn by excellent and well-decked steeds and with quivers on their backs, they surrounded that horse, O king, and tried to capture it.

4. Thinking of that attempt of theirs, the diadem-decked Arjuna, forbade those heroes, with conciliatory words, O chastiser of enemies.

5. Disregarding Arjuna's message, they attacked him with their arrows. The diadem-decked Arjuna resisted those warriors who were under the control of darkness and passion.

6. Jishnu, addressed them smilingly and said ,—'Desist, ye unrighteous ones! Life is a blessing.'

7. At the time of his starting, he had been earnestly ordered by king Yudhishthira the just not to kill those Kshatriyas whose kinsmen had been killed before on the field of Kurukshetra.

8. Remembering these behests of king Yudhishthira the just who was gifted with great intelligence, Arjuna asked the Trigartas to forbear. But they disregarded Arjuna's injunction.

9. Then Arjuna defeated Suryavarman, the king of the Trigartas, in battle, by shooting countless arrows at him and laughed in scorn.

10. The Trigarta warriors, however, filling the ten points with the sound of their cars and car-wheels, rushed towards Dhananjaya.

11. Then Suryavarman, showing great lightness of hand, pierced Dhananjaya with hundreds of straight arrows, O king!

12. The other great bowmen, who followed the king and who were all desirous of bringing about the destruction of Dhananjaya, shot showers of arrows on him.

13. With numberless arrows shot from his own bowstring, the son of Pandu, O king, cut off those clouds of arrows upon which they fell down.

14. Gifted with great energy, Ketuvarman, the younger brother of Suryavarman, and gifted with youthful vigour, fought, for the sake of his brother, against Pandu's son endued with great fame.

15. Seeing Ketuvarman approaching towards him for battle, Vibhatsu, that destroyer of hostile heroes, killed him with many sharp-pointed arrows.

16. Upon Ketuvarmana's fall, the powerful car-warrior Dhritavarman, rushing on his car towards Arjuna, showered a perfect downpour of arrows on him.

17. Seeing that lightness of hand shown by the youth Dhritavarman, Gudakesha of great energy and great prowess became highly pleased with him.

18. The son of Indra could not see when the young warrior took out his arrows and when he placed them on his bowstring aiming at him. He only saw showers of arrows in the air.

19. For a brief space of time, Arjuna pleased his enemy and mentally admired his heroism and skill.

20. The Kuru hero, smiling the while, fought with that youth who took after an angry snake. The mighty-armed Dhananjaya, glad as he was in seeing the courage of Dhritavarman, did not take his life.

21. While, however, Partha of immeasurable energy fought mildly with him without wishing to kill him, Dhritavarman shot a burning arrow at him.

22. Deeply pierced in the hand by that arrow, Vijaya became stupefied and his bow Gandiva dropped down on the Earth from his relaxed grasp.

23. The form of that bow, O king, when it fell from the grasp of Arjuna, resembled, O Bharata, that of the bow of Indra.

24. When that great and celestial bow dropped down, O king, Dhritavarman laughed loudly in battle.

25. At this, Jishnu, worked up with rage wiped the blood from his hand and once more taking up his bow, showered a perfect downpour of arrows.

26. Then a loud and confused noise arose, filling the sky and touching the very heavens, as it were, from various creatures who spoke highly of that feat of Dhananjaya.

27—28. Seeing Jishnu inflamed with wrath and looking like Yama himself as he appears as the end of the cycle, the Trigarta warriors hastily surrounded him, rushing from their posts and desirous of rescuing Dhritavarman. Seeing himself surrounded by his enemies, Arjuna became more angry than before.

29. He then quickly despatched eighteen of their foremost warriors with many arrows of hard iron which resembled the arrows of the great Indra himself.

30. The Trigarta warriors then began to fly. Seeing them retreat, Dhananjaya, quickly shot many shafts at them which resembled angry snakes of dreadful poison, and laughed aloud.

31. The powerful car-warriors of the Trigartas, with dispirited hearts, fled in all directions, greatly afflicted by Dhananjaya with his arrows.

32. They then addressed that foremost of men, that destroyer of the Samsaptaka army, saying,—'We are your slaves! We yield to you.

33. Do you command us, O Partha! Lo, we wait here as the most docile of your servants!—O delighter of the Kurus, we shall execute all your commands.'

34. Hearing these words expressive of their submission, Dhananjaya said them,—'Do ye, O kings, save your lives, to and accept my dominion.'

CHAPTER LXXV.

(ANUGITA PARVA.)—

Continued.

Vaishampayana said:—

1. That foremost of horses then proceeded to the kingdom of Pragjyotisha and began to wander there. At this, Bhagadatta's son, who was greatly courageous in battle, came out.

2. King Vajradata, O chief of the Bharatas, finding the (sacrificial) horse arrived within his kingdom, fought (for detaining it).

3. The royal son of Bhagadatta, coming out of his city, afflicted the horse which was coming (and seizing it), marched back towards his own place.

4. Marking this, the mighty armed chief of the Kuru-race, speedily stretched his Gandiva, and suddenly rushed towards his enemy.

5. Stupefied by the arrows shot from Gandiva, the heroic son of Bhagadatta, letting loose the horse, fled from Partha.

6. Once more entering his capital, that foremost of kings, irresistible in battle, cased himself in mail, and mounting on his prince of elephants, came out.

7. That powerful car-warrior had a white umbrella held over his head, and was fanned with a milk-white yak-tails.

8. Moved by childishness and folly, he challenged Partha, the powerful car warrior of the Pandavas, famed for dreadful deeds in battle, to an encounter with him.

9. The enraged prince then urged towards Arjuna that elephant of his, which resembled a veritable mountain, and from whose temples and mouth came out streams of juice showing excitement.

10. Indeed, that elephant showered its secretions like a great mass of clouds pouring rain. Capable of resisting hostile feats of its own species, it had been equipped according to the ordinances of the treatises (on war-elephants). Irresistible in battle, it had become so infuriate as to be beyond control.

11. Urged on by the prince with the iron-hook, that powerful elephant then seemed as if it would cut through the sky (like a flying hill).

12. Seeing it advance towards him, O king, Dhananjaya, filled with anger and standing on the earth, O Bharata, met the prince on its back.

13. Filled with anger, Vajradatta quickly shed at Arjuna a number of broad-headed arrows gifted with the energy of fire and resembling (as they coursed through the air) a cloud of speedily-moving locusts.

14. Arjuna, however, with arrows sped from Gandiva, cut off those arrows, some into two, and some into three, pieces. He cut them off in the sky itself with those arrows of his passing through the sky.

15. The son of Bhagadatta, seeing his broad-headed arrows thus cut off, quickly sped at Arjuna a number of other arrows in a continuous line.

16. Filled with anger at this, Arjuna more quickly than before, shot at Bhagadatta's son a number of straightly coursing arrows equipped with golden wings.

17. Vajradatta of powerful energy, struck with great force and pierced with those arrows in that fierce encounter, fell down on the Earth. Consciousness, however, did not leave him.

18. Mounting on his prince of elephants again in the midst of that battle, the son of Bhagadatta, desirous of victory, very coolly shot a number of arrows at Arjuna.

19. Filled with anger, Jishnu then shot at the prince a number of arrows which looked like burning flames of fire and which appeared to be so many snakes of dreadful poison.

20. Pierced therewith, the powerful elephant, emitting a large quantity of blood, looked like a mountain of many springs discharging rillets of water coloured with red chalk.

CHAPTER LXXVI.

(ANUGITA PARVA.)—*Continued.*

Vaishampayana said:—

1. Thus went on that battle, O chief of the Bharatas, for three days between Arjuna and that prince like the encounter between him of a hundred sacrifices and Vritra.

2—3. On the fourth day, Vajradatta of great power laughed loudly and addressing Arjuna, said these words:—'Wait, wait, O Arjuna! You shall not escape me alive! Killing you I shall duly discharge the water-rite of my father.

4. My aged father Bhagadatta, who was the friend of your father, was killed by you on account of his weight of years. Do you, however, fight me who am but a boy.

5. Having said these words, O you of Kuru's race, king Vajradatta, filled with anger, urged his elephant towards the son of Pandu.

6. Urged on by the highly intelligent Vajradatta, that prince of elephants, as if desirous of cutting through the sky, rushed towards Dhananjaya.

7. That best of elephants drenched Arjuna with a shower of juice emitted from the end of his trunk, like a mass of blue clouds drenching a hill with its down-pour.

8. Indeed, urged on by the king, the elephant, repeatedly roaring like a cloud, rushed towards Phalguna, sending forth deep noise from its mouth.

9. Indeed, urged on by Vajradatta that prince of elephants quickly moved towards the powerful car-warrior of the Kurus, with the tread of one that seemed to dance in excitement.

10. Seeing that beast of Vajradatta advance towards him, that destroyer of enemies, *viz.*, the powerful Dhananjaya, relying on Gandiva, stood his ground without shaking with fear.

11. Recollecting what an obstacle Vajradatta was proving to the performance of his task, and remembering the old enmity of the house, the son of Pandu became greatly excited with rage against the king.

12. Worked up with rage, Dhananjaya impeded the course of that beast with a shower of arrows like the shore resisting the surging sea.

13. That best of elephants and beautiful in appearance, thus impeded by Arjuna, stopped in its course, with body pierced with many an arrow, like a porcupine with its quills erect.

14. Seeing his elephant impeded in its course, the royal son Bhagadatta, deprived of sense by anger, shot many whetted arrows at Arjuna.

15. The mighty-armed Arjuna baffled all those arrows with many foe-destroying arrows of his. The feat appeared to be exceedingly wonderful.

16. Once more the king of the Pragjyotishas, worked up with rage, forcibly urged his elephant, which resembled a mountain, at Arjuna.

17. Seeing the beast once more advancing towards him, Arjuna shot with great strength an arrow at it which resembled a veritable flame of fire.

18. Cut to the quick, O king, by the son of Pandu, the beast suddenly droppep down on the Earth like a mountain-summit loosened by a thunder-bolt.

19. Struck with Dhananjaya's arrow, the elephant, as it lay on the Earth, looked like a huge mountain-cliff lying on the ground, loosened by the bolt of Indra.

20. When the elephant of Vajradatta was prostrated on the ground, the son of Pandu, addressing the king who had fallen down with his beast, said,—'Do not fear.'

21. Indeed, Yudhishthira of great energy said to me while commissioning me for this task even these words, *viz.*, You should not, O Dhananjaya, kill those kings (who may give you battle).

22. O foremost of men, you should consider your task as accomplished if only you disable those hostile kings! You should not also, O Dhananjaya, kill the warriors of those kings who may come forth to fight you.

23. They should be requested to come, with all their kinsmen and friends, to the Horse-Sacrifice of Yudhishthira.

24. Having heard these commands of my brother, I shall not kill you, O king! Rise up; let no fear be yours; return to your city safe and sound, O king.

25. When the day of full moon in the month of Chaitra comes, you shall O great king, go to that sacrifice of king Yudhishthira the just, for it takes place on that day!

26 Thus addressed by Arjuna, the royal son of Bhagadatta, defeated by the son of Pandu, said,—'So be it.'

CHAPTER LXXVII.

(ANUGITA PARVA.)—*Continued.*

Vaishampayana said:—

1. There took place a great battle between the diadem-decked Arjuna and the hundreds of Saindhavas who still lived after the destruction of their clan.

2. Hearing that he of white horses had entered their territories, those Kshatriyas came out against him, unable to bear that foremost one of Pandu's race.

3. Those warriors who were as terrible as dreadful poison, finding the horse within their dominion, seized it without being filled with any fear of Partha who was the younger brother of Bhimasena.

4. Advancing against Vibhatsu who waited on foot, armed whith his bow, upon the sacrificial horse, they attacked him from a near point.

5. Defeated in battle before, those Kshatriyas of great energy, moved by the desire of victory, surrounded that foremost of men.

6. Proclaiming their names and families and their various feats, they showered their arrows on Partha.

7. Pouring showers of arrows of such fierce energy as were capable of obstructing the course of hostile elephants, those heroes surrounded the son of Kunti, desirous of defeating him in battle.

8. Themselves seated on cars, they fought Arjuna of dreadful feats who was on foot.

9. From every side they began to strike that hero, that destroyer of the Nivata-kavachas, that destroyer of the Samsaptakas, that destroyer of the king of the Sindhus.

10. Surrounding him on all sides as within a cage by means of a thousand cars and ten thousand horse, those brave warriors expressed their joy.

11—12. Recollecting the destruction by Dhananjaya of Jayadratha in battle, O you of Kuru's race, they poured heavy showers of arrows on that hero like a mass of clouds showering a heavy downpour. Overwhelmed with that arrowy shower, Arjuna looked like the sun covered by a cloud.

13. That foremost son of Pandu, in the midst of that cloud of arrows, resembled a bird in the midst of an iron cage, O Bharata.

14. Seeing the son of Kunti thus afflicted with arrows, cries of oh and alas were uttered by the three worlds, and the Sun himself became shorn of his splendour.

15. Then, O king, a terrible wind began to blow, and Rahu swallowed up both the Sun and the Moon simultaneously.

16. Many meteors struck the solar disc and then shot in different directions. The prince of mountains, *viz.*, Kailasa, began to tremble.

17. The seven (celestial) Rishis, as also the other Rishis of Heaven, stricken with fear, and afflicted with grief and sorrow, breathed hot sighs.

18. Piercing through the sky, those meteors fell on the lunar disc as well. All the points of the compass became filled with smoke and assumed a strange aspect.

19 Reddish clouds, with flashes of lightning playing in their midst and the bow of Indra measuring them from side to side, suddenly covered the sky and poured flesh and bloods on the Earth.

20. Such was the aspect which all nature assumed when that hero was overwhelmed with showers of arrows. Indeed, when Phalguna, that foremost one among the Bharatas, was thus afflicted, those marvels were witnessed.

21. Overwhelmed by that dense cloud of arrows, Arjuna became stupefied. His bow, Gandiva, fell down from his relaxed grip and his leathern fence also dropped down.

22. When Dhananjaya became stupefied, the Saindhava warriors once more

shot forthwith at that senseless warrior, numberless other arrows.

23. Understanding that the son of Pritha was insensible, the celestials, with hearts stricken with fear, began to seek his well-being by uttering various benedictions.

24. Then the celestial Rishis, the seven Rishis, and the twice-born Rishis, became engaged in silent recitations from desire of giving victory to the highly intelligent son of Pritha's.

25. When at last the energy of Partha blazed forth through those deeds of the dwellers of the celestial region, that hero, who was conversant with celestial weapons of great efficacy, stood immovable like a hill.

26. The delighter of the Kurus then drew his celestial bow. And as he repeatedly stretched the bowstring, the twang that followed resembled the loud sound of some strong machine.

27. Like Purandara pouring rain, the powerful Arjuna then, with that bow of his, poured incessant showers of arrows on his enemies.

28. Pierced by those arrows, the Saindhava warriors with their chiefs became invisible like trees covered with locusts.

29. Terror-stricken at the very sound of Gandiva and filled with consternation they fled away. In grief of heart they shed tears and cried aloud.

30. The powerful warrior moved amidst that host of enemies with the celerity of a fiery wheel, all the time piercing those warriors with his arrows.

31. Like the great Indra, the holder of the thunder-bolt, that destroyer of enemies, *viz.*, Arjuna, shot from his bow in every direction that shower of arrows which resembled a sight produced by magic.

32. The Kaurava hero, piercing the hostile army with showers of arrows looked resplendent like the autumnal Sun when he disperses the clouds with his powerful rays.

CHAPTER LXXVIII.

(ANUGITA PARVA.)—
Continued.

Vaishampayana said:—

1. The irresistible holder of Gandiva, ready for battle, stood immovable on the field like Himavat himself.

2. The Saindhava warriors, once more rallying, showered in great rage repeated down-pours of arrows on him.

3. The mighty-armed hero, laughing at his enemies, who had once more rallied but who were on the point of death, addressed them in these soft words:—

4. Do ye fight to the best of your power and do ye try to defeat me. Do ye, however, accomplish all necessary deeds, for a great danger awaits you all.

5. See, I fight all of you, baffling your clouds of arrows! Bent as you are on battle, wait a little. I shall soon quell your pride.

6. The holder of Gandiva, having said these words in anger, recollected, however, the words, O Bharata, of his eldest brother.

7—8. Those words were:—You should not, O child, kill those Kshatriyas who will come against you for battle! They should, however, be defeated by you! That foremost of men, Phalguna, had been thus addressed by king Yudhishthira the just, of great soul. He, therefore, began to reflect thus. Thus was I commissioned by my brother. Warriors advancing against me should not be killed.

9. I must act in such a way as not to falsify the words of king Yudhishthira the just.

10. Having arrived at this conclusion, Phalguna, that foremost of men, then said to those Saindhavas who were all dreadful in battle, these words:

11. I say what is for your benefit. Though staying before me, I do not wish to kill you. He amongst you who will say to me that he has been defeated by me and that he is mine, will be spared by me.

12. Having heard these words of mine, act towards me in that way which may best secure your well-being. By acting in a different way you will place yourselves in a situation of great fear and danger.

13. Having said these words to those heroic warriors, the chief of the Kurus began to fight them. Arjuna was worked up with rage. His enemies, desirous of victory, were equally enraged.

14. The Saindhavas then, O king, shot hundreds and thousands of straight arrows at the wielder of Gandiva.

15. Dhananjaya, with his own whetted arrows, cut off those arrows of sharp and terrible points, resembling snakes of dreadful poison, before they could come up to him.

16. Having cut off those sharp arrows bedecked with Kanka-feathers, Arjuna pierced each of the warriors opposed to him with a whetted arrow.

17. The Saindhava Kshatriyas, recollecting that it was Dhananjaya who had killed their king Jayadratha, then hurled at him darts and javelins with great force.

18. The diadem-decked Dhananjaya of great power baffled their aim by cutting off all those weapons before any of them could reach him. At length the son of Pandu became highly angry.

19. With many straight and broad-headed arrows, he cut off the heads of many of those warriors who were rushing at him from desire of victory.

20. Many fled, many rushed at Arjuna; many moved not; all of them, however, uttered such a loud noise that it resembled the roar of the ocean.

21. As they were killed by Partha of immeasurable power, they fought him, each according to his strength and prowess.

22. Their animals being all exhausted, Partha succeeded in depriving a large number of those warriors of their senses by means of his sharpest arrows in that battle.

33. Then Dusshala, their queen, the daughter of Dhritarastra, knowing that they were rendered cheerless by Arjuna, took her grandson in her arms and went to Arjuna.

24. The child was the son of Suratha (the son of Jayadratha). The brave prince proceeded to his maternal uncle on his car for the safety of all the Saindhava warriors.

25. The queen, arrived before Dhananjaya, began to weep in sorrow. Seeing her, the powerful Dhananjaya cast off his bow.

26—27. Leaving off his bow, Partha duly received his sister and enquired of her as to what he could do for her. The queen replied to him, saying,—O chief of the Bharatas, this child is the son of your sister's son. He salutes you, O Partha. Look at him, O foremost of men.

28. Thus addressed by her, Partha enquired after his son (Suratha), saying.—Where is he?

29. Dusshala answered him, saying,—Burning with grief on account of the destruction of his father, the heroic father of this child died broken-hearted. Listen to me as to how he died.

30—33. O Dhananjaya, he had heard before that his father Jayadratha had been killed by you, O sinless one. Exceedingly afflicted with grief at this, and hearing of your arrival here as the follower and protector of this sacrificial horse, he at once fell down and gave up his life. Indeed, deeply afflicted with grief, as he was, as soon as he heard of your arrival, he gave up his life. Seeing him prostrate on the Earth, O lord, I took his infant son with me and have come to you, seeking your protection. Having said these words, the daughter of Dhritarashtra began to lament in deep sorrow.

34. Arjuna stood before her in great cheerlessness of heart. His face was turned towards the Earth. The cheerless sister then said to her brother, who was equally cheerless, these words: See your sister. See the child of your sister's son.

35. O perpetuater of Kuru's race, O you who are fully conversant with every duty, you should show mercy to this child, forgetting the Kuru prince (Duryodhana) and the wicked Jayadratha.

36. As that destroyer of hostile heroes, Parikshit, has been born of Abhimanyu, so has this mighty-armed child, my grandson, originated from Suratha.

37. Taking him with me, O king, I have come to you desirous of the safety of all the warriors! Do you listen to these words of mine.

38. This child of that wicked enemy of yours has now come to you, O mighty-armed hero. You should, therefore, show mercy to this infant.

39. O chastiser of enemies this infant seeks to please you by bending his head. He solicits you for peace! O mighty-armed hero, be inclined to make peace.

40. O you who know every duty, be pleased with the child whose friends and kinsmen have all been killed and who himself knows nothing of what has taken place. Do not yield to anger.

41. Forgetting his disreputable and cruel grandfather, who offended against you so highly, it is but fit that you should extend your grace towards this child.

42. Recollecting queen Gandhari and king Dhritarashtra, Dhananjaya, afflicted with grief, addressed Dusshala who had said so to him, and answered her, censuring Kshatriya practices all the time.

43. Fie on Duryodhana, that mean person, covetous of kingdom and full of vanity! Alas, it was for him that all my kinsmen have been sent by me to the abode of Yama.

44. Having said so, Dhananjaya comforted his sister and became inclined to make peace. Cheerfully, he embraced her

and then dismissed her, asking her to return to her palace.

45. Dusshala asked all her warriors to desist from that great battle, and adoring Partha, she of beautiful face returned towards her palace.

46. Having defeated those heroes, *viz.*, the Saindhavas, thus, Dhananjaya began to follow that horse which ranged at its will.

47. The heroic Arjuna duly followed that sacrificial horse even as the divine holder of Pinaka had in days of yore followed the deer through the sky.

48. The horse, at its will, passed through various kingdoms successively, multiplying the feats of Arjuna.

49. In course of time, O king, the horse wandering at its pleasure, at last arrived within the kingdom of Manipura, followed by the son of Pandu.

CHAPTER LXXIX.

(ANUGITA PARVA.)—

Continued.

Vaishampayana said:—

1. Hearing that his father Arjuna had arrived within his kingdom, the king of Manipura, Vabhruvahana went out with humility, with a number of Brahmanas and some treasure in his van.

2. Remembering, however, the duties of Kshatriyas, the highly intelligent Dhananjaya, seeing the king of Manipura arrive in that guise, did not approve of it.

3. The righteous-souled Phalguna angrily said,—Your conduct is not proper. You have certainly fallen away from Kshatriya duties.

4. I have come here as the protector of Yudhishthira's sacrificial horse. Why, O son, will you not fight me, seeing that I have come within your territories?

5. Fie on you, O you of foolish understanding, fie on you who have deviated from Kshatriya duties! Fie on you who would receive me peacefully even though I have come here for fighting with you.

6—8. In thus receiving me peacefully you act like a woman. O you of wretched understanding, if I had come to you, leaving aside my arms, then would this conduct of yours have been fit, O worst of men!" Learning that these words were addressed by her husband, the daughter of the Snake-King, *viz.*, Ulupi, unable to tolerate it, pierced through the Earth and came up there. She saw her son standing there perfectly cheerless and with face hanging down.

9—10. Indeed, the prince was repeatedly rebuked by his father who was desirous of battle with him, O monarch! The daughter of the Snake, possessed of beautiful limbs, *viz.*, Ulupi, said these words consistent with righteousness and duty to the prince who himself was conversant with righteousness and duty. Know that I am your mother Ulupi that am the daughter of a snake.

11. Do you perform my order, O son; for you would then acquire great merit. Fight your father, this foremost one of Kuru's race, this hero who is irresistible in battle.

12. Forsooth, he will then be pleased with you. Thus was king Vabhruvahana incited against his father by his (step) mother.

13—14. At last, gifted as he was with great energy, he made up his mind, O chief of the Bharatas, to fight Dhananjaya. Putting on his armour of bright gold and his shining head-dress, he got upon an excellent car which had hundreds of quivers ready on it. That car was equipt with necessaries for battle and had horses yoked to it which were fleet like the mind.

15. It had excellent wheels and a strong Upashkara, and was adorned with golden ornaments of every sort. Raising his standard which was decorated most beautifully and which bore the device of a lion in gold, the beautiful prince Vabhruvahana proceeded against this father for battle.

16. Coming upon the sacrificial horse which was protected by Partha, the heroic prince caused it to be seized by persons well-versed in veterinary science.

17. Seeing the horse seized, Dhananjaya became filled with joy. Standing on the Earth, that hero began to oppose the advance of his son who was on his car.

18. The king afflicted the hero with repeated showers of arrows gifted with whetted points and resembling snakes of dreadful poison.

19. Incomparable was the battle which took place between the father and son. It resembled the battle between the celestials and the Asuras of old. Each was pleased with obtaining the other for an antagonist.

20. Then Vabhruvahana, laughing, cut the diadem-decked Arjuna, that foremost of men, in the shoulder with a straight arrow.

21. Equipt with feathers, that arrow penetrated Arjuna's body like a snake penetrating on an anthill. Piercing the son of Kunti through, the arrow went deep into the Earth.

22. Feeling acute pain, the intelligent Dhananjaya rested awhile, supporting himself on his excellent bow. He stood, having recourse to his celestial energy and seemed externally like one dead.

23—24. That foremost of men, then regaining consciousness, lauded his son highly. Possessed of great splendour, the son of Shakra said,—Excellent, Excellent, O mighty-armed one, O son of Chitrangada! O son, seeing this feat, so worthy of you, I am highly pleased with you.

25. I shall now discharge these arrows at you, O son! Stand for fight (without running away). Having said these words, that destroyer of enemies shot a shower of arrows on the prince.

26. King Vabhruvahana, however, with his own broad-headed arrows, cut all those arrows, which were discharged from Gandiva and which resembled the thunderbolt of Indra in splendour, some in two, and some into three, parts.

27. Then the standard, decked with gold and resembling a golden palmyra, on the king's car was cut off by Partha with some excellent arrows of his.

28. The son of Pandu, laughing, next killed the king's horses of large size and great speed.

29. Descending from his car, the king, worked up with rage, fought his father on foot.

30. Pleased with the prowess of his son, that foremost one of the sons of Pritha, *viz.*, the son of the wielder of the thunderbolt, began to afflict him greatly.

31. The powerful Vabhruvahana, thinking that his father was no longer able to face him, again afflicted him with many arrows resembling snakes of dreadful poison.

32. From a spirit of childishness he then vigorously cut his father in the breast with a whetted arrow having excellent wings.

33—35. That arrow, O king, penetrated the body of Pandu's son and reaching his very vitals caused him great pain. The delighter of the Kurus, Dhananjaya, deeply pierced therewith by his son, then dropped down in a swoon on the Earth, O king! When that hero, that bearer of the burthens of the Kurus, fell down, the son of Chitrangada also became unconscious. The latter's swoon was owing to his exertions in battle as also to his grief at seeing his father killed.

36. He had been pierced deeply by Arjuna with clouds of arrows. He, therefore dropped down at the van of battle embracing the Earth.

37. Hearing that her husband had been killed and that her son had fallen down on the Earth, Chitrangada, in great agitation of mind, went to the field of battle.

38. Her heart burning with sorrow, weeping piteously the while, and trembling all over, the mother of the king of Manipura saw her killed husband.

CHAPTER LXXX.

(ANUGITA PARVA.)—
Continued.

Vaishampayana said :—

1. That lady having eyes like lotus-petals, having bewailed much, and burning with grief, at last lost her senses and dropped down on the Earth.

2—3. Regaining consciousness and seeing Ulupi, the daughter of the Snake-Chief, queen Chitrangada gifted with celestial beauty, said to her these words :—See, O Ulupi, our ever victorious husband killed in battle, through you, by my son of tender years.

4. Do you know the practices of the respectable? Are you a wife devoted to your husband? It is through your deed, that your husband is laid low, slain in battle.

5. If Dhananjaya has offended against you in every respect, do you forgive him! I solicit you, do you revive that hero.

6. O righteous lady, you know piety. You are, O blessed one, known (for your virtues) over the three worlds! How is it that having caused your husband to be killed by your son, you do not indulge in grief?

7. O daughter of the Snake-Chief, I do not grieve for my killed son! I grieve for only my husband who has received this hospitality from his son.

8—9. Having said these words to the queenly Ulupi the daughter of the Snake-King, the illustrious Chitrangada went to where her husband lay on the Earth and addressing him, said,—Rise, O dear husband, you occupy the foremost place in the affections of the Kuru-King (Yudhishthira)!

Here is that horse of yours! It has been liberated by me.

10. Indeed, O powerful one, this sacrificial horse of king Yudhishthira the just, should be followed by you. Why then do you lie still on the Earth.

11. My life-breaths depend on you, O delighter of the Kurus. How is it that he who is the giver of other people's life-breaths, renounces his own life-breaths to-day?

12. See, O Ulupi, this beautiful form of your husband lying prostrate on the ground. How is it that you do not grieve, having caused him to be killed through your son whom you did excite with your words?

13. It is fit that this boy should yield to the power of death and lie thus on the ground besides his own father. Oh, let Vijaya, let him that is called Gudakesha, let this hero with reddish eyes return to life.

14. O blessed lady, polygamy is no fault with men. Women only commit sin by taking more than one husband. Do not, therefore, cherish such thoughts (of vengeance).

15. This relationship was ordained by the Supreme Creator himself. It is, besides, an eternal and unchangeable one. Do you attend to that relationship. Let your union (with Dhananjaya) be made true.

16. If, having killed your husband through your son, you do not revive him to-day before my eyes, I shall then renounce my own life-breaths.

17. Forsooth, O reverend lady, afflicted as I am with grief and deprived as I am of both husband and son, I shall sit here to-day in *Praya*-vow before your presence.

18. Having said so to the daughter of the Snake-Chief, who was a co-wife with her to Arjuna, the princess Chaitravahini sat in *Praya*, O king, restraining speech.

Vaishampayana said:—

19. Ceasing to lament, the cheerless queen, taking upon her lap the feet of her husband, sat there, sighing heavily and desiring also for the restoration of her son to life.

20—21. King Vabhruvahana then, regaining consciousness, saw his mother seated in that guise on the field of battle. Addressing her he said,—What can be more painful than the sight of my mother, who has been brought up in luxury, lying on the naked Earth beside her heroic husband stretched thereon.

22. Alas, this destroyer of all enemies, this foremost of all wielders of weapons, has been killed by me in battle. It is clear that men do die, till their hour comes.

23. Oh, the heart of this princess seems to be very hard since it does not break even on seeing her mighty-armed and broad-chested husband lying dead on the ground.

24. It is clear that one does not die till one's hour comes, since neither myself, nor my mother is deprived of life.

25. Alas, alas, the golden coat of mail of this foremost hero of Kuru's race, killed by me, his son, knowingly, is lying on the ground, cut off from his body.

26. Alas, ye Brahmanas, see my heroic father lying prostrate on the Earth, on a hero's bed, killed by his son.

27. What benefit is done to this hero, killed by me in battle, by those Brahmanas who were commissioned to attend upon this foremost one of Kuru's race engaged in following the horse?

28. Let the Brahmanas direct what expiation should now be done by me, a cruel and sinful wretch, who has killed his own father in battle.

29 Having killed my own father, I should, suffering every sort of misery, wander over the Earth, cruel that I am, covering myself with his skin.

30. Give me the two halves of my sire's head to-day, for there is no other expiation for me who have killed my own father.

31. See, O daughter of the foremost of Snakes, your husband killed by me. Indeed, by killing Arjuna in battle I have accomplished what is pleasant to you.

32. I shall to-day follow in the track by which my father has gone. O blessed one, I cannot comfort myself.

33. Be happy to-day, O mother, seeing myself and the wielder of Gandiva both embrace death to-day. I swear to you by truth itself.

34—35 Having said these words, the king, sorely afflicted with grief, O monarch, touched water, and exclaimed in sorrow,—Let all creatures, mobile and immobile, listen to me! Do you also listen to me, O mother! I say the truth, O best of all daughters of the snakes.

36. If this best of men, Jaya, my father does not rise up, I shall emaciate my own body, sitting on the field of battle.

37. Having killed my father, there is no rescue for me. Afflicted as I am with the sin of patricide, I shall, forsooth, have to sink in Hell.

38. By killing a heroic Kshatriya one becomes cleansed by making a gift of a hundred kine. By killing my father, however, so dreadful has been my sin that my rescue is impossible.

39. This Dhananjaya, the son of Pandu, was the one hero gifted with mighty energy. Possessed of righteous soul, he was the creator of my being. How can I be rescued after having killed him?

40. Having bewailed thus, the great son of Dhananjaya, king Vabhruvahana, touched water and became silent, vowing to starve himself to death.

Vaishampayana said :—

41—42. When the king of Manipura, that chastiser of enemies, afflicted with grief, along with his mother, sat down to starve himself to death, Ulupi then thought of the gem that has the virtue of reviving a dead man. The gem, the great refuge of the Snakes, thus thought of, arrived there.

43. The daughter of the Prince of Snakes, taking it up, uttered these words which highly gladdened the combatants standing on the field.

44. Rise up. O son! Do not grieve! Jishnu has not been vanquished by you! This hero is incapable of being defeated by men as also by the celestials headed by Vasava himself.

45. I have exhibited this illusion, deceiving your senses, for the benefit of this foremost of men, *viz.*, your illustrious father.

46. O you of Kuru's race, desirous of ascertaining the prowess of yourself, his son, this destroyer of hostile heroes, O king, came here for fighting with you.

47. It was, therefore, O son, that you were urged by me to fight. O powerful king, O son, do not suspect that you have committed any, even the least, fault, by his challenge.

48. He is a Rishi, of a powerful soul, eternal and indestructible. O dear son, Shakra himself is incapable of defeating him in battle.

49. This celestial gem has been brought by me, O king. It always revives the snakes as often as they die.

50. O powerful king, do you place this gem on the breast of your father. You shall then see the son of Pandu revive.

51. Thus addressed, the prince who had committed no sin, moved by love for his father, then placed that gem on the breast of Pritha's son of incomparable energy.

52. After the gem had been placed on his breast, the heroic and powerful Jishnu became revived. Opening his red eyes, he rose up like one who had slept long.

53. Seeing his father, the great hero of inexhaustible energy, restored to consciousness and quite at his ease, Vabhruvahana adored him with respect.

54. When that foremost of men, O powerful one, awoke from the slumber of death with every auspicious sign of life, the chastiser of Paka rained down celestial flowers.

55. Kettle-drums struck by nobody, produced their music deep as the muttering of the clouds. A loud uproar was heard in the sky consisting of the words—Excellent, Excellent.

56. The mighty-armed Dhananjaya, rising up and well-comforted, embraced Vabhruvahana and smelled his head.

57—58. He saw sitting at a distance from his son, this latter's mother stricken with grief, in the company of Ulupi. Dhananjaya asked,—Why is it that every thing in the field of battle seems to bear the marks of grief, wonder and joy? If O destroyer of enemies, you know the cause, do you then tell me.

59. Why has your mother come to the field of battle? Why, also, has Ulupi the daughter of the Prince of Snakes, come here?

60. I know that you had fought this battle with me at my own command. I wish to know what the cause is which has brought out the ladies.

61. Thus questioned by Dhananjaya, the intelligent king of Manipura gratified him by bending his head in respect, and then said,—Let Ulupi be asked.

CHAPTER LXXXI.

(ANUGITA PARVA.)—*Continued.*

Arjuna said :—

1. What brings you here, O daughter (-in-law) of Kuru's race, and what, also, is the cause of the arrival on the field of battle of her who is the mother of the king of Manipura?

2. Do you entertain friendly motives towards this king, O daughter of a snake? O you of restless glances, do you wish good to me too?

3. I hope, O you of ample hips, that neither I, nor this Vabruvahana here, have, O beautiful lady, done any injury to you unconsciously?

4. Has Chitrangada of faultless limbs, descended from the line of Chitravahana, done you any wrong?

5. To him, the daughter of the Prince of Snakes answered smilingly,—You have not offended me, nor has Vabhruvahana done me any wrong.

6. Nor this prince's mother who is always obedient to me as a hand-maid. Listen, how all this has been caused by me.

7. You should not be angry with me. Indeed, I seek to please you by bending my head in respect. O you of Kuru's race, all this has been done by me for your good, O powerful one!

8—10. O mighty-armed Dhananjaya, Hear all that I have done. In the great battle of the Bharata-Princes, you had killed the royal son of Shantanu by unfair ways. What I have done has expiated your sin. You did not overthrow Bhishma while fighting with you!

11—12. He was engaged with Shikandin. Relying on him as your help, you did bring about the overthrow of Shantanu's son. If you had died without having expiated your sin, you would then have fallen, forsooth, into Hell on account of that sinful deed of yours. Even this which you have got from your son is the expiation of that sin!

13. Formerly, O king, I heard this said by the Vasus while they were in the company of Ganga, O you of great intelligence.

14—15. After the fall of Shantanu's son, those celestials, *viz.*, the Vasus, coming to the banks of Ganga, bathed in her waters, and calling the goddess of that stream, they uttered these terrible words having the sanction of Bhagirati herself, *viz*,—Shantanu's son Bhishma has been killed by Dhananjaya.

16. Indeed, O goddess, Bhishma then was engaged with another, and had ceased to fight. For this fault we shall to-day imprecate a curse on Dhananjaya!

17. To this, the goddess Ganga readily agreed, saying,—Be it so!—Hearing these words I became very much distressed and penetrating into the nether regions represented everything to my father.

18—19. Informed of what had taken place, my father became plunged in grief. Going to the Vasus, he begged them for your sake, again and again gratifying them by every means in his power. They then said to him,—Dhananjaya has a highly blessed son who, youthful as he is, is the king of Manipura.

20. He will, standing on the field of battle, cast Dhananjaya down on the Earth. When this will take place, O Prince of Snakes, Arjuna will be freed from our curse!

21. Do you return!—Thus addressed by the Vasus, he came back and informed me of what had taken place. Having learnt all this, O hero, I have freed you from the curse of the Vasus in this.

22. The king of the celestials himself is incapable of defeating you in battle. The son is one's own self. It is for this that you have been defeated by him.

23. I cannot be held, O powerful one, to have committed any sin. How, indeed, would you hold me censurable?

24. Thus addressed (by Ulupi), Vijaya became cheerful of heart and said to her,—All this you have done, O goddess, is highly agreeable to me.

25—26. After this, Jaya addressed his son, the king of Manipura, and said to him in the hearing of Chitrangada, the daughter (-in-law) of Kuru's race. 'the Horse-Sacrifice of Yudhishthira will take place on the day of full moon in the coming month of Chaitra. Come there, O king, with your mother and your counsellors and officers!'

27—28. Thus addressed by Partha, king Vabhruvahana of great intelligence, with tearful eyes, said these words to his father,—'O you who are conversant with every duty, I shall certainly go, at your command, to the great Horse-Sacrifice, and take upon myself the task of distributing food among the twice-born ones!

29. For, however, showing your grace towards me, do you enter your own city with your two wives. Do not cherish any scruple about this, O you who are fully acquainted with every duty!

30. O lord, having lived for one night in your own palace in happiness, you may then follow the horse, O foremost of victorious warriors!

31—32. The ape-bannered son of Kunti, thus addressed by his son, answered the child of Chitrangada, saying,—You know, mighty-armed one, what vow I am observing? O you of large eyes, till the termination of this my vow, I cannot enter your city.

33. O foremost of men, this sacrificial horse wanders at will. Blessings on you. I must go away. I have no place to rest for even a short while!

34. The son of the chastiser of Paka then, duly adored by his son and obtaining the permission of his two wives, left the spot and proceeded on his way.

CHAPTER LXXXII.

(ANUGITA PARVA.)—
Continued.

Vaishampayana said :—

1. The (sacrificial) horse, having wandered over the entire Earth bounded by the ocean, then ceased and turned his face towards the city of Hastinapore.

2. Following as he did that horse, the diadem-decked Arjuna also turned his face towards the Kuru capital. Wandering at his will, the horse then came to the city of Rajagriha.

3. Seeing him arrived within his kingdom, O monarch, the heroic son of Sahadeva, following Kshatriya duties, challenged him to battle.

4. Coming out of his city, Meghasandhi, mounted on his car and equipt with bow and arrows and leathern fence, rushed towards Dhananjaya who was on foot.

5. Gifted with great energy, Meghasandhi, approaching Dhananjaya, O king, said these words from a spirit of childishness and without any skill.

6. This horse of yours, O Bharata, seems to move about, protected by women only! I shall take away the horse. Do you try to free him.

7. Although my sires did not teach you in battle, I, however, shall do the duties of hospitality to you. Do you strike me, for I shall strike you.

8—9. Thus addressed, the son of Pandu, smiling the while, answered him, saying,—To resist him who obstructs me is the vow imposed on me by my eldest brother. Forsooth, O king, you know this. Do you strike me to the best of your power. I have no anger.

10. Thus addressed, the king of Magadha first struck the son of Pandu, showering his arrows on him like the thousand-eyed Indra showering a heavy downpour of rain.

11. Then, O chief of Bharata's race, the heroic wielder of Gandiva, with arrows shot of that excellent bow, baffled all the arrows shot carefully at him by his adversary.

12. Having thus baffled that cloud of arrows, the ape-bannered hero shot a number of burning arrows at his enemy which resembled snakes with fiery mouths.

13. These arrows he shot at his flag and flag-staff and car and poles and yoke and the horses sparing the body of his enemy and his car-driver.

14. Though Partha who was capable of shooting with the bow with the left-hand (as well as the right) spared the body of the king of Magadha, yet the latter, thinking that his body was protected by his own prowess, discharged many arrows at Partha.

15. The wielder of Gandiva, deeply struck by the king of Magadha, shone like a blossoming Palasha (*Butea frondosa*) in the season of spring.

16. Arjuna had no desire of killing the king of Magadha. It was for this that, having struck the son of Pandu, he succeeded in remaining before that foremost of heroes.

17. Then Dhananjaya, becoming angry, drew his bow with great force, and killed his antagonist's horses and then struck off the head of his car-driver.

18. With a razor-headed arrow he then cut off Meghasandhi's large and beautiful bow, and then his leathern fence. Then cutting off his flag and flag-staff, he caused it to fall down.

19. The king of Magadha greatly afflicted, and deprived of horses and bow and driver, took up a mace and rushed with great speed at the son of Kunti.

20. Arjuna, then, with many arrows of his equipt with his vulturine feathers, cut off into pieces, that mace of his advancing enemy which was adorned with bright gold.

21. Thus cut off into pieces, that mace, with its jewelled bonds and knots all severed, fell on the Earth, like a she-snake helplessly hurled down by somebody.

22. When his enemy became deprived of his car, his bow, and his mace, that foremost of his warriors, *viz.*, the intelligent Arjuna, did not wish to strike him.

23—24. The ape-bannered hero then, comforting his cheerless enemy who had been observant of Kshatriya duties, said to him these words :—O son, you have sufficiently shorn your adherence to Kshatriya duties. Go now. Great have been the feats, O king, which you have accomplished in battle although you are very young in years.

25. The command I received from Yudhishthira was that kings who oppose me should not be killed. It is for this you

live yet, O monarch, although you have offended me in battle.

26. Thus addressed, the king of Magadha considered himself defeated and spared. Thinking then that it was his duty to do so, he approached Arjuna and joining his hands in respect adored him.

27. And he said,—Defeated have I been by you! Blessed be you, I do not venture to continue the battle. Tell me what I am to do now for you! Consider your command as already carried out.'

28. Comforting him again, Arjuna once more said to him,—You should go to the Horse-Sacrifice of our king which takes place at the coming full moon of Chaitra.

29. Thus addressed by him, the son of Sahadeva said,—So be it,—and then duly adored that horse as also Phalguna, that foremost of warriors.

30. The sacrificial horse then, having beautiful manes, proceeded at his will along the seacoast, going to the countries of the Bangas, the Pundras, and the Koshalas.

31. In those kingdoms Dhananjaya, with his bow Gandiva, O king, defeated numberless Mlechchha armies one after another.

CHAPTER LXXXIII.

(ANUGITA PARVA.)—

Continued.

Vaishampayana continued:—

1. Adored by the king of Magadha, Pandu's son having white horses yoked to his car, proceeded along the south, following the (sacrificial) horse.

2. Turning round in course of his wanderings at will, the strong horse came upon the beautiful city of the Chedis called after the oyster.

3. Sharabha, the son of Shishupala, gifted with great strength, first met Arjuna in battle and then adored him with due honours.

4. Adored by him, O king, that best of horses then proceeded to the kingdom of the Kashis, the Angas, the Koshalas, the Kiratas, and the Tanganas.

5. Receiving due honours in all those kingdoms Dhananjaya turned his course. Indeed, the son of Kunti then proceeded to the country of the Dasharnas.

6. The ruler of that people was Chitrangada who was gifted with great strength and was a crusher of enemies. Between him and Vijaya took place a very dreadful battle.

7. Bringing him under his control the diadem-decked Arjuna, that foremost of men, went to the kingdom of the Nishada king, *viz.*, the son of Ekalavya.

8. The son of Ekalavya received Arjuna in battle! The encounter took place between the Kuru hero and the Nishadas was so furious as to make the hairs stand erect.

9. Unvanquished in battle, the brave son of Kunti defeated the Nishada king who proved an impediment to the sacrifice.

10. Having subjugated the son of Ekalavya, O king, the son of Indra, duly adored by the Nishadas, then proceeded towards the southern ocean.

11. In those regions battles took place between the diadem-decked hero and the Dravidas and Andhras and the dreadful Mahishakas and the hillmen of Kolwa.

12. Subjugating those tribes without having to perform any terrific feats, Arjuna proceeded to the country of the Surashtras, his footsteps guided by the horse.

13. Arrived at Gokarna, he went thence to Prabhasa. Then he proceeded to the beautiful city of Dwaravati protected by the heroes of the Vrishni race.

14. When the beautiful sacrificial horse of the Kuru king reached Dwaravati, the Yadava youths, used force against that foremost of horses.

15—16. King Ugrasena, however, soon went out and forbade those youths from doing what they thought. Then the king of the Vrishnis and the Andhakas, issuing out of his palace, with Vasudeva, the maternal uncle of Arjuna, in his company, cheerfully met the Kuru hero and received him with due rites.

17. The two elderly chiefs honoured Arjuna duly. Getting their permission, the Kuru prince then proceeded to where the horse he followed led him.

18. The sacrificial horse then proceeded along the coast of the western ocean and at last reached the country of the five waters full of population and prosperity.

19. Thence, O king, the horse proceeded to the country of the Gandharas. Arrived there, it roamed at will, followed by the son of Kunti.

20. Then took place a dreadful battle between the diadem-decked hero and the king of the Gandharas, *viz.*, the son of Shakuni, who had a bitter remembrance of the grudge his father bore to the Pandavas.

CHAPTER LXXXIV.

(ANUGITA PARVA.)—
Continued.

Vaishampayana said :—

1. The heroic son of Shakuni, who was a powerful car-warrior among the Gandharas, accompanied by a large army, proceeded against the Kuru hero of curly hair. That force contained elephants, horses and cars, and was adorned with many flags and banners.

2. Unable to bear, and, therefore, burning to avenge, the destruction of their king Shakuni, those warriors, armed with bows, rushed together at Partha.

3. The unvanquished Vibhatsu of virtuous soul addressed them peacefully, but they were reluctant to accept the beneficial words of Yudhishthira.

4. Though forbidden by Partha with sweet words, they still gave themselves up to anger and surrounded the sacrificial horse. At this, the son of Pandu became filled with rage.

5. Then Arjuna, carelessly shooting from Gandiva many arrows with razor-like heads that blazed with splendour, cut off the heads of many Gandhara warriors.

6. While thus killed by Partha, the Gandharas, O king, exceedingly afflicted, liberated the horse, moved by fear and desisted from battle.

7. Resisted, however, by those Gandhara combatants who still surrounded him on all sides, the son of Pandu, gifted with great energy, cut off the heads of many, previously naming those whom he thus killed.

8. When the Gandhara warriors were thus being killed all around him in battle, the royal son of Shakuni came forward to resist the son of Pandu.

9. To the Gandhara king who was fighting with him, moved by Kshatriya duty, Arjuna said,—I do not intend to kill the kings who fight with me, on account of the commands of Yudhishthira.

10. Cease, O hero, to fight with me. Do not seek defeat.

11. Thus addressed, the son of Shakuni, stupefied by folly, disregarded that advice and covered with many swift shafts the Kuru hero who resembled Shakra himself in the feats he performed in battle.

12. Then Partha, with a crescent-shaped arrow, cut off the head-gear of his enemies. Of immeasurable soul, he also caused that head-gear to be borne along a great distance like the head of Jayadratha.

13. Seeing this feat, all the Gandhara warriors became stricken with wonder. They full well understood that Arjuna voluntarily spared their king.

14. The prince of the Gandharas then began to fly away from the field, followed by all his warriors who resembled a flock of frightened deer.

15. The Gandharas, through fear, lost their senses and wandered over the field, unable to escape. Arjuna, with his broad-headed arrows, cut off the heads of many.

16. Many there were who lost their arms on account of Arjuna's arrows: but so stupefied were they with fear that they were not aware of the loss of that limb. Indeed, the Gandhara army was greatly afflicted with those large arrows which Partha discharged from Gandiva.

17. That army, which then consisted of frightened men and elephants and horse, which lost many warriors and animals, and which had been disordered and routed, began to wander and wheel about the field again and again.

18. Among those enemies who were thus being killed, none could be seen standing in front of the Kuru hero famed for foremost of feats. No one could be seen who was able to bear the prowess of Dhananjaya.

19. Then the mother of the king of the Gandharas, filled with fear, and with all the aged ministers of state, came out of her city, taking an excellent *Arghya* for Arjuna.

20. She forbade her brave son of steady heart from fighting any longer, and pleased Jishnu who was never fatigued with toil.

22. The powerful Vibhatsu adored her and became inclined to show mercy towards the Gandharas. Comforting the son of Shakuni, he said,—You have not, O mighty-armed hero, done what is agreeable to me by adopting these hostile measures! O destroyer of heroes, you are my brother, O sinless one.

23. Recollecting my mother Gandhari, and for the sake of Dhritarashtra also, I have not taken your life. It is for this, O king, that you live still. Many of your followers, however, have been killed by me.

24. Let not such a thing happen again. Let hostilities cease. Let not your understanding again go wrong. You should go to the Horse-Sacrifice of our king which takes place on the day of full moon of the month of Chaitra.

CHAPTER LXXXV.

(ANUGITA PARVA.)—
Continued.

Vaishampayana said :—

1. Having said these words, Partha started, following the horse which roamed at will. The sacrificial horse then turned towards the road leading to the city of Hastinapur.

2. Yudhishthira heard from his intelligence-bearers that the horse had turned back. And hearing also that Arjuna was hale and hearty, he became filled with joy.

3. Hearing also the feats, performed by Vijaya in the country of the Gandharas as also in other kingdoms, the king became highly pleased.

4—6. In the meantime, seeing that the twelfth day of the lighted fortnight in the month of Magha had come, and marking also that the constellation was favourable, king Yudhishthira the just summoned all his brothers, *viz*, Bhima and Nakula and Sahadeva. Gifted with great energy, the king, O you of Kuru's race, that foremost of all persons knowing duties, said these words in proper time. Indeed, that foremost of all speakers, addressing Bhima, the first of all smiters, said,

7. Your younger brother (Arjuna), O Bhimasena, is returning with the horse. I have learnt this from those men who had followed Arjuna.

8. The time is come. The sacrificial-horse is near. The day of full moon of the month of Magha is also near. The month is about to expire, O Vrikodara.

9 Let, therefore, learned Brahmanas knowing the Vedas look for a sacrificial spot for the celebration of the Horse-Sacrifice.

10. Thus addressed, Bhima obeyed the royal command He became very glad upon hearing that Arjuna of curly hair was about to return.

11. Then Bhima went out with a number of men knowing the rules of laying out sacrificial grounds and constructing buildings. And he took with him many Brahmanas well-versed in all the rites of sacrifices.

12. Bhima selected a beautiful place and caused it to be duly measured out for laying the sacrificial compound. Numberless houses and mansions were constructed on it and high and broad roads also were laid out.

13. Soon enough the Kaurava hero filled that ground with hundreds of excellent palaces. The surface was levelled and made smooth with jewels and gems, and adorned with various golden structures.

14. Columns were raised, ornamented with bright gold and high and wide triumphal arches also were made on that sacrificial compound. All these were made of pure gold.

15. The righteous-souled prince also caused apartments to be duly constructed for the accomodation of ladies and of the numerous kings who, coming from many kingdoms, were expected to grace the sacrifice with their presence.

16. The son of Kunti also caused many palaces to be duly erected for Brahmanas who were expected to come from various kingdoms.

17. Then the mighty-armed Bhimasena, at the command of the king, sent out messengers to the great kings of the Earth.

18. Those best of kings came to the Horse-Sacrifice of the Kuru king for doing what was agreeable to him. And they brought many gems with them and many female slaves and horses and weapons.

19. The sounds which arose from those great kings who lived within those pavilions touched the very heavens and resembled the noise made by the roaring ocean.

20. King Yudhishthira, the delighter of the Kurus, assigned to the monarchs who thus came to his sacrifice various kinds of food and drink, and beds also of celestial beauty.

21. The chief of the Bharatas, *viz.*, king Yudhishthira the just, assigned several stables well-filled with different kinds of corn and sugar-cane and milk to the animals.

22. To that great sacrifice of king Yudhishthira the just who was gifted with high intelligence, there also came a large number of ascetics all of whom were utterers of Brahma.

23. Indeed, O king, all the foremost ones among the twice-born class that were then alive, came to that sacrifice, accompanied by their disciples. The Kuru king received them all.

24. King Yudhishthira of great energy, renouncing all pride, himself followed all his guests to the pavilions that had been assigned for their residence.

25. Then all the mechanics and engineers, having completed the arrangements of the sacrifice, informed king Yudhishthira of it.

26. Hearing that everything was ready, king Yudhishthira the just, full of alertness and attention, became highly pleased along with his brothers all of whom honoured him duly.

Vaishampayana said :—

27. When the great sacrifice of Yudhishthira began, many eloquent dialecticians started diverse propositions and disputed thereon, desirous of defeating one another.

28. The (invited) kings saw the excellent preparations of that sacrifice, resembling those of the king himself of the celestials, made, O Bharata, by Bhimasena.

29. They saw many triumphal arches made of gold, and many beds and seats and other articles of enjoyment and luxury, and crowds of men collected at different parts.

30. There were also many jars and vessels and cauldrons and jugs and lids and covers. The invited kings saw nothing there that was not made of gold.

31. Many sacrificial stakes also were set up, made, according to the directions of the scriptures, of wood, and adorned with gold. Gifted with great effulgence, these were duly planted and dedicated (with scriptural Mantras).

32. The kings, again, saw all animals of land and water, collected there on the occasion.

33—44. And they also saw many kine and many buffaloes and many old women, and many aquatic animals, many beasts of prey, and many species of birds, and many specimens of viviparous and oviparous creatures, and many that are filth-born, and many belonging to the vegetable kingdom, and many animals and plants which live or grow on mountains.

35. Seeing the sacrificial compound thus adorned with animals and kine and corn, the invited kings became filled with wonder.

36. Large masses of costly sweetmeats were kept ready for both the Brahmanas and the Vaishyas. And when the feeding was over of a hundred thousand Brahmanas, drums and cymbals were beat.

37. And so large was the number fed that the sounds of drums and cymbals were heard again and again. Indeed, those sounds continued from day to day.

38. Thus was performed that sacrifice of the intelligent king Yudhishthira. Many hills of food, O king, were dedicated on the occasion. Many large tanks were seen of curds and many lakes of clarified butter.

39. *In* that great sacrifice, O monarch, was seen the entire population of Jamvudwipa, with all its kingdoms and provinces, collected together.

40—41. Thousands of nations and races were there. A large number of men, O chief of Bharata's race, adorned with garlands and wearing bright ear-rings made of gold, taking numberless vessels in their hands, distributed the food to the twice-born classes by hundreds and thousands.

42. The attendants of the Pandavas gave away to the Brahmanas various kinds of food and drink which were, besides, so costly as to be worthy of being eaten and drunk by kings themselves.

CHAPTER LXXXVI.

(ANUGITA PARVA.)—

Continued.

Vaishampayana said :—

1—2. Seeing those kings—lords of Earth—all conversant with the Vedas, arrive, king Yudhishthira, addressing Bhimasena, said,—O chief of men, let proper honors be paid to these kings who have come, for these foremost of men are all worthy of the highest honors.

3. Thus addressed by the illustrious king Yudhishthira, Pandu's son Bhimasena of mighty energy did as he was ordered, assisted by the twins.

4. The foremost of all men, *viz.*, Govinda, came there, accompanied by the Vrishnis, and with Valadeva in the van.

5. He was accompanied by Yuyudhana and Pradyumna and Gada, and Nishatha and Shamva and Kritavarman.

6. The powerful car-warrior Bhima offered them the most respectful adoration. Those princes then entered the palaces, adorned with gems, which were assigned to them.

7. At the end of a conversation he had with Yudhishthira, the destroyer of Madhu referred to Arjuna who had been emaciated on account of many fights.

8. The son of Kunti repeatedly asked Krishna, that chastiser of enemies, about Arjuna. To Dharma's son, the lord of all the universe began to speak about Jishnu, the son of Shakra.

9. O king, a confidential agent of mine living in Dwarka came to me. He had seen Arjuna, that foremost of Pandu's sons. Indeed, the latter has been very much emaciated with the fatigue of many battles.

10. O powerful monarch, that agent of mine informed me that the mighty-armed hero is very near to us. You begin to celebrate your Horse-Sacrifice.

11. Thus addressed, king Yudhishthira the just said him,—By good luck, O Madhava, Arjuna comes back safely!

12. I wish to ascertain from you, O delighter of the Yadavas, what has been said in this matter by that mightiest of heroes amongs the sons of Pandu!

13—14. Thus addressed by king Yudhishthira the just, the lord of the Vrishnis and the Andhakas, that foremost of eloquent men, said these words to that monarch of righteous soul,—My agent, reported the words of Partha thus to me, O great king,—Yudhishthira, O Krishna, should be told these words of mine when the time comes!

15. O chief of the Kauravas, many kings will come (to your sacrifice)! When they arrive, high honours should be paid to them. This would, indeed, be worthy for us.

16—17. O giver of honours, the king should further be informed at my request that he should do what is necessary for preventing a distinction similar to what occurred at the time of presenting the Arghya (on the occasion of the Rajasuya-Sacrifice). Let Krishna also approve of this. Let not, O king, through the ill-feeling of kings, the people be destroyed.

18. My man further reported, O king, these words of Dhananjaya. Listen as I repeat them.

19. O monarch, the king of Manipura, my dear son Vabhruvahana, will come at the sacrifice.

20. Do you honour him duly for my sake, O powerful one, he is always attached and deeply devoted to me.

21. Hearing these words, king Yudhishthira the just approved of them and said as follows.

CHAPTER LXXXVII.

(ANUGITA PARVA.)—*Continued.*

Yudhishthira said:—

1. I have heard, O Krishna, your agreeable words. They are worthy of you. Gladsome and sweet as nectar are they. Indeed, they fill my heart with great joy, O powerful one.

2. O Hrishikesha, I have heard that Vijaya has fought numberless battles with the kings of the Earth.

3. Why is Partha, always dissociated from ease and comfort? Vijaya is exceedingly intelligent. This, therefore, pains my heart very much.

4. I always, O Janarddana, think, when I am withdrawn from business, of Kunti's son Jishnu. The lot of that delighter of the Pandus is highly miserable.

5. His body has every auspicious mark. What, however, O Krishna, is that sign in his excellent body for which he has always to suffer misery and discomfort?

6. That son of Kunti has to bear a large share of misery. I do not see any censurable mark in his body. You should explain the cause to me if I deserve to hear it.

7. Thus addressed, Hrishikesha, that enhancer of the glory of the Bhoja princes, having thought for a long time, answered as follows:—I do not see any censurable mark in this prince, except that the cheek-bones of this foremost of men are a little too high.

9 For this that that foremost of men has always to be on the road. I really do not see anything else for which he could be made so unhappy.

10. Thus answered by the intelligent Krishna, that foremost of men, *viz.*, king, Yudhishthira, said to the chief of the Vrishnis that it was even so.

11. The princess Draupadi, however, looked angrily and askance at Krishna. The destroyer of Keshi, *viz.*, Hrishikesha, approved of that mark of love (for his friend) which the princess of Panchala, who also was his friend, showed.

12. Bhimasena and the other Kurus, including the sacrificial priests, who heard of the agreeable triumphs of Arjuna in course of his following the horse, became highly pleased.

13. While they were still engaged in talking about Arjuna, a messenger came from that great hero bearing message from him.

14. Going to the presence of the Kuru king, the intelligent messenger bowed his head in respect and informed him of the arrival of that foremost of men, *viz.*, Phalguna.

15. On receipt of this news, tears of joy covered the king's eyes. Large gifts were made to the messenger for the very sweet tidings he had brought.

16 On the second day from that date, a loud din was heard when that foremost of men, that chief of the Kurus, came.

17. The dust raised by the hoofs of that horse as it walked close to Arjuna, looked as beautiful as that raised by the celestial horse Uchchaishravas.

18. And as Arjuna advanced, he heard many pleasing words uttered by the citizens. By good luck, O Partha, you are out of danger. Praise to king Yudhishthira.

19. Who else than Arjuna could return after having caused the horse to wander over the whole Earth and after having defeated all the kings in battle?

20. We have not heard of such a feat having been done by even Sagara and other great kings of yore.

21. Future kings also will never be able to perform so difficult a feat, O foremost one of Kuru's race, as this which you have done.

22. Listening to such words, agreeable to the ear, of the citizens, the righteous souled Phalguna entered the sacrificial compound.

23. Then king Yudhishthira with all his ministers, and Krishna, the delighter of the Yadus, placing Dhritarashtra in their van, went out for receiving Dhananjaya.

24. Saluting the feet of his uncle (Dhritarashtra), and then of wise king Yudhishthira the just, and then adoring Bhima and others, he embraced Keshava.

25. Adored by them all and worshipping them in return according to due rites, the mighty-armed hero, accompanied by those princes, took rest like a ship-wrecked man tossed on the waves resting on reaching the shore.

26. Meanwhile the wise king Vabhruvahana, accompanied by his mothers (Chitrangada and Ulupi), came to the Kuru capital.

27. The mighty-armed prince duly saluted all his elders of Kuru's race and the other kings present there, and was honored by them all in return. He then entered the excellent abode of his grandmother Kunti.

CHAPTER LXXXVIII.

(ANUGITA PARVA.)—*Continued.*

Vaishampayana said:—

1. Entering the palace of the Pandavas the mighty-armed prince saluted his grandmother in soothing and sweet words.

2. Then queen Chitrangada, and (Ulupi) the daughter of (the snake) Kauravya, together humbly approached Pritha and Krishna. They then met Subhadra and the other ladies of the Kuru race with due formalities.

3. Kunti gave them many gems and costly things. Draupadi and Subhadra and the other ladies of Kuru's race all made presents to them.

4. The two ladies took up their residence there, using costly beds and seats, treated with affection and honor by Kunti herself from desire of doing what was agreeable to Partha.

5. King Vabhruvahana of great energy, duly honored (by Kunti), then met Dhritarashtra according to due rites.

6. Going then to king Yudhishthira and Bhima and the other Pandavas, the mighty prince of Manipura saluted them all with humility.

7. They all embraced him with great love and honored him duly. And those powerful car-warrior highly pleased with him, made large gifts of wealth to him.

8. The king of Manipura then humbly approached Krishna, that hero armed with the discus and the mace, like a second Pradyumna approaching his father. Krishna gave to the king a very costly and excellent car adorned with gold and to which were yoked excellent horses.

10. Then king Yudhishthira the just, and Bhima, and Phalguna, and the twins, each separately honored him and made costly presents to him.

11—12. On the third day, the sage Vyasa the son of Satyavati, that foremost of eloquent men, approaching Yudhishthira, said,—From this day, O son of Kunti, do you begin your sacrifice. The time for it has come! The moment for undertaking the rite is at hand. The priests are urging you.

13. Let the sacrifice be performed in such a way that no limb may become defective. On account of the very large quantity of gold that is required for this sacrifice, it has come to be called the sacrifice of profuse gold.

14. Do you also, O great king, make the Dakshina of this sacrifice three times of what is enjoined. Let the merit of your sacrifice increase threefold. The Brahmanas are competent for the purpose.

15. Acquiring the merits then of three Horse-Sacrifices, each with profuse presents, you shall be freed, O king, from the sin of having killed your kinsmen.

16. The bath which one performs upon completion of the Horse-Sacrifice, O king, is highly powerful and productive of the highest merit. That merit will be yours, O king of Kuru's race.

17. Thus addressed by Vyasa of incomparable intelligence, the righteous-souled Yudhishthira of great energy underwent the initiation for performance of the Horse-Sacrifice.

18. The mighty-armed king then performed the great Horse-Sacrifice characterised by gifts of food and presents in profusion and capable of fructifying every desire and producing every merit.

19. The priests, well-conversant with the Vedas, did every rite, duly, moving about in all directions. They were all well-trained, and possessed of omniscience.

20. In nothing was there any deviation from the ordinances, and nothing was done improperly. Those foremost of twice-born persons followed the procedure as laid down as it should be followed in those points about which no directions are given.

21. Those best of twice-born ones, having first performed the rite called *Pravargya* otherwise called *Dharma*, then duly performed the rite of Abhishava, O king.

22. Those foremost of Soma-Drinkers, O monarch, extracting the juice of the Soma, then performed the Savana rite, following the injunctions of the scriptures.

23. Among those who came to that sacrifice none could be seen who was cheerless, none who was poor, none who was hungry, none who was plunged into grief, and none that seemed to be vulgar.

24. Bhimasena of great energy, at the command of the king, caused food to be ceaselessly distributed among those who desired to eat.

25. Following the injunctions of the scriptures, priests, well-versed in sacrificial rites of every kind, performed every day all the acts necessary to complete the great sacrifice.

26. Amongst the Sadasyas of king Yudhishthira of great intelligence there was none who was not a master of the six branches of (Vedic) learning. There was none among them who was not an observer of vows, none who was not an Upadhaya; none who was not well-versed in dialectical disputations.

27. When the time came for erecting the sacrificial stake, O chief of Bharata's race, six stakes were set up which were made of Vilwa, six which were made of Khadira, and six which were made of Sarvavarnin.

28. Two stakes were set up by the priests which were made of Devadaru in that sacrifice of the Kuru king, and one which was made of Shleshmataka.

29 At the behest of the king, Bhima caused some other stakes to be set up, for the sake of beauty only, which were made of gold.

30. Adorned with fine cloths supplied by the royal sage, those stakes shone there like Indra and the deities with the seven celestial Rishis standing around them in Heaven.

31. A number of golden bricks were made for making therewith a *Chayana*. The Chayana made resembled in beauty that which had been made for Daksha, the lord of creatures.

32. The Chayana measured eight and ten cubits and had four stories or lairs. A golden bird, of the shape of Garuda, was then made, having three angles.

33. Following the injunctions of the scriptures, the priests endued with great learning then duly tied to the stakes both animals and birds, assigning each to its particular deity.

34. Bulls, possessed of such marks as are mentioned in the scriptures, and aquatic animals were properly tied to the stakes after the rites of the sacrificial fire had been performed.

35. In that sacrifice of the great son of Kunti, three hundred animals were tied to the stakes set up, including that foremost of horses.

36. That sacrifice looked greatly beautiful as if adorned with the celestial Rishis, with the Gandharvas singing in chorus and the various tribes of Apsaras dancing in merriment.

37. It teemed, besides, with Kimpurushas and was adorned with Kinnaras. All around it were houses of Brahmanas crowned with ascetic success.

38. There were daily seen the disciples of Vyasa, those foremost of twice-born ones, who are compilers of all branches of learning, and well conversant with sacrificial rites.

39. There was Narada, and there was Tumvuru of great splendour. There were Vishwavasu and Chitrasena and others, all of whom were proficient in music.

40. At intervals of the sacrificial rites, those Gandharvas skilled in music and well-versed in dancing, used to please the Brahmanas who were engaged in the sacrifice.

CHAPTER LXXXIX.

(ANUGITA PARVA.)—
Continued.

Vaishampayana said:—

1. Having cooked, according to due rites, the other excellent animals which were sacrificed, the priests then sacrificed, according to the injunctions of the scriptures, that horse (which had wandered over the whole world).

2. After cutting that horse into pieces, according to scriptural directions, they caused Draupadi of great intelligence, who was possessed of the three requisites of *Mantras*, things, and devotion, to sit near the divided animal.

3. The Brahmanas then, with cool minds, taking up the marrow of that horse, cooked it duly, O chief of Bharata's race.

4. King Yudhishthira the just, with all his younger brothers, then smelled, according to the scriptures, the smoke, capable of purging one from every sin, of the marrow that was thus cooked.

5. The remaining limbs, O king, of that horse, were poured into the fire by the sixteen sacrificial priests possessed of great wisdom.

6. Having thus completed the sacrifice of that monarch who was gifted with the energy of Shakra himself, the illustrious Vyasa with his disciples eulogised the king greatly.

7. Then Yudhishthira gave away to the Brahmanas a thousand crores of golden *nishkas*, and to Vyasa he gave away the whole Earth.

8—9. Satyavati's son Vyasa, having accepted the Earth, addressed that foremost one of Bharata's race, *viz.*, king Yudhishthira the just, and said,—O best of kings, the Earth which you have given me I return to you! Do you give me the purchasing value, for Brahmanas are desirous of wealth.

10. The great Yudhishthira of great intelligence staying with his brothers in the midst of the kings invited to his sacrifice, said to those Brahmanas:—

11. The Dakshina ordained in the scriptures for the great Horse-Sacrifice is the Earth. Hence, I have given away to the sacrificial priests the Earth conquered by Arjuna.

12. Ye foremost of Brahmanas, I shall enter the forest. Do ye divide the Earth among yourselves! Indeed, do you divide the Earth into four parts according to what is done in the Chaturhotra-Sacrifice.

13. Ye best of twice-born ones, I do not wish to appropriate what now belongs to the Brahmanas.

14. This, ye learned Brahmanas, has been the intention of myself and my brothers. When the king said these words, his brothers and Draupadi also said,—'Yes, it is even so.' Great was the sensation created by this announcement.

15. Then, O Bharata, an invisible voice was heard in the sky, saying,—'Excellent, Excellent! The murmurs, also, of crowds of Brahmanas as they spoke, arose.

17. The Island-born Krishna, highly applauding him, once more addressed Yudhishthira, before the Brahmanas, saying,—'The Earth has been given by you to me! I, however, give her back to you! Do you give to these Brahmanas gold. Let the Earth be yours!'

18. Then Vasudeva, addressing king Yudhishthira the just, said,—You should do as you are ordered by the illustrious Vyasa.'

19. Thus addressed, that foremost one of Kuru's race, along with all his brothers, became pleased and gave away millions of golden coins, in fact, trebling the Dakshina ordained for the Horse-Sacrifice.

20. No other king will be able to accomplish what the Kuru king did on that occasion like Marutta.

21. Accepting that wealth, the Island-born sage, Krishna, of great learning, gave it to the sacrificial priests, dividing it into four parts.

22. Having paid that wealth as the price of the Earth, Yudhishthira, purged of his sins and assured of Heaven, rejoiced with his brothers.

23. The sacrificial priests, having got that unlimited quantity of riches, distributed it among the Brahmanas gladly and according to the desire of each recipient.

24. The Brahmanas, also divided amongst themselves, according to Yudhishthira's permission, the various ornaments of gold which were in the sacrificial compound, including the triumphal arches, the stakes, the jars, and various kinds of vessels.

25. After the Brahmanas had taken as much as they wished, the wealth that remained was taken away by Kshatriyas and Vaishyas and Shudras and various tribes of Mlechchhas.

26. Thus pleased with presents made by king Yudhishthira of great intelligence, the

Brahmanas, filled with joy, returned to their respective abodes.

27. The holy and illustrious Vyasa respectfully presented his own share, which was very large, of that gold to Kunti.

28. Receiving that gift of affection from her father-in-law, Pritha became pleased and devoted it to the performance of various acts of merit.

29. King Yudhishthira, having bathed at the conclusion of his sacrifice and become purged of all his sins, shone in the midst of his brothers, honoured by all, like the king of the deities in the midst of the dwellers of the celestial region.

30. The sons of Pandu, surrounded by the assembled kings, looked as beautiful, O king, as the planets in the midst of the stars.

31. To those kings they made presents of various jewels and gems, and elephants and horses and ornaments of gold, and female slaves and cloths and immense quantity of gold.

32. Indeed, Pritha's son, by distributing that untold riches among the invited kings, shone, O king, like Vaishravana, the lord of riches.

33. Summoning next the heroic king Vabhruvahana, Yudhishthira, gave to him various kinds of wealth in profusion and gave him permission to return home.

34. The son of Pandu, for pleasing his sister Dusshala, established her infant grandson in his paternal kingdom.

35. The Kuru king Yudhishthira, having attained mastery over his senses, then dismissed the assembled kings all of whom had been properly classed and honoured by him.

36—37. The illustrious son of Pandu, that chastiser of foes, then duly adored the great Govinda and Valadeva of great power and the thousands of other Vrishni heroes having Pradyumna for their first. Assisted by his brothers, he then dismissed them for returning to Dwaraka.

38. Thus was celebrated that sacrifice of king Yudhishthira the just, which was distinguished by a profusion of food and wealth and jewels and gems, and oceans of wines of different kinds.

39. There were lakes whose mire consisted of clarified butter and mountains of food. There were, also, O chief of Bharata's race, many rivers made of drinks having the six kinds of taste.

40. Of men employed in making and eating the sweetmeats called Khandavaragas, and of animals killed for food, there was no end.

41. The vast compound was filled with men inebriated with wine, and with young ladies filled with joy. The extensive grounds constantly echoed with the sounds of drums and the blare of conchs. With all these, the sacrifice became highly delightful.

42. 'Let agreeable things be given away,'—'Let agreeable food be eaten,'—These were the sounds which were repeatedly heard day and night in that sacrifice. It was like a great festival, full of rejoicing and contented men. People of various kingdoms speak of that sacrifice to this day.

43. Having showered wealth in torrents, and various objects of desire, and jewels and gems, and drinks of various kinds, the foremost one of Bharata's race, purged of all his sins, and his purpose fulfilled, entered his capital.

CHAPTER XC.

(ANUGITA PARVA.)—*Continued.*

Janamejaya said:—

1. You should tell me of any wonderful incident which took place in the sacrifice of my grandsire.

Vaishampayana said:—

2. Hear, O chief of kings, of a most wonderful event which took place, O powerful monarch, at the conclusion of that great Horse-Sacrifice.

3—5. On all the foremost of Brahmanas and all the kinsmen and relatives and friends, and all the poor, the blind, and the helpless ones, being gratified, O chief of Bharata's race, when the gifts made in profusion were being spoken of on all sides, indeed, when flowers were rained down on the head of king Yudhishthira the just, a blue-eyed mungoose, O sinless one, with one side of his body converted into gold, came there and spoke in a voice that was as loud and deep as thunder.

6—7. Repeatedly uttering such deep sounds and thereby frightening all animals and birds, that proud dweller of a hole, with large body, spoke in a human voice and said,—'Ye kings, this great sacrifice is not equal to a *prastha* of powdered barley given away by a liberal Brahmana of Kurukshetra who was observing the Unchcha vow.

8. Hearing these words of the mungoose, O king, all those foremost of Brahmanas became stricken with wonder.

9. Approaching the mungoose, they then asked him, saying,—'Whence have you come to this sacrifice, this resort of the good and the pious?

10. What is the extent of your power? What your learning? And what your refuge? How should we know you who thus censure this our sacrifice?

11. Without having disregarded any portion of the scriptures, everything that should be done has been done here according to the scriptures and according to reason, with the help of various sacrificial rites.

12. Those who are deserving of adoration, have been duly adored here according to the way pointed out by the scriptures. Libations have been poured on the sacred fire with the help of proper Mantras. That which should be given, has been given away without pride.

13. The twice-born class have been pleased with gifts of various kinds. The Kshatriyas have been pleased with battles fought according to just methods. The grandfathers have been pleased with Shraddhas.

14. The Vaishyas have been pleased by the protection offered to them, and many foremost of women have been pleased by accomplishing their desires. The Shudras have been pleased by kind speeches, and others with the residue of the profuse wealth collected on the spot.

15. Kinsmen and relatives have been pleased by the purity of conduct shown by our king. The celestials have been pleased by libations of clarified butter and acts of merit, and dependants and followers by protection.

16. That, therefore, which is true, do you truly declare to these Brahmanas. Indeed, do you declare what is according to the scriptures and to actual experience, asked by the Brahmanas who are eager to know.

17. Your words are creditable. You are wise. You have have, also, a celestial form. You have come into the midst of learned Brahmanas. You should explain yourself.'

18. Thus addressed by those twice-born persons, the mungoose, smiling, answered them as follows.—'Ye twice-born ones, the words I have uttered are not false. Neither have I spoken them from pride.

19. You have all heard what I have said. You foremost of twice-born persons, this sacrifice is not equal in merit to the gift of a *prastha* of powdered barley.

20. Forsooth, I should say this, O foremost of Brahmanas. Listen to me with rapt attention as I truly describe to you what took place.

21. Wonderful and excellent was the event that happened. It was seen by me and its consequences were felt by me. The incident relates to a liberal Brahmana living in Kurukshetra in the observance of the Unchcha vow.

22. On account of that incident he attained to Heaven, O twice-born ones, along with his wife and son and daughter-in-law. And in consequence of what then took place half my body became changed into gold.

The Mungoose continued:—

23. O twice-born ones, I shall presently tell you what the excellent fruit was of the gift, made by a Brahmana, of a very little measure (of powdered barley) acquired by fair means.

24. On that righteous spot of ground known by the name of Kurukshetra, which is the habitation of many righteous persons, there lived a Brahmana observing the Unchcha vow. That mode of living is like that of the pigeon.

25. He lived there with his wife and son and daughter-in-law and practised penances. Of righteous soul, and with senses completely controlled, he adopted the mode of living which is followed by a pariot.

26—28. Of excellent vows, he used to eat every day at the sixth division. If there was nothing to eat at the sixth division of the day, that excellent Brahmana would fast for that day and eat the next day at the sixth division. On one occasion, ye Brahmanas, there took place a dreadful famine in the land. During that time there was nothing stored in the abode of that righteous Brahmana. The herbs and plants were all dried up and the whole kingdom became void of food-stores.

29 When the habitual hours came for eating, the Brahmana had nothing to eat. This happened day after day. All the members of his family were stricken with hunger but were obliged to pass the days as best they could.

30. One day, in the month of Jaishtha, while the Sun was in the meridian, the Brahmana was engaged in picking up grains of corn. Afflicted by heat and hunger, he was practising this penance.

31. Unable to obtain grains of corn, the Brahmana soon became exhausted with hunger and toil. Indeed, with all the members of his family, he had no food to eat.

32. That best of Brahmanas passed the days in terrible suffering. One day, after the sixth division came, he succeeded in getting a *prastha* of barley.

33—34. That barley was then reduced by those ascetics to powder for making what is called Saktu of it. Having finished their silent recitations and other daily rites, and having duly poured libations on the sacred fire, those ascetics divided that little quantity of powdered barley amongst themselves so that the share of each came up to the measure of *Kudava* (twelve double handfuls) As they were about to sit down for eating, there came to their abode a guest.

35. Seeing the person who came as a guest, all of them became highly pleased. Indeed, seeing him, they saluted him and made the usual enquiries of health and happiness.

36. They were of pure minds, self-controlled, and gifted with faith and control over the passions. Freed from malice, they had conquered anger. Possessed of piety, they were never pained at seeing other people's happiness.

37—38. They had renounced pride and haughtiness and and anger. Indeed, they knew every duty, O foremost of twice-born ones! Informing their guest of their own penances and of the race or family to which they belonged, and ascertaining from him in return those particulars, they caused that hungry guest of theirs to enter their cottage. Addressing him they said,—This is the Arghya for you. This water is for washing your feet. There are scattered some Kusha grass for your seat, O sinless one.

39. Here is some clean Saktu acquired by lawful means, O powerful one! Given by us, O foremost of twice-born persons, do you accept it.

40. Thus addressed by them, that Brahmana accepted the Kudava (twelve double handfuls) of powdered barley which was offered to him and ate it all. But his hunger, O king, was not satisfied with what he ate.

41. The Brahmana while observing the Unchcha vow, seeing that his guest's hunger was still unsatisfied, began to think of what other food he could place before him for pleasing him.

42. Then his wife said to him,—Let my share be given to him! Let this foremost of twice-born persons be pleased and let him then go wherever he will.

43. Knowing that his chaste wife who said so, was herself stricken with hunger, that best of Brahmanas could not approve of her share of the powdered barley being given to the guest.

44—46. Indeed, that best of Brahmanas endued with learning, knowing from his own state that his aged, toil-worn, cheerless, and helpless wife was herself afflicted by hunger, and seeing that lady who had been emaciated into mere skin and bones, was quivering with weakness, addressed her and said,—'O beautiful one, with even animals, with even worms and insects, wives are fed and protected. You should not, therefore, say so. The wife treats her husband with kindness and feeds and protects him.

47. Everything connected with religion, pleasure, and wealth, careful nursing, offspring for perpetuating the race, are all dependent on the wife. Indeed, the merits of a person himself as also of his deceased ancestors depend also on her.

48. The wife should know her husband by his deeds. Indeed, that man who fails to protect his wife, earns great infamy here and goes into Hell hereafter. Such a man falls down from even a position of great fame and never succeeds in acquiring happy regions hereafter.

49. Thus addressed, she answered him, saying,—O twice-born one, our religious acts and wealth are united. Do you take a fourth of this barley! Indeed, be pleased with me.

50. Truth, pleasure, religious merit, and Heaven, as acquirable by good qualities, of women, as also all the objects of their desire, O foremost of twice-born ones, depend on the husband.

51. In the production of children the mother contributes her blood. The father contributes his seed. The husband is the highest deity of the wife. Through the favour of the husband, women get both pleasure and offspring as the reward.

52. You are my Pati (lord) for the protection you give me. You are my Bhartri for the means of sustenance you give me. You are, again, boon-giver to me on account of your having presented me a son. Do you, therefore, take my share of the barley and give it to the guest.

53. Overcome by decrepitude, you are of advanced years. Afflicted by hunger, you are greatly weakened. Worn out with fasts, you are very much emaciated.

54. Thus addressed by her, he took her share of the powdered barley and addressing his guest, said,—'O twice-born one, O best of men, do you accept this quantity of powdered barley as well.

55. The Brahmana, having accepted that quantity, immediately ate it up, but his hunger was not yet satisfied. Seeing him ungratified, the Brahmana in the observance of the Unchcha vow became thoughtful.

56. His son then said to him,—'O best of men, taking my share of the barley do you give it to the guest! I consider this act of mine as one of great merit. Therefore, I do it.

57. You should be always maintained by me with great care. Maintenance of the father is a duty which the good always covet.

58. The maintenance of the father in his old age is the duty laid down for the son. This is the eternal Shruti (audition) current in the three worlds, O learned Rishi.

59. By living on barely you are capable of practising penances. The life-breath is the great deity which lives in the bodies of all embodied creatures.'

The father said:—

60. If you attain to the age of even a a thousand years, you will still seem to me to be only a little child. Having begotten a son, the father achieves success through him.

61. O powerful one, I know that the hunger of children is very strong. I am old. I shall somehow succeed in holding my life-breaths. Do you, O son, become strong.

62. Old and decrepit as I am, O son, hunger scarcely afflicts me. I have, again, for many years, practised penances. I have no fear of death.

The son said:—

63. I am your offspring. The Shruti declares that one's offspring is called Putra, because one is rescued by him. One's own self, again, takes birth as his son. Do you, therefore, rescue yourself by your own self.

The father said:—

64. In form you are like me. In conduct and in self-control, also, you are my like. You have been examined on various occasions by me. I shall, therefore, accept your share of the barley, O son!

65. Having said this, that foremost of twice-born persons cheerfully took his son's share of the barley and smilingly presented it to his twice-born guest.

66. Having eaten that barley also, the guest's hunger was not satisfied. The righteous-souled host in the observance of the Unchcha vow became ashamed.

67—68. Desirous of doing what was agreeable to him, his chaste daughter-in-law then, bearing her share of the barley, approached him and said,—Through your son, O learned Brahmana, I shall obtain a son. Do you, therefore, take my share of the barley and give it to this guest.

69. Through your grace, numerous regions of beatitude will be mine for eternity. Through a grandson one obtains those regions going where one has not to suffer any kind of misery.

70. Like the three-fold objects of life beginning with Religion, or the three-fold sacred fires, there is a triple aggregate of everlasting Heavens, depending upon the son, the grandson, and the great-grandson.

71. The son is called Putra because he frees his ancestor's debt. Through sons and grandsons one always enjoys the happiness of those regions which are reserved for the pious and the good.

The father-in-law said:—

72—73. O you of excellent vows and conduct, seeing you wasted by wind and sun, deprived of your very complexion, emaciated, and almost destitute of consciousness through hunger, how can I be such a transgressor against the rules of virtue as to take your share of the barley? O auspicious damsel, you should not say so, for the sake of those auspicious results for which every family must try.

74. O auspicious lady, how can I hold you at even this, the sixth division of the day abstaining from food and observing vows? You are gifted with purity and good conduct and penances. Alas, even you have to pass your days in so much misery.

75. You are a child, afflicted by hunger, and belong to the softer sex. You should be always protected by me! Alas, I have to see you worn out with fasts, O you who are the delighter of all your kinsmen.

The daughter-in-law said:—

76. You are the senior of my senior, since you are the deity of my deity. You are, indeed, the god of my god. Do you, therefore, O powerful one, take my share of the barley.

77. My body, life-breaths, and religious rites, have all one object, *viz.*, the service of my elder. Through your favour, O learned Brahmana, I shall obtain many regions of happiness hereafter.

78. I deserve to be looked after by you. Know, O twice-born one, that I am wholly devoted to you. Cherishing also this thought, *viz.*, that my happiness is your concern, you should take this my share of the barley.

The father-in-law said :—

79. O chaste lady, on account of such conduct of yours you will for ever shine in glory, for endued with vows and steadiness in religious rites, your eyes are directed to that conduct which should be observed towards elders.

80. Therefore, O daughter-in-law, I shall take your share of the barley. You deserve not to be deceived by me, considering all your virtues. You are truly, O blessed damsel, the foremost of all persons observing the duties of righteousness.

81. Having said so to her, the Brahmana took her share of the barley and gave it to his guest. At this the guest became pleased with that great Brahmana gifted with great piety.

82—83. With gratified soul, that first of twice-born persons, endued with great eloquence, who was none else than the deity of Virtue in a human form, then addressed that foremost of Brahmanas and said,—'O best of twice-born ones, I am highly pleased with this pure gift of yours, this gift of what was acquired by fair means by you, and which you did freely part with, according to the rules of virtue.

84. Indeed, this gift of yours is being bruited about in Heaven by the dwellers of that happy region. Mark, flowers have been rained down from the sky on the Earth.

45. The celestial Rishis, the deities, the Gandharvas, those who walk before the deities, and the celestial messengers, are all lauding you, struck with wonder at your gift.

86. The twice-born Rishis who live in the regions of Brahma, seated on their cars, are anxious to see you. O foremost of twice-born persons, go to Heaven.

87. The Pitris living in their own region, have all been rescued by them. Others, also, who have not attained to the position of Pitris, have equally been rescued by you for countless cycles.

88. For your Brahmacharyya, your gifts, your sacrifices, your penances, and your acts of piety done with a pure heart, go you to Heaven.

89. O you of excellent vows, you practise penances with great devotion. Your gifts have, therefore, pleased the deities highly, O best of twice-born ones.

90. Since you have made this gift, in a season of great difficulty, with a pure heart, you have, by this act of yours, conquered the celestial region.

91. Hunger destroys one's wisdom and drives off one's righteous understanding. One whose intelligence is overwhelmed by hunger renounces all fortitude.

92. He, therefore, who conquers hunger, conquers Heaven, forsooth. One's righteousness is never destroyed as long as he cherishes the inclination of making gifts.

93. Disregarding filial affection, disregarding the affection one feels for his wife, and reckoning virtue as the foremost, you have paid no attention to the cravings of nature.

94. The acquisition of riches is an act of slight merit. Its gift to a worthy person is fraught with greater merit. Of still greater merit is the (proper) time. Lastly, devotion is fraught with the highestr merit.

95. The door of Heaven is very difficult to see. Through carelessness men cannot see it. The bar of Heaven's door has cupidity for its seed. That bar is kept fastened by desire and affection. Indeed, Heaven's door is unapproachable.

96. Those men who have subdued anger and conquered their passions, those Brahmanas who are gifted with penances and who make gifts according to the extent of their ability, succeed in seeing it.

97. It has been said that he who gives away a hundred, having a thousand, he who gives away ten, having a hundred, and he who gives a handful of water, having no money, are all equal as regards the merit they acquire.

98. King Rantideva, when divested of all his riches, gave a small quantity of water with a pure heart. Through this gift, O learned Brahmana, he went to the celestial region.

99. The deity of righteousness is never pleased so much with large gifts of costly things as with gifts of even worthless things, if acquired lawfully and given away with devotion and faith.

100. King Nriga had made gifts of thousands of kine to the twice-born class-

By giving away only one cow which did not belong to him, he fell into Hell.

101. Ushinara's son Shivi of excellent vows, by giving away the flesh of his own body, is rejoicing in the celestial region, having attained to the regions of the pious.

102. Mere wealth is not merit. Good men acquire merit by exerting to the best of their power and with the help of righteousness. One does not acquire such merit by means of even various sacrifices as with even a little wealth that has been acquired by fair means.

103. Through anger, the fruits of gifts are destroyed. Through cupidity one fails to go to the celestial region. One conversant with the merits of gift, and leading a just course of conduct, succeeds, through penances, in enjoying the celestial region.

104. The fruit, O Brahmana, of this gift made by you (of a *prastha* of powdered barley) is much greater than what one acquires by many Rajasuya-Sacrifices with profuse gifts or many Horse-Sacrifices.

105. With this *prastha* of powdered barley you have conquered the eternal region of Brahman. Go you in happiness, O learned Brahmana, to the house of Brahman who is without the stain of darkness.

106. O foremost of twice-born persons, a celestial car is here for all of you. Do you ascend it as you please! O Brahmana, I am the deity of Righteousness. Behold me!

107. You have rescued your body. The fame of your achievement will last in the world. With your wife, your son, and your daughter-in-law, go now to the celestial region.

108. After the deity of Righteousness had said these words, that Brahmana, with his wife, son, daughter-in-law, proceeded to the celestial region.

109. After that learned Brahmana knowing all duties, had thus ascended to the celestial region with his son, daughter-in-law, and wife numbering the fourth, I came out of my hole.

110—112. There with the scent of that powdered barley, with the mire caused by the water (which the Brahmana had given ro his guest), with the contact (of my body) with the celestial flowers which had been rained down, with the particles of the barley powder which that good man had given away, and the penances of that Brahmana, my head became gold. See, on account of the gift of that Brahmana who was firm in truth, and his penances half of this my ample body has become golden.

113. O twice-born ones, for converting the rest of my body into gold I repeatedly go, with a cheerful heart, to the hermitages of ascetics and sacrifices performed by kings.

114. Hearing of this sacrifice of the Kuru king, gifted with great wisdom, I came here with hopes. I have not, however, been made gold.

115 O foremost of Brahmanas, it was for this that I uttered those words, *viz.*, that this sacrifice can by no means compare with (the gift of) that *prastha* of powdered barley.

116. With the grains of that *prastha* of powdered barley, I was made gold on that occasion. This great sacrifice, however, is not equal to those grains. This is my opinion.

117. Having said those words to all those foremost of Brahmanas, the mungoose disappeared from their view. Those Brahmanas then returned to their respective homes.

Vaishampayana said:—

118. O conquerer of hostile towns, I have now told you all about that wonderful incident which took place in that great Horse-Sacrifice.

119 You should not, O king, think highly of sacrifice. Millions of Rishis have ascended to the celestial region with the help of only their penances.

120. Abstention from injury to all creatures, contentment, conduct, sincerity, penances, self-control, truthfulness, and gifts, are each equal in point of merit to sacrifice.

CHAPTER XCI.

(ANUGITA PARVA.)—
Continued.

Janamejaya said:—

1. O powerful Rishi, kings are attached to sacrifices. The great Rishis are attached to penances. Learned Brahmanas observe tranquillity of mind, peacefulness of conduct and self-control.

2. Hence it appears that nothing can be seen in this world which can compare with the fruits of sacrifices. This is my conviction. That conviction, again, seems to be surely correct.

3. Numberless kings, O best of twice-born persons, having adored the celestials in sacrifices, acquired high fame here and obtained the celestial region hereafter.

4. Gifted with great energy, the powerful king of the deities, *viz.*, Indra of a thousand eyes, obtained the sovereignty over the deities through the many sacrifices he performed with gifts in profusion and attained to the fruition of all his desires.

5—6. When king Yudhishthira, with Bhima and Arjuna by him, resembled the king of the deities himself in prosperity and prowess, why then did that mungoose depreciate that great Horse-Sacrifice of the great monarch.

Vaishampayana said :—

7. Do you listen to me, O king, as I describe to you duly, O Bharata, the excellent ordinances about sacrifice and the fruits also, O king, that sacrifice yields.

8. Formerly, on one occasion Shakra celebrated a particular sacrifice. While the limbs of the sacrifice were spread out, the Ritwijas became busy in performing the various rites ordained in the scriptures.

9—10. The pourer of libations, possessed of every qualification, became engaged in pouring libations of clarified butter. The great Rishis were seated around. The celestials were summoned one by one by contented Brahmanas of great learning uttering scriptural Mantras in sweet voices. Those foremost of Adhwaryyus, not fatigued with what they did, recited the Mantras of the Yajurveda in soft accents.

11. The time came for killing the animals. When the animals selected for sacrifice were seized, the great Rishis, O king, felt mercy for them.

12. Seeing that the animals had all become dispirited, those Rishis, gifted with wealth of penances, approached Shakra and said to him,—'This method of sacrifice is not auspicious.'

13. Desirous of winning great merit as you are, this is, indeed, a mark of your ignorance of the rites of sacrifice. O Purandara, animals have not been ordained to be killed in sacrifices.

14. O powerful one, these preparations of yours are destructive of merit! This sacrifice is not consistent with virtue. The destruction of creatures can never be said to be an act of virtue!

15. If you wish it, let your priests perform your sacrifice according to the Agama. By performing a sacrifice according to the scriptural ordinances, great will be the merit acquired by you.

16. O you of a hundred eyes do you perform the sacrifice with seeds of grain which have been kept for three years. This, O Shakra, would be fraught with great virtue and productive of fruits of high efficacy.

17. The deity of a hundred sacrifices, however, moved by pride and overwhelmed by stupefaction, did not accept these words uttered by the Rishis.

18. Then, O Bharata, a great dispute arose in that sacrifice of Shakra between the ascetics as to how sacrifices should be performed, that is, should they be performed, with mobile creatures or with immobile objects.

19. All of them were exhausted with disputation. The Rishis, then, those beholders of truth, having made a compact with Shakra, asked king Vasu.—

20. O highly blessed one, what is the Vedic declaration about sacrifices? Is it preferable to perform sacrifices with animals or with seeds and juices.

21. Hearing the question, king Vasu, without at all judging the merits of the arguments advanced on both sides, at once answered, saying,—'Sacrifices may be performed with any of the two kinds of objects ready.'

22. Having answered the question thus, he had to enter the nether regions. Indeed, the powerful king of the Chedis had to undergo that misery for having answered falsely.

23. Therefore, when a doubt arises, no person, however wise, should singly decide the matter, unless he be the powerful and self-born Lord himself of creatures.

24. Gifts made by a sinner with an impure heart, for this, even when very large, become lost. Such gifts go for nothing.

25. By the gifts made by a person of unrighteous conduct,—one, that is, who is of sinful soul and who is a destroyer, just fame is never acquired either in this world or in the next.

26. That person of little intelligence, who, from desire of acquiring merit, celebrates sacrifices with wealth acquired by unfair means, never succeeds in acquiring merit.

27. That low wretch of sinful soul, who hypocritically assuming a garb of virtue makes gifts to Brahmanas, only creates the conviction in men about his own virtue.

28. That Brahmana of uncontrolled conduct, who acquires wealth by sinful

deeds, overwhelmed by passion and stupefaction, attains at last to the goal of the sinful.

29. Some one, overwhelmed by cupidity and stupefaction, becomes bent on storing riches. He is seen to persecute all creatures, urged by a sinful and impure understanding.

30. He who, having acquired riches by such means, makes gifts or performs sacrifices therewith, never enjoys the fruits of those gifts or sacrifices in the other world on account of the wealth having been acquired by unfair means.

31. Men having wealth of penances, by giving away, to the best of their power, grains of corn picked up from the fields or roots or fruits or potherbs or water or leaves, acquire great merit and proceed to the celestial region.

32—33. Such gifts are fraught with virtue and equal to high austerities. Such gifts, as also mercy to all creatures, and Brahmacharyya, truthfulness of speech, and kindness, and fortitude, and forgiveness, form the eternal foundations of virtue which itself is eternal. We hear of Vishvamitra and other kings of ancient times.

34—35. Indeed, Vishmvamitra, and Asita, and king Janaka, and Kakshasena and Arshtisena and king Sindhudwipa, these and many other kings, gifted with wealth of penances, having made gifts of articles acquired by fairness, have attained to high success.

36. Those amongst Brahmanas and Kshatriyas, Vaishyas and Shudras, who perform penances, O Bharata, and who purify themselves, by gifts and other deeds of righteousness, proceed to the celestial region.

CHAPTER XCII.

(ANUGITA PARVA.)—

Concluded.

Janamejaya said:—

1. If, O illustrious one, celestial region is the fruit of riches acquired by fair means, do you fully describe it to me. You are well-conversant with the subject and, it is, therefore, proper for you to explain it.

2. O twice-born one, you have said to me what the high fruit was that accured to that Brahmana, who lived according to the Unchcha mode, through his gift of powdered barley. Forsooth, all you have said is true.

3. In what way, however, was the attainment held certain of the highest end in all sacrifices? O foremost of twice-born persons, you should fully expound all this to me.

Vaishampayana said:—

4. Regarding it is cited this old narrative, O chastiser of enemies, of what took place formerly in the great sacrifice of Agastya.

5. Formerly, O king, Agastya of great energy, devoted to the well-being of all creatures, entered into a Diksha extending for twelve years.

6. In that sacrifice of the great Rishi many Hotris were engaged who resembled blazing fires in the splendour of their bodies. Among them were men who lived upon roots or fruits, or who used two pieces of stone only for husking their corn, or who were supported by only the rays (of the moon).

7. Among them were also men who never took any food unless it was placed before them by others desirous of feeding them, and those who never ate anything without having first served the celestials, the departed Manes, and guests, and those who never washed the food which they took. There were also Yatis and Vikshus among them, O king.

8. All of them were men who had obtained a sight of the deity of virtue in his embodied form. They had subjugated anger and acquired a complete mastery over all their senses. Living in the observance of self-control, they were freed from pride and the desire of injuring others.

9. They were always observant of a pure conduct and were never obstructed by their senses. Those great Rishis attended that sacrifice and performed its various rites.

10. The illustrious Rishi (Agastya) acquired the food which was collected for the sacrifice and that came up to the required quantity, by lawful means according to the best of his power.

11—13. Numerous other ascetics at that time celebrated large sacrifices. As Agastya, however, was engaged in that sacrifice of his, the thousand-eyed Indra, O best of the Bharatas, ceased to pour rain (on the Earth). At the intervals, O king, of the sacrificial rites, this talk took place among those Rishis of purified souls about the great Agastya, *viz.*,—'This Agastya, engaged in sacrifice, is making gifts of food with heart purged of pride and vanity.

14. The deity of the clouds, however, has ceased to pour rain. How, indeed

will food grow? This sacrifice of the Rishi, ye Brahmanas, is great and extends for twelve years.

15—20. The deity will not pour rain for these twelve years. Thinking on this, you should do some favour to this Rishi of great intelligence, *viz.*, Agastya of severe penances.' When these words were said, Agastya of great prowess, pleasing all those ascetics by bending his head, said,—'If Vasava does not pour rain for these twelve years, I shall then perform the mental sacrifice. This is the eternal ordinance. If Vasava does not pour rain for these twelve years, I shall then perform the Touch-Sacrifice. This is the eternal sacrifice. If Vasava does not pour rain for these twelve years, I shall, then, putting forth, all my exertions, make arrangements for other sacrifices characterised by the observance of the most difficult and severe vows. This present sacrifice of mine, with seeds, has been arranged for by me with labour of many years.

21. I shall, with seeds, do much good. No obstacle will arise. This my sacrifice is incapable of being baffled.

22—23. It matters little whether the deity pours rain or no downpours come. Indeed, if Indra does not, of his own will, show any regard for me, I shall, in that case, change myself into Indra and keep all creatures alive. Every creature, on whatever food he has been nourished, will continue to be nourished on it as before.

24. I can even repeatedly create a different order of things. Let gold and whatever else of riches there is, come to this place to-day.

25—27. Let all the wealth which is in the three worlds come here to-day of its own accord! Let all the tribes of celestial Apsaras, all the Gandharvas along with the Kinnaras, and Vishwavasu, and others there are (of that order) approach this sacrifice of mine! Let all the wealth which exists among the Northern Kurus, come of their own accord to these sacrifices. Let Heaven, and all those who have Heaven for their home, and Dharma himself, come here.'

28. After the ascetic had uttered these words, everything took place as he desired, by virtue of his penances, for Agastya was gifted with a mind which resembled a burning fire and was possessed of extraodinary energy.

29. The Rishis who were there saw the power of penances with rejoicing hearts. Filled with wonder they then said these words of grave significance.

The Rishis said:—

30. We have been highly pleased with words you have uttered. We do not, however, wish that your penances should suffer any diminution. Those sacrifices are approved by us which are performed by fair means. Indeed, we wish duly those sacrifices which rest on lawful means.

31. Acquiring our food by lawful means and observant of our respective duties, we shall seek to go through sacrificial initiations and the pouring of libations on the sacred fire and the other religious rites.

32—33. We should worship the celestials, practising Brahmacharyya by lawful means. Completing the period of Brahmacharyya we have come out of our house, observing lawful methods. That understanding, which is freed from the desire of inflicting any kind of injury on others is approved by us.

34. You should, always, O powerful one, commend such abstention from injury in all sacrifices. We shall then be highly pleased, O foremost of twice-born ones. After the completion of your sacrifice, when dismissed by you, we shall then, leaving this place, go away.

35. As they were saying these words, Purandara, the king of the deities, gifted with great energy, seeing the power of Agastya's penances, poured rain.

36. Indeed, O Janamejaya, till the completion of the sacrifice of that Rishi of great prowess, the deity of rain poured rain which met the wishes of men both about quantity and time.

37. Placing Vrihaspati before him, the king of the deities came there, O royal sage, and pleased the Rishi Agastya.

38. On the termination of that sacrifice, Agastya, filled with joy, adored all those great Rishis duly and then sent them all away.

Janamejaya said:—

39. Who was that mungoose with a golden head, which said all those words in a human voice? Asked by me, do you tell me this.

Vaishampayana said:—

40. You did not ask me before and, therefore, I did not tell you. Hear as I tell you who that mungoose was and why he could assume a human voice.

41. Formerly, the Rishi Jamadagni desired to perform a Shraddha. His Homa-Cow came to him and the Rishi milked her himself.

42. He then placed the milk in a vessel which was new, durable, and pure. The deity Dharma, assuming the form of anger, entered that vessel of milk.

43. Indeed, Dharma was desirous of determining what that foremost of Rishis would do when seeing some injury done to him. Having thought thus, Dharma spoiled that milk.

44. Knowing that the spoiler of his milk was Anger, the ascetic was not at all enraged with him. Anger, then, assuming the form of a Brahmana lady, showed himself to the Rishi.

45. Indeed, Anger, finding that he had been vanquished by that foremost one of Bhrigu's race, addressed him, saying,—'O chief of Bhrigu's race, I have been conquered by you. There is a saying among men that the Bhrigus are very wrathful. I now find that that saying is false, since I have been subdued by you.

46. You are endued with a powerful soul. You are endued with forgiveness. I stand here to-day, acknowledging your sway. I fear your penances, O righteous one! Do you, O powerful Rishi, show me favour.

Jamadagni said:—

47. I have seen you, O Anger, in your embodied form. Go you wherever you like, without any anxiety. You have not done me any injury to-day. I have no grudge against you.

48. Those for whom I had kept this milk are the highly blessed Pitris. Present yourself before them and ascertain their intentions.

49. Thus addressed, stricken with fear, Anger vanished from the sight of the Rishi. Through the curse of the Pitris he became a mungoose.

50. He then began to please the Pitris in order to bring about an end of his curse. By them he was told these words:—'By speaking disrespectfully of Dharma you shall attain to the end of your curse.'

51. Thus addressed by them, he wandered over places where sacrifices were performed and over other sacred places, employed in censuring great sacrifices. It was he who came to the great sacrifice of king Yudhishthira.

52. Dispraising the son of Dharma by a reference to the *prastha* of powdered barley, Anger became freed from his curse, for Yudhishthira (as Dharma's son) was Dharma's self.

53. This is what took place in the sacrifice of that great king. The mungoose disappeared there in our very presence.

FINIS ASHWAMEDHA PARVA.

A PROSE ENGLISH TRANSLATION

OF

THE MAHABHARATA.

(TRANSLATED LITERALLY FROM THE ORIGINAL SANSKRIT TEXT).

ASHRAMAVASIKA PARVA.

VOL. XV.

LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY.

EDITED & PUBLISHED BY

MANMATHA NATH DUTT, (*Shastri*) M.A., M.R.A.S.,

RECTOR, KESHUB ACADEMY;

Author of the English Translations of the Ramayana, Vishnu Puranam, Srimad-Bhagavatam, Kamandakiya, Nitisara, Bhagavad-Gita, and many other works.

40, Nayan Chand Dutt's Street, Calcutta.

CALCUTTA:

PRINTED BY H. C. DASS, ELYSIUM PRESS,

40, Nayan Chand Dutt's Street.

1905.

ASHRAMAVASIKA PARVA.

TABLE OF CONTENTS.

CHAPTER I.—The conduct of the Pandavas after regaining their kingdom—p. 1.

CHAPTER II.—The respectful treatment of the Pandavas towards Dhritarashtra—p. 2.

CHAPTER III.—Cruel act of Bhima, the grief of Dhritarashtra and Yudhishthira—p. 3.

CHAPTER IV.—Vyasa's consolation to Dhritarashtra—p. 6.

CHAPTER V.—Dhritarashtra's advice to Yudhishthira—p. 7.

CHAPTER VI.—Royal duties described by Dhritarashtra—p. 9.

CHAPTER VII.—Instructions about war and peace—p. 10.

CHAPTER VIII.—Dhritarashtra settles about returning into forest—p. 11.

CHAPTER IX.—Dhritarashtra announces his intention and apologizes to the citizens—p. 12.

CHAPTER X.—The history of the war as described by a Brahmana—p. 13.

CHAPTER XI.—Dhritarashtra distributes money—p. 14.

CHAPTER XII.—Arjuna advises Bhima, to give up his hostile feelings—p. 15.

CHAPTER XIII.—Vidura communicates to Dhritarashtra, Yudhishthira's apology for Bhima's conduct—p. 16.

CHAPTER XIV.—Distribution of gifts—p. 17.

CHAPTER XV.—Dhritarashtra's departure for the forest—p. 17.

CHAPTER XVI.—Kunti's determination to follow the blind king—p. 18.

CHAPTER XVII.—Kunti's reply to her sons—p. 19.

CHAPTER XVIII.—The arrival of the party at the forest—p. 20.

CHAPTER XIX.—Arrival at Vyasa's hermitage—p. 21.

CHAPTER XX.—The arrival of ascetics to see the king—p. 22.

CHAPTER XXI.—The sorrows of the Pandavas—p. 23.

CHAPTER XXII.—Yudhishthira goes with his party to see the king in the forest—p 24.

CHAPTER XXIII.—The royal march—p. 25.

CHAPTER XXIV.—The meeting of the Pandavas with their mother and the blind king—p. 26.

CHAPTER XXV.—The same continued—p. 26.

CHAPTER XXVI.—Dhritarashtra enquires Yudhishthira of his well-being and the latter's reply—p. 27.

CHAPTER XXVII.—The passing of a day in the forest by Yudhishthira—p. 29.

CHAPTER XXVIII.—The history of Vidura—p. 30.

CHAPTER XXIX.—The conversation of Vyasa and other ascetics—p. 31.

CHAPTER XXX.—The history of Karna described by Kunti—p. 33.

CHAPTERS XXXI—XXXIII.—Gandhari sees her sons—p. 34.

CHAPTER XXXIV.—How persons whose bodies have been destroyed re-appear—p. 37.

CHAPTER XXXV.—Janamejaya sees his father—p. 38.

CHAPTER XXXVI.—Vyasa consoles Dhritarashtra—p. 38.

CHAPTER XXXVII.—Narada comes to Yudhishthira and describes the death of Dhritarashtra, Kunti, and others—p. 40.

CHAPTER XXXVIII.—Yudhishthira's lamentations—p. 42.

CHAPTER XXXIX.—Narada describes the history of the death—p. 43.

THE MAHABHARATA.

(IN ENGLISH).

ASHRAMAVASIKA PARVA.

CHAPTER I.

Having saluted the Supreme Deity (Narayana) and the highest of all male beings (Nara) and also the Goddess of Learning (Saraswati), let us cry success.

Janamejaya said :—

1. After having gained their kingdom, how did my grandfathers, the great Pandavas, treat the high-souled king Dhritarashtra?

2. How, indeed, did that king who had all his counsellors and sons killed, who was without a support, and whose wealth had vanished, behave? How also did the illustrious Gandhari act?

3. For how many years did my noble grandfather rule the kingdom? You should tell me all this.

Vaishampayana said :—

4. Having regained their kingdom, the great Pandavas, their enemies all killed, ruled the earth, placing Dhritarashtra at their head.

5. Vidura, Sanjaya and the highly intelligent Yuyutsu, who was Dhritarashtra's son by his Vaishya wife, used to wait upon Dhritarashtra.

6. The Pandavas used to consult that king in all matters. Indeed, for fifteen years, they did all things under the advice of the old king.

7. Those heroes used very often to go to that king and sit beside him, after having adored his feet, according to the wishes of king Yudhishthira the just.

8. They did all things under the command of Dhritarashtra who smelt their heads in love. The daughter of king Kuntibhoja also obeyed Gandhari in all matters.

9. Draupadi and Subhadra and the other ladies of the Pandavas treated the old king and the queen as if they were their own father-in-law and mother-in-law.

10—11. Yudhishthira gave the king costly beds, dresses and ornaments, and food and drink and other enjoyable articles, in profusion and of such superior kinds as were worthy of royal use. Likewise Kunti behaved towards Gandhari as towards a senior.

12. Vidura, Sanjaya, and Yuyutsu, O you of Kuru's race, used to always wait upon the old king whose sons had all been killed.

13. The dear brother-in-law of Drona, *viz.*, the very superior Brahmana, Kripa, that powerful bowman, also, attended upon the king.

14. The holy Vyasa also used to often meet with the old king and recite to him the histories of old Rishis and celestial ascetics and Pitris and Rakshasas.

15. Vidura, under the orders of Dhritarashtra, superintended the performance of all religious acts and the administration of the law.

16. Through the excellent policy of Vidura, by the expenditure of very little money, the Pandavas got numerous agreeable services from their feudatories and followers.

17. King Dhritarashtra freed prisoners and pardoned those who were condemned to death. King Yudhishthira the just never said anything to this.

18. On those occasions when the son of Ambika went on pleasure trips, the highly energetic Kuru king Yudhishthira used to give him every article of enjoyment.

19. Aralikas, and juice-makers, and makers of Ragakhandavas waited on king Dhritarashtra as before.

20. Pandu's son collected costly dresses and garlands of various kinds and duly offered them to Dhritarashtra.

21. Maireya wines, fish of various kinds and sherbets and honey, and various kinds of

food agreeably prepared by the admixture, of many articles, were caused to be made for the old king as in his prosperous days.

22. Those kings who came there one after another, all used to wait upon the old Kuru king as before.

23—26. Kunti, Draupadi, and she of the Sattwata race possessed of great fame, and Ulupi the daughter of the Naga king, and queen Chitrangada, and the sister of Dhrishtaketu, and the daughter of Jarasandha,—these and many other ladies, O king, used to wait upon the daughter of Suvala like maids of all work. Yudhisthira always enjoined upon his brothers that Dhritarashtra, who was deprived of all his children, might not feel himself unhappy in any way. They also, on their part, listening to these pregnant commands from king Yudhishthira, showed particular obedience to the old king.

27. There was one exception, however. It was Bhimasena. All that had followed from that match at dice which had been brought about by the wicked understanding of Dhritarashtra, did not go away from the heart of that hero.

CHAPTER II.

(ASHRA AVASIKA PARVA.)—*Continued.*

Vaishampayana said:—

1. Thus adored by the Pandavas, the royal son of Amvika passed his time happily as before, waited upon and honoured by the Rishis.

2. That perpetuater of Kuru's race used to make those foremost of offerings which should be given to the Brahmanas. The royal son of Kunti always placed those articles at Dhritarashtra's command.

3—4. Shorn of malice as king Yudhishthira was, he was always affectionate towards his uncle. Addressing his brothers and ministers, the king said,—'King Dhritarashtra should be honoured both by myself and you all. He, indeed, is a well-wisher of mine who obeys the commands of Dhritarashtra.

5—6. He, on the other hand, who treats him otherwise, is my enemy. Such a man should certainly be punished by me. On days of performing the rites ordained for the Pitris, as also in the Shraddhas performed for his sons and all well-wishers, the great Kuru king Dhritarashtra, gave away to Brahmanas, as each deserved immense quantity of wealth after his heart.

7. King Yudhishthira the just, and Bhima, and Arjuna, and the twins, desirous of doing what was liked by the old king, used to execute all his commands.

8. They always took care that the old king who was afflicted with the destruction of his sons and grandsons,—with, that is, grief caused by the Pandavas themselves,—might not die of his grief.

9. Indeed, the Pandavas treated him in such a way that that Kuru hero might not be deprived of that happiness and all those articles of enjoyment which he had during his sons' life-time.

10. The five brothers, *viz.*, the sons of Pandu, treated thus Dhritarashtra, living under his command.

11. Dhritarashtra also, seeing them so humble and obedient to his commands and acting towards him as disciples towards preceptors, treated them also like a loving preceptor in return.

12. Gandhari, by performing the various rites of the Shraddha and making gifts to Brahmanas of various objects of enjoyment, became freed from the debt she owed to her slain children.

13. Thus did that foremost of righteous men, *viz.*, king Yudhishthira the just, endued with great intelligence, along with his brothers, adored king Dhritarashtra.

Vishampayana said:—

14. Endued with great energy, that perpetuater of Kuru's race, *viz.*, the old king Dhritarashtra, could not see any ill-will in Yudhishthira.

15. Seeing that the great Pandavas were in the observance of a wise and righteous conduct, king Dhritarashtra, the son of Amvika, became pleased with them.

16. Suvala's daughter, Gandhari, renouncing all sorrow for her (slain) children, began to show great love for the Pandavas as if they were her own children.

17. Gifted with great energy, the Kuru king Yudhishthira never did anything that was disliked by the royal son of Vichitraviryya. On the other hand, he always treated him in a highly agreeable way.

18—19. Whatever acts, grave or light, were directed by king Dhritarashtra or the helpless Gandhari to be done, were all done with respect, O monarch, by that destroyer of hostile heroes, *viz.*, the Pandava king.

20. The old king became highly pleased with such conduct of Yudhishthira. Indeed, he was grieved at the remembrance of his own wicked son.

21. Rising every day at early dawn, he purified himself and went through his recitations, and then blessed the Pandavas by wishing them victory in battle.

22. Making the usual gifts to the Brahmanas and making them utter benedictions, and pouring libations on the sacred fire, the old king prayed for long life to the Pandavas.

23. Indeed, the king had never derived that great happiness from his own sons which he always did from the sons of Pandu.

24. King Yudhishthira at that time became as agreeable to the Brahmanas as to the Kshatriyas, and the various bands of Vaishyas and Shudras of his kingdom.

25. King Yudhishthira forgot whatever wrongs were done to him by the sons of Dhritarashtra, and saluted his uncle.

26—27. If any man did any thing that was not liked by the son of Ambika, he became thereby an object of hatred to the intelligent son of Kunti. Indeed, through fear of Yudhishthira nobody could talk of the evil deeds of either Duryodhana or Dhritarashtra.

28. Both Gandhari and Vidura also were well pleased with the power which the king having no enemies showed for bearing wrongs. They were, however, not so pleased, O destroyer of foes, with Bhima.

29. Dharma's son Yudhishthira, was truly obedient to his uncle. Bhima, however, on seeing Dhritarashtra, became very dispirited.

30. That destroyer of enemies, seeing Dharma's son pay his respects to the old king, saluted him outwardly with a very reluctant heart.

CHAPTER III.

(ASHRAMAVASAIKA PARVA.)—*Continued.*

Vaishampayana said:—

1. The people who lived in the Kuru kingdom could not mark any difference in the cordiality which existed between king Yudhishthira and the father of Duryodhana.

2. When the Kuru king recollected his wicked son, he then could not but feel unfriendly, in his heart, towards Bhima.

3. Bhimasena also, O king, moved by a wicked heart, was unable to put up with king Dhritarashtra.

4. Vrikodara secretly did many deeds that were disagreeable to the old king. Through deceitful servants he caused the commands of his uncle to be disobeyed.

5—7. Recollecting the evil advice of the old king and some deeds of his, Bhima, one day, in the midst of his friends, slapped his armpits, in the hearing of Dhritarashtra and of Gandhari. The angry Vrikodara, recollecting his enemies Duyrodhana and Karna and Dusshasana, gave way to a fit of passion, and said these harsh words :—'The sons of the blind king, capable of fighting with various kinds of weapons, have all been despatched by me to the other world with these arms of mine which resemble a pair of iron clubs.

8. Indeed, these are those two arms of mine, looking like maces of iron, and invincible by enemies, coming within whose clasp the sons of Dhritarashtra have all been killed.

9. These are those two well-developed and round arms of mine, resembling a pair of elephantine trunks. Coming within their clasp, the foolish sons of Dhritarashtra have all been killed.

10. Smeared with sandal-paste and deserving of that adornment are those two arms of mine by which Duryodhana has been sent to the other world along with all his sons and kinsmen.'

11. Hearing these and many other words, O king, of Vrikodara, which were so many darts, king Dhritarashtra gave way to cheerlessness and sorrow.

12. Queen Gandhari, however, who was conversant with every duty and endued with great intelligence, and who knew what Time brings on its course, considered them as untrue.

13. Then, after fifteen years had passed away, O monarch, king Dhritarashtra, afflicted (constantly) by the wordy arrows of Bhima, became stricken with despair and sorrow.

14. King Yudhishthira the son of Kunti, however, knew it not; nor Arjuna of white horses; nor Kunti; nor Draupadi possessed of great fame; nor the twin sons of Madri, knowing every duty and who were always engaged in acting after the wishes of Dhritarashtra.

15. Employed in doing the behests of the king, the twins never said anything that was disagreeable to the old king. Then Dhritarashtra one day honoured his friends by his confidence. Addressing them with tearful eyes, he said these words.

Dhritarashtra said :—

16. You know how the destruction of Kurus has happened. All that was brought about by my fault, though the Kauravas approved of all my counsels.

17. Fool that I was, I installed the wicked-minded Duryodhana, that enhancer of the terrors of kinsmen, to rule over the Kurus.

18—20. Vasudeva had said to me,—'Let this sinful wretch of wicked understanding be slain along with all his friends and counsellers.'—I did not listen to those words of great significance. All wise men gave me the same beneficial advice. Vidura, Bhishma, Drona, and Kripa said the same thing. The holy and great Vyasa repeatedly said the same, as also Sanjaya and Gandhari. Overwhelmed, however, by filial affection, I could not follow that advice. Bitter repentance is now my lot for my neglect.

21. I also repent for not having bestowed that blazing prosperity, derived from sires and grandsires on the great Pandavas possessed of every accomplishment.

22. The eldest brother of Gada foresaw the destruction of all the kings ; Janarddana, however, considered that destruction as highly beneficial.

23. So many battalions of troops belonging to me, have been destroyed! Alas, my heart is pierced with thousands of darts on account of all these results.

24. Of wicked understanding as I am, now, after the lapse of fifteen years, I am trying to expiate my sins.

25. Now at the fourth division of the day or sometimes at the eighth division, with the regularity of a vow, I eat a little food for simply satisfying my thirst. Gandhari knows this.

26. All my attendants believe that I eat as usual. Through fear of Yudhishthira alone I concealed my deeds, for if the eldest son of Pandu came to know of my vow, he he would feel great pain.

27. Clad in deer-skin, I lie down on the Earth, spreading a small quantity of Kusha grass, and pass the time in silent recitations. The illustrious Gandhari, also, passes her time in the observance of similar vows.

28. Thus do we both act, we who have lost a hundred sons none of whom ever retreated from battle. I do not, however, grieve for those children of mine. They have all died while performing Kshatriya duties.

29. Having said these words, the old king then addressed Yudhishthira in particular and said,—'Blessed be you, O son of the princess of Yadu's race! Listen now to what I say.

30. Cherished by you, O son, I have lived these years very happily. I have (with your help) made large gifts and performed Shraddhas repeatedly.

31. I have, O son, to the best of my power, acquired merit largely. This Gandhari, though destitute of sons, has lived with great fortitude, looking all the while at me.

32. They who inflicted great wrongs on Draupadi and robbed you of your affluence,—those cruel men—have all left the world, killed in battle according to the practice of their order.

33. I have nothing to do for them, O delighter of the Kurus! Killed with their faces towards battle, they have attained to those regions which are reserved for the wielders of weapons.

34. I should now, do what is beneficial and meritorious for me as also for Gandhari. O great king, you should grant me permission.

35. You are the foremost of all righteous persons. You are always devoted to virtue. The king is the preceptor of all creatures. It is for this that I say so.

36. With your permission, O hero, I shall retire into the forest, clad in rags and barks, O king, along with this Gandhari.

37—38. I shall live in the forest, always blessing you. It is proper, O son, for the members of our family, to make over sovereignty, when old age comes, to children and lead the forest mode of life. Living there on air alone, or abstaining from all food, I shall, with this wife of mine, O hero, practise severe austerities.

39. You shall be a sharer of those penances, O son, for you are the king. Kings are sharers of both auspicious and inauspicious acts done in their kingdom.

Yudhishthira said :—

40. When you, O king, are thus subject to grief, sovereignty does not please me at all. Fie on me who am of wicked understanding, devoted to the pleasures of

rule, and absolutely negligent of my true concerns.

41. Alas, I, with all my brothers, was ignorant of yourself having so long been stricken with grief, emaciated with fasts, abstaining from food, and lying on the naked earth.

42. Alas, foolish that I am, I have been deceived by you who have great intelligence, inasmuch as, having filled me with confidence at first you have latterly undergone such grief.

43. What need have I of kingdom or of articles of enjoyment, what need of sacrifices or of happiness, when you, O king, have undergone so much affliction.

44. I consider my kingdom as a disease, and myself also as afflicted. Plunged though I am in sorrow, what, however, is the use of these words that I am addressing you?

45. You are our father, you are our mother; you are our foremost of superiors. Deprived of your presence, how shall we live.

46. O best of kings, let Yuyutsu, the son of your loins, be made king, or indeed, anybody else whom you may wish.

47. I shall go into the forest. Do you rule the kingdom. You should not burn me who am already burned by infamy.

48. I am not the king. You are the king. I am dependent on your will. How can I dare grant permission to you who are my preceptor?

49. O sinless one, I cherish no resentment in my heart on account of the wrongs done to us by Suyodhana. It was ordained that it should be so. Both ourselves and others were stupefied (by fate).

50. We are your children as Duryodhana and others were. My conviction is that Gandhari is as much my mother as Kunti.

51. If you, O king of kings, go to the forest leaving me, I shall then follow you. I swear by my soul.

52. This Earth, with her belt of seas, so full of riches, will not be a source of joy to me when I am deprived of your presence.

53. All this belongs to you. Bending my head low I make my obesiance. We are all dependent on you, O king of kings. Let the fever of your heart be removed.

54. I think, O king, that all this that has come upon you is due to destiny. By good luck, I had thought, that waiting upon you and executing your commands obediently, I would rescue you from the fever of your heart.

Dhritarashtra said :—

55. O delighter of the Kurus, my mind is fixed, O son, on penances. O powerful one, it is proper for our family that I should retire into the forest.

56. I have lived long under your protection, O son. I have for many years been served by you with respect. I am now old. You should, O king, grant me permission.

Vaishampayana said :—

57—58. Having said these words to king Yudhishthira the just, king Dhritarashtra, the son of Ambika, trembling all the while and with hands joined together, further said to the great Sanjaya and the great car-warrior Kripa, these words :— I wish to solicit the king through you.

59. My mind has become dispirited, my mouth has become dry, through the weakness of age and the exertion of speaking.

60. Having said so, that perpetuator of Kuru's race, *viz.*, the pious old king, blessed with prosperity, leaned to Gandhari and suddenly looked like one dead.

61. Seeing him thus seated like one shorn of consciousness, that destroyer of hostile heroes, *viz.*, the royal son of Kunti, became penetrated by a piercing grief.

Yudhishthira said :—

62. Alas, he whose strength was equal to that of a hundred thousand elephants, alas, that king sits to-day, leaning on a woman.

63. Alas, he by whom the iron image of Bhima on a former occasion was reduced to pieces, leans to-day on a weak woman.

64. Fie on me who am exceedingly unrighteous. Fie on my understanding. Fie on my knowledge of the scriptures. Fie on me for whom this king lies to-day in a manner that is not worthy of him.

65. I also shall fast even as my preceptor. Indeed, I shall fast if this king and Gandhari of great fame abstain from food.

Vaishampayana said :—

66. The Pandava king, knowing every duty, using his own hand, then softly rubbed with cold water the breast and the face of the old king,

67. At the touch of the king's hand which was auspicious and fragrant, and

on which were jewels and medicinal herbs, Dhritarashtra regained his consciousness.

Dhritarashtra said:—

68. Do you, again, touch me, O son of Pandu, with your hand, and do you embrace me. O you having eyes like lotus petals, I am restored to my senses through the auspicious touch of your hand.

69. O king, I wish to smell your head. The clasp of your arms is highly gratifying to me.

70. This is the eighth division of the day and, therefore, the hour for taking my food. For not having taken my food, O scion of Kuru's race, I am so weak that I cannot move.

71. Great has been my exertion while soliciting you. Rendered cheerless by it, O son, I had fainted.

72. O perpetuator of Kuru's race, I think that receiving the touch of your hand, which is like nectar in its vivifying effects I have been restored to my senses.

Vaishampayana said:—

73. Thus addressed, O Bharata, by the eldest brother of his father, the son of Kunti, from affection, gently touched every part of his body.

74. Regaining his life, king Dhritarashtra embraced the son of Pandu with his arms and smelled his head.

75. Vidura and others wept aloud in great sorrow. On account, however, of the poignancy of their sorrow, they said nothing to either the old king or the son of Pandu.

76. Gándhari, knowing every duty, bore her sorrow with patience, and loaded as her heart was, O king, said nothing.

77. The other ladies, Kunti among them, became greatly afflicted. They wept, shedding profuse tears, and sat surrounding the old king.

78. Then Dhritarashtra, once more addressing Yudhishthira, said these words:—'Do you, O king, permit me to practise penances.

79. By speaking repeatedly, O son, my mind becomes weakened. You should not, O son, afflict me after this.

80. When that foremost one of Kuru's race was saying so to Yudhishthira, a loud sound of wailing arose from all the warriors there present.

81—82. Seeing his royal father of great splendour, emaciated and pale, reduced to a state unworthy of him, worn out with fasts, and looking like a skeleton covered with skin, Dharma's son Yudhishthira shed tears of grief and once more said these words.

83. 'O foremost of men, I do not wish for life and the Earth! O scorcher of enemies, I shall engage myself in doing what is pleasant to you.

84. If I deserve your favour, if I am dear to you, do you eat something. I shall then know what to do.'

85. Gifted with great energy, Dhritarashtra then said to Yudhishthira,—'I wish, O son, to take some food, with your permission.

86. When Dhritarashtra said these words to Yudhishthira, Satyavati's son Vyasa came there and said as follows.

CHAPTER IV.

(ASHRAMVASIKA PARVA.)—*Continued.*

Vyasa said:—

1. O mighty-armed Yudhishthira, do unhesitatingly what Dhritarashtra of Kuru's family has said.

2. This king is old. He has, again, been made sonless. I think he will not be able to bear his grief long.

3. The highly blessed Gandhari, endued with great wisdom and kindly speech, bears with fortitude her excessive grief owing to the loss of her sons.

4. I also tell you (what the old king says.) Do you obey my words. Let the old king have your permission. Let him not die an inglorious death at home.

5. Let this king follow the path of royal sages of old. Indeed, all royal sages retire into the woods at last.

Vaishampayana said:—

6—7.—Thus addressed at that time by Vyasa of wonderful deeds, king Yudhishthira the just, gifted with mighty energy, said to the great ascetic these words,—'Your holy self is held by us in great reverence. You alone are our preceptor. You alone are the refuge of this our kingdom as also of our family.

8. I am your son. You, O holy one, are my father! You are our king, and you are our preceptor! The son should, as dictated by every duty, obey the commands of his father.

Vaishampayana said:—

9—10. Thus addressed by the king, Vyasa, that foremost of all persons knowing the Vedas, that foremost of poets gifted with great energy, once more said to Yudhishthira these words,—'It is so, O mighty-armed one! It is as you say, O Bharata! This king has reached old age. He is now in the last stage of life.

11. Permitted both by me and you, let this king do what he wishes. Do not stand as an obstacle in his way.

12. This is the highest duty, O Yudhishthira, of royal sages. They should die either in battle or in the forest according to the scriptures.

13. Your royal father, Pandu, O king of kings, respected this old king as a disciple reveres his preceptor.

14. (At that time) he worshipped the celestials in many great sacrifices with profuse gifts consisting of hills of wealth and jewels, and ruled the Earth and protected his subjects wisely and well.

15. Having obtained a good number of children and a prosperous kingdom, he enjoyed great riches for thirteen years while you were in exile, and gave away much wealth.

16. Yourself also, O king, with your servants, O sinless one, have worshipped this king and the famous Gandhari with that ready obedience which a disciple pays to his preceptor.

17. Do you grant permission to your father. The time has come for him to attend to the practice of penances. He does not cherish, O Yudhishthira, even the slightest anger against any of you.'

Vaishampayana said:—

18. Having said these words, Vyasa, soothed the old king. Yudhishthira, then, answered him, saying,—'So be it.' The great ascetic then left the palace for proceeding to the forest.

19—21. After the holy Vyasa had departed, the royal son of Pandu softly said these words to his old father, bending himself in humility,—'What the holy Vyasa has said, what is your own purpose, what the great bowmen Kripa has said, what Vidura has said, and what has been asked for by Yuyutsu and Sanjaya, I shall quickly do. All these deserve my respect, for all of them are well-wishers of our family.

22. This, however, O king, I beg of you by bending my head. Do you first eat and afterwards go to your forest-retreat.'

CHAPTER V.

(ASHRAMVASIKA PARVA.)—*Continued.*

Vaishampayana said:—

1. Having received the king's permission, the highly energetic king Dhritarastra, then, went to his own palace, followed by Ganhari.

2. With weakened strength and slow motion, that highly intelligent king walked with difficulty, like the leader, exhausted with age, of an elephantine herd.

3. He was followed by the highly learned Vidura, and his charioteer Sanjaya, as also that powerful bowman Kripa the son of Sharadwata.

4. Entering his palace, O king, he performed the morning rites and, after pleasing many foremost of Brahmanas, he took some food.

5. Gandhari knowing every duty, as also the highly intelligent Kunti, adored with offers of various articles by their daughters-in-law, then took some food, O Bharata.

6. After Dhritarashtra had eaten, and Vidura also and others had done the same, the Pandavas, having finished their meals, approached and sat around the old king.

7—8. Then the son of Amvika, O monarch, addressing Kunti's son, who was seated near him, and touching his back with his hand, said,—'You should always, O delighter of the Kurus, act vigilantly about everything connected with your kingdom consisting of eight limbs, O foremost of kings, and in which the claims of virtue should ever be kept foremost.

9. You are, O son of Kunti, endued with intelligence and learning. Listen to me, O king, I tell you what the means are by which, O son of Pandu, the kingdom is capaple of being righteously protected.

10. You should always, O Yudhishthira, honour those persons who are old in learning. You should listen to what they would say, and act accordingly without any scruple.

11. Rising early in the morning, O king, adore them with due rites, and when the time comes for action, you should consult them about your (intended) acts.

12. When, led by the desire of knowing what would be beneficial to you about your measures, you honour them, they will, O son, always declare what is for your behoof, O Bharata!

13. You should always keep your senses as you keep your horses. They will then

prove beneficial to you, like riches that is not wasted.

14. You should employ only those ministers who have passed the tests of honesty, who are hereditary officers of state, possessed of pure conduct, self-controlled, expert in the discharge of business, and endued with righteous conduct.

15. You should always gather information through spies in various disguises, whose faithfulness have been tested, who are natives of your kingdom, and who should not be known to your enemies.

16. Your citadel should be properly protected with strong walls and arched gates. On every side such walls, with watch-towers on them standing close to one another, should be made as will admit six persons walking side by side on their top.

17. The gates should all be large and sufficiently strong. Kept in proper places, those gates should be carefully guarded.

18—19. Let your purposes be accomplished through men whose families and conduct are well-known. You should always protect your body also with care in matters connected with your food, O Bharata, as also in the hours of sport and eating and in matters connected with the garlands you wear and the beds you lie upon. The ladies of your household should be properly protected, looked over by aged and trusted servitors, of good conduct, well-born, and possessed of learning, O Yudhishthira.

20. You should make ministers of Brahmanas possessed of learning, endued with humility, well-born, knowing religion and profit, and adorned with simplicity of behaviour.

21. You should hold consultations with them. You should not, however, admit many persons into your consultations. On particular occasions you may consult with the whole of your council or with a portion of it.

22. Entering a chamber or spot that is well-protected (from intruders) you should hold your consultations. You may hold your consultation in a forest that is divested of grass. You should never consult at night time.

23. Apes and birds and other animals which can imitate human beings should all be excluded from the council chamber, as also idiots and lame and palsied individuals.

24. I think that the evils which originate from the divulgence of the counsels of kings are such that they cannot be remedied.

25. You should repeatedly refer, in the midst of your counsellors, to the evils which arise from the divulgence of counsels, O chastiser of enemies, and to the merits which flow from counsels properly kept.

26. You should, O Yudhishthira, act in such a manner as to determine the merits and faults of the inhabitants of your city and the provinces.

27. Let your laws, O king, be always administered by trusted judges placed in charge thereof, who should also be contented and of good conduct. Their acts should also be ascertained by you through spies.

28. Let your judicial officers, O Yudhishthira, mete out punishments, according to the law, on offenders after careful determining the gravity of the offences.

29—30. They who take bribes, they who are the violaters of the chastity of other people's wives, they who inflict heavy punishments, they who are liars, they who are revilers, they who are stained by cupidity, they who are murderers, they who are doers of rash deeds, they who are disturbers of assemblies and the sports of others, and they who bring about a confusion of castes, should, according to considerations of time and place, be punished with either fines or death.

31. In the morning you should see those who are employed in making your disbursements. After that you should look to your toilet and then to your food.

32. You should next supervise your arms, pleasing them on every occasion. You should devote your evenings to envoys and spies.

33. The latter end of the night should be devoted by you to settle what acts should be done by you in the day. Midnights and middays should be devoted to amusements and sports. At all times, however, you should think of the means for the execution your projects.

34. At the proper time, adorning your body, you should sit prepared to make gifts in profusion. The turns for different deeds, O son, ceaselessly revolve like wheels.

35. You should do your best to fill your treasuries of various kinds by fair means. You should avoid all unlawful means for that purpose.

36. Learning through your spies who your enemies are who are bent on finding out your shortcoming, you should, through trusted agents, cause them to be destroyed from a distance.

37. Examining their conduct, you should, O perpetuater of Kuru's race, appoint your servants. You should cause all your deeds to be accomplished through your servitors whether they are appointed for those acts or not.

38. The commandant of your army should be of firm conduct, courageous, capable of bearing hardships, loyal, and devoted to your well-being.

39. Artizans and mechanics, O son of Pandu, living in your provinces, should always do your acts like kine and asses.

40. You should always, O Yudhishthira, be careful to ascertain your own shortcomings as also those of your enemies. The shortcomings also of your own men as also of the men of your enemies should equally be known.

41. Those men of your kingdom, who are well-skilled in their respective callings, and are devoted to your good, should be patronized by you with adequate means of support.

42. A wise king, O chief of men, should always see that the accomplishments of his subjects might be kept up. They would then be firmly devoted to you, seeing that they did not fall away from their skill.

CHAPTER VI.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Dhritarashtra said :—

1. You should always ascertain the Mandalas which belong to you, to your enemies, to neutrals, and to those who are disposed equally towards you and your enemies, O Bharata.

2. The Mandalas also of the four kinds of enemies, of those called Atatayins, and of allies, and the allies of enemies, should be distinguished by you, O crusher of enemies.

3. You should see that the ministers of state, the people of the provinces, the garrisons of forts, and the forces, O foremost one of Kuru's race, are not tampered with.

4. The twelve (enumerated above), O son of Kunti, form the principal concerns of kings. These twelve, as also the sixty, having Ministers for their foremost, should be looked after by the king.

5. Politicians call these by the name of Mandala. Understand, O Yudhishthira, that the six incidents (of peace, war, march, halt, sowing dissensions, and conciliation) depend upon these.

6. Growth and diminution should also be understood, as also the condition of being stationary. The attributes of the sixfold incidents, O you of mighty arms, as resting on the seventytwo (already enumerated), should also be carefully understood.

7. When one's own side has become strong and the side of the enemy has become weak, it is then, O son of Kunti, that the king should fight against the enemy and try to acquire victory.

8. When the enemy is strong and one's own side is weak, then the weak king, if he has intelligence, should try to make peace with the enemy.

9. The king should collect a large quantity of articles (for his commissariat). When able to march out, he should on no account make a delay, O Bharata.

10. Besides, he should on that occasion set his men to work for which they are fit, without being moved by any other consideration. He should, (when obliged to part with a portion of his territories), give his enemy such land as are not productive of a plentiful harvest.

11. (When obliged to pay coins), he should give gold containing much base metal. (When obliged to surrender a portion of his army), he should give such men as are not noted for strength. One who is skilled in treaties should, when taking land or gold or men from the enemy, take what is possessed of attributes the reverse of this.

12—13. In making treaties of peace, the son of the king should be demanded as a hostage, O chief of the Bharatas. A contrary course of conduct would not be wholesome, O son. If a calamity come over the king, he should, with knowledge of means and counsels, try to liberate himself from it. The king, O foremost of kings, should maintain the cheerless and the destitute among his people.

14. Himself protecting his own kingdom, the king, endued with great might, should direct all his efforts, either one after another or simultaneously, against his enemies. He should afflict and obstruct them and seek to drain their treasury.

15. The king who desires his own advancement, should never injure the subordinate chiefs who are under his sway. O son of Kunti, you should never try your strength with that king who is desirous of conquering the whole Earth.

16.—17. You should try to steal a march by producing, with the help your ministers, dissensions among his aristocracy and feudatory chiefs. A powerful king should never seek to root out weak kings, for these do good to the world by cherishing the good and punishing the wicked. O foremost of kings, you should live, conducting yourself like a cane.

18. If a strong king advances against a weak one, the latter should make him desist, by adopting conciliatory and other modes.

19. If these measures fail, he should, then, with the help of those who are interested in his welfare fall upon the enemy for fighting him out. Indeed, with his ministers, treasury and citizens, he should thus adopt force against the invader.

20. If the issue of the battle turns against him, he should, then, fall, sacrificing all his resources one after another.

20. Renouning his life in this way, he will acquire freedom from all sorrow.

CHAPTER VII.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Dhritarashtra said:—

1. O best of kings you should, also, reflect properly on war and peace. Each is of two kinds. The means are various, and the circumstances also, under which war or peace may be made, are various, O Yudhishthira.

2. O you of Kuru's race, you should, with coolness, reflect on the two (*viz.*, thy strength and weakness) with regard to yourself. You should not suddenly march against an enemy who has contented and healthy soldiers, and who is gifted with intelligence. On the other hand, you should think carefully of the means of defeating him.

3. You should march against an enemy who is not provided with contented and healthy combatants. When everything is favourable, the enemy may be beaten. After that, however, the victor should retire.

4. He should next cause the enemy to be plunged into various calamities, and sow dissensions among his allies. He should afflict the enemy and inspire terror in his heart, and, attacking him, weaken his forces.

5. The king, conversant with the scriptures, who marches against an enemy, should think of the three kinds of strength, and, indeed, reflect on his own strength and the strength of his enemy.

6. Only that king, O Bharata, who is gifted with alacrity, discipline, and strength of counsels should march against an enemy. When his position is otherwise, he should avoid offensive works.

7. The king should provide himself with power of wealth, power of allies, power of foresters, power of paid soldiery, and power of the mechanical and trading classes, O powerful one.

8. Among all these, power of allies and power of riches are superior to the rest. The power of classes and that of the standing army are equal.

9. The power of spies is considered by the king as equal in efficacy to either of the above, on many occasions, when the time comes for applying each.

10. Calamity, O king, with which rulers are overtaken, is of many forms. Listen, O you of Kuru's race, as to what those various forms are.

11. Indeed, calamities, O son of Pandu, are many. You should, always, count them, distinguishing their forms, O king, and try to meet them by applying the well-known ways of conciliation and the rest.

12. The king should, when possessed of a good army, march (out against a foe), O scorcher of enemies. He should, also, mark the considerations of time and place, while preparing to march, as also the forces he has collected and his own merits.

13. That king who seeks his own growth and advancement should not march unless he has cheerful and healthy warriors. When strong, O son of Pandu, he may march in even an unfavourable season.

14. The king should make a river having quivers for its stones, horses and cars for its current, and standards for the trees which cover its banks, and which is miry with foot-soldiers and elephants. Such a river should the king apply for the destruction of his enemy.

15. According to the science known to Ushanas, arrays called *Shakata*, *Padma*, and *Vajra*, should be formed, O Bharata, for fighting the enemy.

16. Knowing every thing about the enemy's strength through spies, and examining his own strength himself, the king should begin war either within his own territories or within those of his enemy.

17. The king should, always, please, his army, and hurl all his strongest warriors (against the enemy). First determing the state of his kingdom, he should apply conciliation or the other well-krown means.

18. By all means, O king, should the body be protected. One should do what is highly beneficial for one both in this world and in the next.

19. The king, O monarch, by acting properly according to these ways, attains to Heaven hereafter, after ruling his subjects piously in this world.

20. O foremost one of Kuru's race, it is thus that you should always seek the well-being of your subjects for attaining to both the worlds.

21. You have been instructed in all duties by Bhishma, by Krishna, and by Vidura, I should, also, O best of kings, from the affection I bear you, give you these instructions.

22. O giver of profuse presents in sacrifices, you should duly do all this. You shall, by acting thus, become dear to your subjects and acquire happiness in the celestial region.

23. That king who worships the celestials in a hundred horse-sacrifices, and he who rules his subjects piously, acquire merit that is equal.

CHAPTER VIII.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Yudhishthira said :—

1. O king, I shall do as you order me. O foremost of kings, I should be further instructed by you.

2. Bhishma has ascended to Heaven. The destroyer of Madhu, has departed (for Dwaraka). Vidura and Sanjaya, also (will accompany you to the forest). Who else, therefore, save you, will teach me.

3. I shall, certainly, follow those instructions which you have to-day given, desirous of doing good to me. O lord of Earth. Be you assured of this, O king.

Vaishampayana said :—

4. Thus addressed by the highly intelligent and just king Yudhishthira, the royal sage, Dhritarashtra, O chief of the Bharatas, wished to obtain the king's permission.

5. And he said,—'Cease, O son. I have been tired greatly.' Having said these words, the old king entered the apartments of Gandhari.

6—7. Pious Gandhari knowing the opportune moments, said these timely words to that husband of hers who resembled a second Lord of all creatures, while resting on a seat:—'You have got the permission of that great Rishi, *viz.*, Vyasa himself. When, however, will you go to the forest, with the permission of Yudhishthira ?

Dhritarashtra said :—

8. O Gandhari, I have received the permission of my great sire. With the permission of Yudhishthira (next obtained), I shall soon retire into the forest.

9. I wish, however, to give away some riches capable of following the status of *Preta*, for all those sons of mine who were addicted to calamitous dice. Indeed, I wish to make those gifts, inviting all the people to my palace.

Vaishampayana said :—

10. Having said so (to Gandhari), Dhritarashtra sent for Yudhishthira. The latter, ordered by his uncle, brought all the articles necessary.

11. Many Brahmanas living in Kurujangala, many Kshatriyas, many Vaishyas, and many Shudras also, came to Dhritarashtra's palace, with gratified hearts.

12. The old king, coming out of the inner apartments, saw them all as also his subjects collected together.

13—15. Seeing all those assembled and citizens and inhabitants of the provinces, and his well-wishers also thus collected together, and the large number of Brahmanas arrived from various kingdoms, king Dhritarashtra of great intelligence, O monarch, said these words:—'Ye all and the Kurus have lived together for many long years, well-wishers of each other, and each doing good to the other.

16. What I shall now say in view of the opportunity that has come, should be done by you all even as disciples accomplish the orders of their preceptors.

17. I have set my heart upon retiring into the forest, along with Gandhari as my companion. Vyasa has approved of this, also the son of Kunti.

18—19. Let me have your permission too. Do not hesitate in this. That good will, which has always existed between you and us, is not to be seen, I believe, in other kingdoms between the rulers and the ruled.

I am worn out with age on my head. I am destitute of children.

20. Ye sinless ones, I am emaciated with fasts, along with Gandhari. The kingdom having passed to Yudhishthira, I have enjoyed great happiness.

21. Ye foremost of men, I think that happiness has been greater than what I could expect from Duryodhana's sovereingty. What other refuge can I have, old as I am and destitute of children, except the forest? Ye highly blessed ones, you should grant me the permission I seek.

22. Hearing these words of his, all the residents of Kurujangala bewailed aloud, O best of the Bharatas, with voices choked by tears.

23. Desirous of telling those grief-stricken people something more, the highly energetic Dhritarashtra once more addressed them and said as follows.

CHAPTER IX.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Dhritarashtra said:—

1. Shantanu duly ruled this Earth. Likewise, Vichitraviryya also, protected by Bhishma, ruled you. Forsooth, you know all this.

2. You know also how Pandu, my brother, was dear to me as also to you. He also ruled you duly,

3. Ye sinless ones, I have also served you. Whether those services have come up to the ideal or fallen short of it, you should forgive me, for I have attended to my duties carefully.

4. Duryodhana also enjoyed his kingdom without a thorn in his side. Foolish as he was and possessed of wicked understanding, he did not, however, do any wrong to you.

5. Through the fault, however, of that prince of wicked understanding, and through his pride, as also through my own impolicy, a great destruction of the Kshatriyas has taken place.

6 Whether I have, in that matter, acted rightly or wrongly, I pray you with joined hands to remove all recollections of it from your hearts.

7. This one is old; this one has lost all his children; this one is stricken with sorrow; this one was our king; this one is a descendant of former kings;—considerations like these should induce you to forgive me.

8. This Gandhari, also, is dispirited and old. She, too, has lost her children and is helpless. Stricken with grief for the loss of her hens, she solicits you with me.

9. Knowing that both of us are old and afflicted and destitute of children, grant us the permission we seek. Blessed be you, we seek your protection.

10. This Kuru king, Yudhishthira the son of Kunti, should be looked after by you all, in weal and woe.

11. He who has, four such brothers of abunant prowess, for his counsellors will never fall into distress. All of them are conversant with both Virtue and Profit, and resemble the very guardians of the world.

12. Like the illustrious Brahman himself, the Lord of the universe with all its creatures, this Yudhishthira of great energy will rule you.

13. That which should certainly be said is now said by me. I make over to you this Yudhishthira here as a charge. I entrust you, also, to the hands of this hero.

14. You should all forget and forgive whatever injury has been done to you by those sons of mine who are no longer alive, or, indeed, by any one else belonging to me.

15. Ye never cherished any anger against me on any previous occasion. I join my hands before you who are famous for loyalty. Here, I bow to you all.

16. Ye sinless one, I, with Gandhari by my side, beg your pardon now for anything done to you by those sons of mine, of restless understandings, sullied by cupidity, and ever acting as their desires prompted.'

17. Thus addressed by the old king, all those citizens and dwellers of the provinces, filled with tears, said nothing but only looked at one another.

CHAPTER X.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Vishampayana said:—

1. Thus addressed, O you of Kuru's race, by the old king, the citizens and the inhabitants of the provinces stood sometime like men shorn of consciousness.

2—3. King Dhritarashtra, finding them silent, with their throats choked by grief, once more addressed them, saying,—'Ye best of men, old as I am, and sonless and through cheerlessness of heart, bewailing along with this my wedded wife, I have obtained the permission, in the matter of my retirement into the forest, of my sire, the Island-born Krishna himself, as also of king Yudhishthira, who knows every duty, ye righteous dwellers of this kingdom.

5. Ye sinless ones, I, with Gandhari, repeatedly solicit you with bent heads, You should all grant us permission.

Vaishampayana said :—

6. Hearing these pitiable words of the Kuru king, O monarch, the assembled dwellers of Kurujangala all began to weep.

7. Covering their faces with their hands and upper garments, all those men, burning with grief, wept for a while as fathers and mothers would weep.

8. Bearing in their hearts, from which every other thoughts had been removed, the sorrow born of Dhritarashtra's desire to leave the world, they looked like men shorn of consciousness.

9. Checking that agitation of heart due to the announcement of Dhritarashtra's desire of going to the forest, they gradually were able to address one another, expressing their wishes.

10. Settling their words briefly, O king, they charged a certain Brahmana therewith and thus replied to the old king.

11. That learned Brahmana, of good conduct, chosen by unanimous consent, conversant with all subjects, master of all the Richs, and named Samba, tried to speak.

12. Taking the permission of the whole assembly and with its full approbation, that learned Brahmana of great intelligence, conscious of his own powers, said these words to the king.

13. 'O monarch, the answer of this assembly has been committed to my care. I shall speak it out, O hero! Do you receive it, O king.

14. What you say, O king of kings, is all true, O powerful one. There is nothing in it that is in even slightly tinctured with untruth, you are our well-wisher, as, indeed, we are yours.

15. Indeed, in this royal family, there never was a king who coming to rule his subjects, became unpopular with them.

16. Ye have ruled us like fathers or brothers. King Duryodhana never did us any wrong.

17. Do that, O king, which that righteous-souled ascetic, the son of Satyavati, has said. He is, indeed, our foremost of instructors.

18 Left by you, O king, we shall have to pass our days in grief and sorrow, remembering hundreds of virtues possessed by you.

19—20. We were well-protected and ruled by king Duryodhana even as we had been ruled by king Shantanu, or by Chitrangada, or by your father, O monarch, who was protected by the prowess of Bhishma, or by Pandu, that ruler of Earth, who was overlooked by you in all his deeds.

21. Your son, O monarch, never did us the slightest wrong. We lived, depending on that king as trustfully as on our own father.

22. It is known to you how we lived (under that ruler). Similarly we have enjoyed great happiness, O king, for thousands of years, under the rule of Kunti's son of great intelligence and wisdom.

22—23. This righteous-souled king who celebrates sacrifices with profuse gifts, follows the conduct of the royal sages of old, belonging to your race, of meritorious deeds, having Kuru and Samvara and others and the highly intelligent Bharata among them.

25. There is nothing, O monarch, that is even slightly censurable in the matter of this Yudhishthishta's rule. Protected and ruled by you, we have all lived in great happiness.

26—27. The slightest omission cannot be laid at your doors and your sons. Regarding what you have said about Duryodhana in the matter of this destruction of kinsmen, I beg you, O delighter of the Kurus, (to listen to me).'

The Brahmana continued :—

28. The carnage that has overtaken the Kurus was not caused by Duryodhana. It was not brought about by you. Nor was it brought about by Karna and Suvala's son.

29. We know that it was encompassed about by Destiny, and that it was incapable of being counteracted. Destiny is not capable of being resisted by human exertion.

30—32. Eighteen Akshauhinis of soldiers, O monarch, were collected. In eighteen days that army was destroyed by the foremost of Kuru warriors, *viz.*, Bhishma

and Drona and others, and the great Karna, and the heroic Yuyudhana and Dhritadyumna, and by the four sons of Pandu, that is, Bhima and Arjuna and the twins. This destruction, O king, could not happen without the influence of Destiny.

33. Forsooth, by Kshatriyas in particular, should enemies be killed and death encountered in battle. By those foremost of men, gifted with science and might of arms, the Earth has been exterminated with her horses and cars and elephants.

35. Your son was not the cause of that destruction of great kings. You were not the cause, nor your servants, nor Karna, nor Suvala's son.

36. The destruction of those foremost ones of Kuru's race and of kings by thousands, know, was engendered by Destiny. Who can say anything else in this.

37. You are regarded as the preceptor and the master of the whole world. We, therefore, in your presence, absolve your righteous-souled son.

38. Let that king, with all his associates, obtain the regions reserved for heroes. Permitted by foremost of Brahmanas, let him sport blissfully in the celestial region.

39. You, also, shall attain to great merit, and unswerving steadiness in virtue. O you of excellent vows, follow fully the duties laid down in the Vedas.

40. It is not necessary for either you or ourselves to look after the Pandavas. They are capable of ruling the very Heavens, what need then be said of the Earth?

41. O you of great intelligence, in weal as in woe, the subjects of this kingdom, O foremost one of Kuru's race, will obey the Pandavas who have conduct for their ornament.

42. The son of Pandu makes those valuable gifts which are always to be made to foremost of twice-born persons in sacrifices and in obsequial rites, after the manner of all the great kings of yore.

43. The great son of Kunti is mild, and self-controlled, and is always disposed to spend as if he were a second Vaishravana. He has great ministers who attend on him.

44. He is compassionate to even his enemies Indeed, that foremost one of Bharata's race is of pure conduct. Gifted with great intelligence, he is perfectly straightforward in his dealings and rules and protects us like a father his children.

45. From association with him who is the son of Dharma, O royal sage, Bhima and Arjuna and others will never wrong us in the least.

46. They are mild, O you of Kuru's race, to them that are mild, and fierce like snakes of dreadful poison to them who are fierce. Endued with great energy, those high-souled ones are always devoted to the well-being of the people.

47. Neither Kunti, nor your (daughter-in-law) Panchali, nor Ulupi, nor the princess of the Sattwata race, will do the least wrong to these people.

48. The affection which you have shown towards us and which in Yudhishthira is seen to exist in a still larger measure, is incapable of being forgotten by the people of the city and the provinces.

49. Those powerful car-warriors, *viz.*, the sons of Kunti, themselves devoted to the duties of virtue, will protect and cherish the people even if these happen to be unrighteous.

50. Do you, therefore, O king, removing all anxiety of heart on account of Yudhishthira, set yourself to the accomplishment of all meritorious deeds, O foremost of men.

Vaishampayana said:—

51. Hearing these words, fraught with virtue and merit, of that Brahmana and approving of them, every person in that assembly said,—'Excellent, Excellent' and accepted them as his own.

52. Dhritarashtra, also, repeatedly speaking highly of those words, slowly dismissed that assembly of his subjects.

53. Thus honoured by them and looked upon with auspicious looks, the old king, O chief of Bharata's race, joined his hands and honoured them all in return.

54. He, then, entered his own palace with Gandhari. Listen now to what he did after that night had passed away.

CHAPTER XI.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Vaishampayana said:—

1. After that night had passed away, Dhritarashtra, the son of Amvika, sent Vidura to Yudhishthira's palace.

2—3. Gifted with great energy and the foremost of all persons endued with intelligence, Vidura, having arrived at Yudhishthira's palace, addressed that foremost of

men, that king of undecaying glory, in these words :—'King Dhritarashtra has performed the preliminary rites for accomplishing his purpose of retiring into the forest. He will start for the woods, O king, on the coming day of full moon of the month of Kartika.

4—5. He now solicits from you, O foremost of Kuru's race, some money. He wishes to perform the Shraddha of the great son of Ganga, as also of Drona and Somadatta and Valhika of great intelligence, and of all his sons as also of all other wishers of his who have been killed, and, if you permit it, of that wicked king of the Sindhus.

6. Hearing these words of Vidura, both Yudhishthira, and Pandu's son Arjuna of curly hair, became very glad and applauded them highly.

7—9. Bhima, however, of great energy and an unappeasable anger, did not accept those words of Vidura in good spirits, recollecting the acts of Duryodhana. Understanding the thoughts of Bhimasena, the diadem-decked Phalguna, slightly bending his face downwards, addressed that foremost of men in these words :— 'O Bhima, our royal father who is old, has resolved to retire into the forest.

10. He wishes to make gifts for advancing the happiness of his killed kinsmen and well-wishers now in the other world. O you of Kuru's race, he wishes to give away wealth that belongs to you by conquest.

11—13. Indeed, O mighty-armed one, it is for Bhishma and others that the old king is desirous of making those gifts. You should grant your permission. By good luck it is, O you of mighty arms, that Dhritarashtra to-day begs wealth of us, he who was formerly begged by us. Mark the reverses brought about by time. That king who was before the lord and protector of the whole Earth, now wishes to go into the forest, his kinsmen and associates all killed by enemies. O king, let not your views deviate from granting the permission asked.

14. O mighty-armed one, refusal, besides bringing infamy, will yield demerit. Do you learn your duty in this matter from the king, your eldest brother, who is lord of all.

15. You should give instead of refusing, O chief of Bharata's race!' Vibhatsu who was saying so was applauded by king Yudhishthira the just.

16—18. Yielding to anger Bhimasena said these words :—'O Phalguna, it is we that shall make gifts in the matter of Bhishma's obsequies, as also of king Somadatta and of Bhurishravas, of the royal sage Valhika, and of the great Drona, and of all others. Our mother Kunti shall make such obsequial offerings for Karna. O foremost of men, let not Dhritarashtra perform those Shraddhas.

19. This is what I think. Let not our enemies be gladdened. Let Duryodhana and others sink from a miserable to a more miserable position.

20—21. Alas, it was those wretches of their family who caused the whole Earth to be exterminated? How have you been able to forget that anxiety of twelve long years, and our living in deep forest *in cognito* that was so painful to Draupadi? Where was Dhritarashtra's affection for us then?

22. Clad in a black deer-skin and divested of all your ornaments, with the Princess of Panchala in your company, did you not follow this king?

23. Where were Bhishma and Drona then, and where was Somadatta? You had to live for thirteen years in the forest depending on the products of the wilderness.

24—25. Your eldest father did not then look at you with eyes of parental affection. Have you forgotten, O Partha, that it was this wretch of our family, of wicked understanding, who enquired of Vidura, when the match at dice was going on,—'What has been won?' Hearing thus far, king Yudhishthira, the son of Kunti, gifted with great intelligence, rebuked him and told him to be silent.

CHAPTER XII.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Arjuna said :—

1. O Bhima, you are my elder brother and, therefore, my senior and preceptor. I dare not say anything more than what I have already said. The royal sage Dhritarashtra deserves to be honoured by us in every way.

2. They who are good, they who are distinguished above the common level, they who break not the distinctions which characterise the good, remember not the wrongs done to them but only the benefits they have got.

3—5. Hearing these words of the great Phalguna, the righteous-souled Yudhishthira, the son of Kunti, addressed Vidura and said these words,—'Instructed by me, O Kshattri, do you say to the Kuru king that I shall give him as much wealth from my treasury as he wishes to give away for the obsequies of his sons, and of Bhishma and others among his well-wishers and benefactors. Let not Bhima be dispirited at this.

Vaishampayana said:—

6. Having said these words, king Yudhishthira the just highly applauded Arjuna. Meanwhile Bhimasena began to cast angry looks at Dhananjaya.

7. Then Yudhishthira, gifted with great intelligence, once more addressed Vidura and said,—King Dhritarashtra should not be angry with Bhimasena.

8. This Bhima of great intelligence was greatly afflicted by cold and rain and heat and by a thousand other griefs while living in the forest. All this you know.

9. Do you, however, instructed by me, say to the king, O foremost one of Bharata's family, that he may take from my house whatever articles he wishes and in whatever measure also he likes.

10. You shall also tell the king that he should not suffer his heart to remember this show of pride in which Bhima, deeply afflicted, has indulged.

11. Whatever wealth I have and whatever Arjuna has in his house, the owner thereof is king Dhritarashtra. This you should tell him.

12. Let the king make gifts to Brahmanas! Let him spend as largely as he likes. Let him liberate himself from the debt he owes to his sons and well-wishers.

13. Let him be told besides,—'O monarch this very body of mine is at your disposal, and all the riches I have! Know this and let there be no doubt in this.'

CHAPTER XIII.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Vaishampayana said:—

1—2. Thus addressed by king Yudhishthira, Vidura, that foremost of intelligent persons, returned to Dhritarashtra and said to him these words of great significance,—'I at first reported your message to king Yudhishthira. Reflecting on your words, Yudhishthira of great splendour spoke highly of them.

3. The highly energetic Vibhatsu, also, places all his palaces with all the riches therein, as also his very life-breaths, at your disposal.

4. Your son, king Yudhishthira, too, offers you, O royal sage, his kingdom and life-breaths and riches and all else which belongs to him.

5. Bhima, however, of mighty-arms, recollecting all his numberless sorrows has with difficulty given his consent, breathing many heavy sighs.

6. That mighty-armed hero, O monarch, was solicited by the righteous king as also by Vibhatsu, and induced to treat you cordially.

7—8. King Yudhishthira the just has prayed you not to be displeased for the improper conduct which Bhima has shown at the recollection of former hostilities.—This is generally the conduct of Kshatriyas in battle, O king, and this Vrikodara is devoted to battle and the practices of Kshatriyas.

9—10. Both myself and Arjuna, O king, repeatedly beg you for pardoning Vrikodara. Be gracious to us. You are our lord, O king, you can give away as you like whatever money we have. You, O Bharata, are the master of this kingdom and of all lives in it.

11—12. Let the foremost one of the Kuru race give away for the obsequial rites of his sons, all those foremost of gifts which should be given to the Brahmanas. Indeed, let him make those gifts to persons of the twice-born caste, taking away from our palaces jewels, gems, and kine, and slaves both male and female, and goats and sheep. Let gifts be made to also those who are poor or blind or in great distress, selecting the objects of his charity as he likes.

13. Let, O Vidura, large pavilions be made, rich with food and drink of various tastes collected in abundance. Let reservoirs of water be made for enabling kine to drink, and let other meritorious works be done.'

14. These were the words said to me by the king as also by Pritha's son Dhananjaya. You should say what should be done next.

15. After Vidura had said these words, O Janamejaya, Dhritarashtra expressed his satisfaction at them and made up his mind for making large presents on the day of full moon in the month of Kartika.

CHAPTER XIV.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Vaishampayana said :—

1. Thus accosted by Vidura, king, Dhritarashtra became highly pleased, O monarch, with the act of Yudhishthira and Jishnu.

2—6. Inviting then, after proper examination, thousands of worthy Brahmanas and superior Rishis, for the sake of Bhishma, as also of his sons and friends, and causing a large quantity of food and drink to be prepared, and cars and other vehicles and clothes, and gold and jewels and gems, and slaves both male and female, and goats and sheep, and blankets and rich articles to be collected, and villages and fields, and other kinds of wealth to be kept ready, as also elephants and horses decked with ornaments, and many beautiful maidens who were the best of their sex, that foremost of kings gave them away for the behoof of the dead, naming each of them in due order as the gifts were made. Naming Drona, Bhishma, Somadatta, Valhika, and king Duryodhana, and each one of his other sons, and all his well-wishers with Jayadratha as the first, those gifts were made in due order.

7. With the approval of Yudhishthira, that Shraddha-sacrifice became marked by large gifts of wealth and profuse presents of jewels and gems and other kinds of riches.

8—9. Tellers and scribes on that occasion, under the orders of Yudhishthira, ceaselessly asked the old king,—Do you command, O king, what gifts should be made to these. All things are ready here! —As soon as the king spoke, they gave away what he directed.

10. A thousand was given to him that was to receive a hundred, and ten thousand was given to him that was to receive a thousand, at the command of the royal son of Kunti.

11. Like the clouds refreshing the crops with their downpours, that royal cloud pleased the Brahmanas by downpours of riches.

12. After all those gifts had been distributed, the king, O you of great intelligence, then deluged the assembled guests of all the four castes with repeated surges of food and drink of various tastes.

13—14. Indeed, the Dhritarashtra-ocean, swelling high, with jewels and gems for its waters, rich with the villages and fields and other foremost of gifts making its verdant islands, heaps of various kinds of precious articles for its rich caves, elephants and horses for its alligators and whirlpools, the sound of Mridangas for its deep roars, and clothes and wealth and precious stones for its waves, deluged the Earth.

15. It was thus, O king, that that monarch made gifts for the behoof, in the other world, of his sons and grandsons and departed manes as also of himself and Gandhari.

16. At last when he became tired with the work of making such profuse gifts, that great Gift-Sacrifice ended.

17. Thus did that king of Kuru's race celebrate his Gift-Sacrifice. Actors and mimes continually danced and sang on the occasion and contributed to the pleasure of all the guests. Food and drink of various tastes were given away in profusion.

18. Making gifts in this way for ten days, the royal son of Amvika, O chief of Bharata's race, became liberated from the debts he owed to his sons and grandsons.

CHAPTER XV.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Vaishampayana said :—

1. Having settled the hour of his departure for the forest, the royal son of Amvika, *viz.*, Dhritarashtra, summoned those heroes, the Pandavas.

2—3. Endued with great intelligence, the old king, with Gandhari, duly accosted those princes. Having caused the minor rites to be performed, by Brahmanas knowing the Vedas, on that day which was the day of full moon in the month of Kartika, he caused the fire which he adored daily to be taken up. Casting off his proper dress he wore deer-skins and barks, and accompanied by his daughters-in-law, he left his palace.

4. When the royal son of Vichitraviryya thus started, the Pandava and the Kaurava ladies as also other women belonging to the Kaurava race, began to bewail aloud.

5. The king adored the palace in which he had lived with fried paddy and excellent flowers of various kinds. He also honoured all his servants with gifts of wealth, and then leaving that house set out on his journey.

6. Then, O son, king Yudhishthira, trembling all over, with words choked by

tears, said these words in a loud voice, *viz.*,—'O righteous king, where do you go?'—and fell down in a swoon.

7. Arjuna, burning with great grief, sighed repeatedly. That foremost of Bharata princes, telling Yudhishthira that he should not behave thus, stood cheerlessly and with heart plunged into distress.

8. Vrikodara, the heroic Phalguna, the two sons of Madri, Vidura, Sanjaya, Dhritarashtra's son by his Vaishya wife, and Kripa, and Dhaumya, and other Brahmanas, all followed the old king with voices choked in grief.

9. Kunti walked first, carrying on her shoulders the hand of Gandhari who walked with her bandaged eyes. King Dhritarashtra walked confidently behind Gandhari, placing his hand on her shoulder.

10. Drupada's daughter Krishna, she of the Sattwata race, Uttara the daughter-in-law of the Kauravas, who had recently become a mother, Chitrangada, and other ladies attached to the royal house, all followed the old king.

11. The wail they uttered at that time, O king, from sorrow, resembled the loud lamentations of a swarm of she-ospreys. Then the wives of the citizens—Brahmanas and Kshatriyas, and Vaishyas and Shudras,—also came out into the streets from all sides.

12. At Dhritarashtra's departure, O king, all the citizens of Hastinapore became as distressed as they had been, O monarch, when they had seen the departure of the Pandavas in former days after their defeat at the match at dice.

13. Ladies who had never seen the sun or the moon, came out into the streets on that occasion, in great sorrow, when king Dhritarashtra proceeded towards the great forest.

CHAPTER XVI.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Vishampayana said:—

1. Great was the uproar, at that time, O king, of both men and women standing on the terraces of palaces or on the Earth.

2. Endued with great intelligence, the old king, with joined hands, and trembling with weakness, passed with difficulty along the principal street which was crowded with persons of both sexes.

3. He left the city of Hastinapur by the principal gate, and then repeatedly asked that crowd of people to return to their homes.

4. Vidura had made up his mind for going to the forest with the king. The Suta Sanjaya also, the son of Gavalgani, the chief minister of Dhritarashtra, was of the same heart.

5. King Dhritarashtra, however, caused Kripa and the powerful car-warrior Yuyutsu to refrain from following him. He made them over to Yudhishthira's hands.

6. After the citizens had ceased following the monarch, king Yudhishthira, with the ladies of his house, prepared to stop, at the command of Dhritarashtra.

7. Seeing that his mother Kunti was desirous of retiring into the forest, the king said to her,—'I shall follow the old king. Do you desist.

8. You should, O queen, return to the city, accompanied by these your daughters-in-law! This king, goes to the forest, determined upon practising penances.

9. Though king Yudhishthira said these words to her, with his eyes bathed in tears, Kunti, however, without answering him, continued to go, catching hold of Gandhari.

Kunti said:—

10. O king, never neglect Sahadeva. He is very much attached to me, O monarch, and to you also always.

11. You should always bear in mind Karna who never retreated from battle. Through my folly that hero has been killed in the field of battle.

12. Surely, my son, this heart of mine is made of steel, since it does not break into a hundred pieces at not seeing that child born of the Sun-God.

13. When such has been the case, O chastiser of enemies, what can I now do? I am very much to blame for not having said the truth about the birth of Surya's child.

14. O crusher of enemies, I hope you will, with all your brothers, make excellent gifts for the sake of that son of the Sun-God.

15. O mower of enemies, you should always do what is agreeable to Draupadi. You should look after Bhimasena and Arjuna and Nakula and Sahadeva. The charge of the Kuru race have now fallen on you, O king.

16. I shall live in the forest with Gandhari, besmearing my body with filth, en-

gaged in the practice of penances, and devoted to the service of my father-in-law and mother-in-law.

Vaishampayana said :—

17. Thus addressed by her, the virtuous Yudhishthira, with passions under complete restraint, became, with all his brothers, plunged into great sorrow. Gifted with great intelligence, the king said not a word.

18. Having thought for a moment, king Yudhishthira the just, dispirited and plunged in anxiety and sorrow, said to his mother, saying,—

19 What, indeed, is your object? You should not do it. I can never grant you permission! You should show us mercy.

20. Formerly, when we were about to leave Hastinapore for the forest, O you of agreeable features, it was you who, reciting to us the story of Vidula's instructions to her son, stimulated us to exertion. You should not leave us now.

21. Having killed the kings of Earth, I have acquired sovereignty, guided by your wise words communicated through Vasudeva.

22. Where now is that understanding of yours about which I had heard from Vasudeva? Do you wish now to deviate from those Kshatriya practices about which you had instructed us?

23. Leaving ourselves, this kingdom, and this illustrious daughter-in-law of yours, how will you live in the inaccessible forest? Do you relent.

24. Kunti, with tears in her eyes, heard these words of her son, but continued to go her way. Then Bhima addressed her, saying,—

25. When, O Kunti, sovereignty has been acquired, and when the time has come for you to enjoy that sovereignty thus acquired by your children, when the duties of royalty await discharge by you, whence has this desire entered into your mind?

26. Why then did you cause us to exterminate the Earth? Why would you leave all and wish to take up your residence in the forest?

27. We were born in the forest. Why then did you bring us from the forest while we were children? See, the two sons of Madri are overwhelmed with sorrow and grief,

28. Relent, O mother! O you of great fame, do not go into the forest now! Do you enjoy that prosperity which, acquired by power, has become Yudhishthira's to-day.

29 Firmly resolved to retire into the forest, Kunti disregarded these lamentations of her sons.

30. Then Draupadi, with a cheerless face, accompanied by Subhadra, followed her weeping mother-in-law who was proceeding on from desire of going into the forest.

31. Highly wise and firmly resolved on retirement from the world, the blessed dame walked on, frequently looking at her weeping children.

32. The Pandavas, with all their wives and servitors, continued to follow her. Restraining then her tears, she addressed her children in these words.

CHAPTER XVII.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Kunti said :—

1. What you say, O mighty-armed son of Pandu, is, indeed, true! O kings, formerly, when you were all dispirited, indeed, I excited you all.

2. Seeing that your kingdom was taken away from you by a match at dice, seeing that you all fell from happiness, seeing that you were governed over by kinsmen, I instilled courage and high thoughts into your minds.

3. O foremost of men, I encouraged you so that the sons of Pandu might not be lost, so that their fame might not be lost.

4. You are all equal to Indra. Your prowess resembles that of the very celestials. I acted thus so that you might not live, depending upon others.

5. I instilled courage into your hearts so that you who are the foremost of all righteous persons, who are equal to Vasava, might not again go into the forest and live in misery.

6. I instilled courage into your hearts so that this Bhima who has the strength of ten thousand elephants and whose prowess and manliness are widely known, might not sink into insignificance and ruin.

7. I instilled courage into your hearts so that this Vijaya, who was born after Bhimasena, and who is equal to Vasava himself, might not be cheerless.

8. I instilled courage into your hearts so that Nakula and Sahadeva, who are always devoted to their elders, may not be weakened and rendered cheerless by hunger.

9. I acted thus in order that this lady of well-developed forms and of large eyes might not suffer the wrongs inflicted on her in the public hall without being avenged.

10—11. Before you all, O Bhima, trembling all over like a plaintain tree during her catamenial period, and after she had been won at dice, Dusshasana, through folly, dragged her as if she were a slave. I knew all this. Indeed, the family of Pandu had been subjugated (by foes).

12. The Kurus, *viz.*, my father-in-law and others, were cheerless when she, desirous of a protector, bewailed like a she-osprey.

13. When she was dragged by her fair locks by the sinful Dusshasana without little intelligence, I lost my senses, O king.

14. Know, that for increasing your energy, I instilled that courage into your hearts by reciting the words of Vidula, O my sons.

15. I instilled courage into your hearts, O my sons, so that the family of Pandu, represented by my children, might not be lost.

16. The sons and grandsons of that person who brings a family to infamy never succeed in acquiring the regions of the righteous. Indeed, the ancestors of the Kaurava race, were in danger of losing those happy regions which had become theirs.

17. As for myself, O my sons, I have, before this, enjoyed the great fruits of that sovereignty which my husband had won. I have made large gifts. I have duly drunk the Soma-juice in sacrifice.

18. It was not for my own sake that I had urged Vasudeva with the stirring words of Vidula. It was for your sake that I had asked you to follow that advice.

19. O my sons, I do not wish for the fruits of that sovereignty which has been acquired by my children. O you of great power, I wish to attain, by my penances, to those happy regions which have been acquired by my husband.

20. By rendering obedient service to my father-in law and mother-in-law both of whom wish to take up their residence in the forest, and by penances, I wish, O Yudhishthira, to exhaust my body.

21. Do you cease to follow me, O foremost one of Kuru's race, along with Bhima and others. Let your understanding be always devoted to virtue. Let your mind be always great.

CHAPTER XVIII.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Vaishampayana said:—

1. Hearing these words of Kunti, the sinless Pandavas, O best of kings, became ashamed. They, therefore, desisted, along with the princess of Panchala, from following her.

2. Seeing Kunti determined upon going into the forest, the ladies of the Pandava-family uttered loud lamentations.

3. The Pandavas then went round the king and saluted him duly. They ceased to follow further, having failed to persuade Pritha to return.

4—5. Then Amvika's energetic son, *viz.*, Dhritarashtra, addressing Gandhari and Vidura and supporting himself on them, said,—Let the royal mother of Yudhishthira cease to go with us! What Yudhishthira has said, is all very true.

6. Renouncing this high prosperity of her sons, abandoning those high fruits that may be hers, why should she go into the inaccessible forest, leaving her children like a person of little intelligence?

7. Living in the enjoyment of sovereignty, she is capable of practising penances and observing the great vow of gifts. Let her, therefore, listen to my words.

8. O Gandhari, I have been much pleased with the services rendered to me by this daughter-in-law of mine. Conversant as you are with all duties, you should command her to return.

9 Thus addressed by her husband, the daughter of Suvala repeated to Kunti all those words of the old king and added her own words of grave meaning.

10. She, however, could not make Kunti to desist inasmuch as that chaste lady, devoted to virtue, had determined upon living in the forest.

11. The Kuru ladies, understanding how firm her resolution was about her retirement into the forest, and seeing that those foremost ones of Kuru's race (*viz.*, their own lords), had ceased to follow her, began to bewail aloud.

12. After all the sons of Pritha and all the ladies had returned homewards, the higly wise king Yudhishthira continued his journey to the forest.

13. The Pandavas, exceedingly cheerless and stricken with grief and sorrow accompanied by their wives, returned to the city, on their cars.

14. At that time the city of Hastinapore, with its entire population of men, both old and young, and women, became dispirited and plunged into grief. No festivals of rejoicing were observed.

15. Afflicted with grief, the Pandavas were shorn of energy. Abandoned by Kunti, they were deeply afflicted with grief, like calves destitute of their dams.

16. Dhritarashtra reached that day a place far distant from the city. The powerful king arrived at last on the banks of the Bhagirathi and took rest there for the night.

17. Brahmanas knowing the Vedas duly ignited their sacred fires in that retreat of ascetics. Surrounded by those foremost of Brahmanas, those sacred fires shone forth in beauty. The sacred fire of the old king was also lighted up.

18. Sitting near his own fire, he poured libations on it according to due rites, and then adored the thousand-rayed sun as he was on the point of setting.

19. Then Vidura and Sanjaya made a bed for the king by spreading some blades of Kusha grass. Near the bed of that Kuru hero they made another for Gandhari.

20. Near to Gandhari, Yudhishthira's mother Kunti, observant of excellent vows, happily laid herself down.

21. Within hearing-distance of those three, slept Vidura and others. The Yajaka Brahmanas and other followers of the king laid slept on their respective beds.

22. The foremost of Brahmanas, who were there, chaunted aloud many sacred hymns. The sacrificial fires blazed forth all around. That night, therefore, seemed as delightful to them as a Brahmi night.

23. When the night passed away, they all arose from their beds and performed their morning acts. Pouring libations then on the sacred fire, they continued their journey.

24. Their first day's experience of the forest proved very painful to them of grieving hearts,—them who were grieved by the inhabitants of both the city and the provinces of the Kuru kingdom.

CHAPTER XIX.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Vaishampayana said :—

1. Acting according to the advice of Vidura, the king took up his residence on the banks of the Bhagirathi which were sacred and deserved to be inhabited by the righteous.

2. There many Brahmanas who had taken up their residence in the forest, as also many Kshatriyas, Vaishyas, and Shudras, came to see the old king.

3. Sitting in their midst, he pleased them all by his words. Having duly adored the Brahmanas with their disciples, he dismissed them all.

4. As evening came, the king, and the illustrious Gandhari, both descended into the stream of the Bhagirathi and duly performed their ablutions for purifying themselves.

5. The king and the queen, and Vidura and others, O Bharata, having bathed in the sacred river, performed the usual rites of religion.

6. After the king had purified himself by a bath, the daughter of Kuntibhoja, gently conducted both him who was to her as her father-in-law, and Gandhari, from the water into the dry bank.

7. The Yajakas had made a sacrificial altar there for the king. Devoted to truth, the latter poured libations then on the fire.

8. From the banks of the Bhagirathi the old king, with his followers, observing vows and with senses controlled, then proceeded to Kurukshetra.

9. Endued with great intelligence, the king arrived at the hermitage of the royal sage Shatayupa of great wisdom and saw him.

10. Shatayupa, O scorcher of enemies, had been the great king of the Kekayas. Having made over the sovereignty of his kingdom to his son, he had come into the forest.

11. Shatayupa received king Dhritarashtra with due rites. Accompanied by him, the latter went to the hermitage of Vyasa.

12. Arrived at Vyasa's hermitage, the delighter of the Kurus received his initiation into the forest mode of life. Returning he took up his residence in the hermitage of Shatayupa.

13. The great Shatayupa instructed Dhritarashtra in all the rites of the forest mode, at the command of Vyasa.

14. Thus the great Dhritarashtra set himself to the practice of penances, and all his followers also to the same course of conduct.

15. Queen Gandhari also, O monarch, along with Kunti, put on barks of trees and deer-skins, and began to observe the same vows as her husband.

16. Restraining their senses in thought, words, and deeds, as well as by eye, they began to perform severe austerities.

17. Shorn of all stupefaction of mind, king Dhritarashtra began to practise vows and penances like a great Rishi, reducing his body to skin and bones, for his flesh was all dried up, bearing matted locks on head, and his person clad in barks and skins.

18. Vidura, conversant with the true interpretations of Virtue, and gifted with great intelligence, as also Sanjaya, waited upon the old king with his wife. Both of them with souls under control, Vidura and Sanjaya also reduced themselves, and wore barks and rags.

CHAPTER XX.

(ASHRAMAVASIKA PARVA.)—

Continued.

Vaishampayana said:—

1. Those foremost of ascetics, *viz.*, Narada, Parvata and Devala of austere penances, came there to see king Dhritarashtra.

2. The Island-born Vyasa with all his disciples, and other persons gifted with great wisdom and crowned with ascetic success, and the royal sage Shatayupa of advanced years and possessed of great merit, also came.

3. Kunti adored them with due rites, O king. All those ascetics were highly pleased with the adorations offered to them.

4. Those great Rishis pleased the high-souled king Dhritarashtra with discourses on religion and virtue.

5. At the conclusion of their converse, the celestial Rishi Narada, seeing all things as objects of direct perception, said the following words.

Narada said:—

6. There was a king of the Kekayas, possessed of great prosperity and perfectly fearless. His name was Sahasrachitya and he was the grandfather of this Shatayupa.

7. Resigning his kingdom to his highly virtuous eldest son, the virtuous king Sahasrachitya retired into the forest.

8. Reaching the other end of blazing penances, that king, gifted with great splendour, attained to the region of Purandara where he continued to live in his company.

9. On many occasions, while visiting the region of Indra, O king, I saw that monarch, whose sins had all been consumed by penances, living in Indra's palace.

10. Similarly, king Shailalaya, the grandfather of Bhagadatta, attained to the region of Indra by the power alone of his penances.

11. There was another king, O monarch, of the name of Prishadhra who resembled the holder of the thunder-bolt himself. That king also by his penances proceeded from the Earth to the celestial region.

12. In this very forest, O king, that king, *viz.*, Purukutsa, the son of Mandhatri, acquired great success.

13. That foremost of rivers, *viz.*, Narmada, became the consort of that king. Having practised penances in this very forest, that king proceeded to the celestial region.

14. There was another king, highly righteous, of the name of Shashaloman. He, too, performed severe austerities in this forest and then ascended to the celestial region.

15. You also, O monarch, having arrived at this forest, shall, through the grace of the Island-born, attain to a very high end and which is difficult of attainment.

16. You also, O foremost of kings, at the termination of your penances, shall become gifted with great prosperity and, accompanied by Gandhari, attain to the end reached by those great ones.

17. Living in the presence of the destroyer of Vala, Pandu thinks of you always. He will, O monarch, certainly assist you in the attainment of prosperity.

18. Through serving you and Gandhari, this daughter-in-law of yours, possessed of great fame, will attain to residence with her husband in the other world.

19. She is the mother of Yudhishthira who is the eternal Dharma. We see all this, O king, with our spiritual vision.

20. Vidura will enter into the high-souled Yudhishthira. Sanjaya also, through

meditation, will ascend from this world into the celestial region.

Vaishampayana said :—

21. That great chief of Kuru's race, endued with learning, having, with his wife, heard these words of Narada, praised them and adored Narada with unprecedented honors.

22. The assembly of Brahmanas there present became filled with great joy, and desirous of pleasing king Dhritarashtra, O monarch, themselves worshipped Narada with great respect.

23—24. Those foremost of twice-born persons also lauded the words of Narada. Then the royal sage Shatayupa, addressing Narada, said,—Your holy self has increased the devotion of the Kuru king, of all those people here, and of myself also, O you of great splendour.

25. I wish to ask you something. Listen to me as I say it. It is about king, Dhritarashtra, O celestial Rishi, that are adored of all the worlds.

26. You know the truth of every affair. Gifted with celestial vision, you behold, O twice-born Rishi, what the various ends are of human beings.

27. You have said what the end has been of the kings mentioned by you, *viz.*, association with the king of the celestials. You have not, however, O great Rishi, declared what those regions are which will be acquired by this king.

28. O powerful one, I wish to hear from you what region will be acquired by the royal Dhritarashtra. You should tell me truly the kind of region that will be his and the time when he will attain to it.

29. Thus addressed by him, Narada of celestial vision and endued with austere penances, said in the midst of the assembly these words highly agreeable to the minds of all.

Narada said :—

30. Going at my will to the palace of Shakra, I have seen Shakra the lord of Sachi; and there, O royal sage, I have seen king Pandu.

31. There is a talk arose, O monarch, about this Dhritarashtra and those highly austere penances which he is performing.

32. There I heard from the lips of Shakra himself that there are three years yet of the period of life of this king.

33. After that, king Dhritarashtra, accompanied by his wife Gandhari, will go to the regions of Kuvera and be highly honored by that king of kings. He will go there on a car moving at his will, his body adorned with celestial ornaments.

34—35. He is the son of a Rishi; he is highly blessed; he has exhausted all his sins by his penances. Gifted with a righteous soul, he will roam at will through the regions of the celestials, the Gandharvas, and the Rakshasas. That about which you have enquired, is a mystery to the gods. Through my affection for you, I have said this high truth.

36. You all are possessed of the wealth of Shrutis and have burnt all your sins by your penances.

Vaishampayana said :—

37. Hearing these sweet words of the celestial Rishi, all the persons there assembled, as also king Dhritarashtra, became greatly pleased.

38. Having cheered Dhritarashtra of great wisdom with such talk, they left the place, going away by the path that belongs to those who are crowned with success.

CHAPTER XXI.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Vaishampayana said :—

1. Upon the retirement of the king of the Kurus into the forest, the Pandavas, O king, afflicted besides by grief on account of their mother, became very dispirited.

2. The citizens also of Hastinapore were possessed by deep sorrow. The Brahmanas always talked of the old king.

3. How, indeed, will the king, who has become old, live in the solitary forest? How will the highly blessed Gandhari, and Pritha, the daughter of Kuntibhoja, live there?

4. The royal sage has always lived in the enjoyment of every comfort. He will certainly be very miserable. Arrived in the deep forest, what is now the condition of that personage of royal descent, who is, again, bereft of vision?

5. Difficult is the feat that Kunti has performed by separating herself from her sons. Alas, renouncing royal prosperity, she chose a life in the forest.

6. What, again, is the condition of Vidura who is always devoted to the service of his elder brother? How also is

the intelligent son of Gavalgani who is so faithful to the salt given him by his master?

7. The citizens, including even the minors, meeting together, asked one another these questions.

8. The Pandavas also, greatly stricken with grief, bewailed for their old mother, and could not live in their city long.

9. Thinking also of their old sire, the king, who had lost all his children, and the highly blessed Gandhari, and Vidura of great intelligence, they could not enjoy peace of mind.

10. They had no pleasure in sovereignty, nor in women, nor in the study of the Vedas.

11. Despair entered their souls as they thought of the old king and as they repeatedly thought of that terrible destruction of kinsmen.

12—13. Indeed, thinking of the destruction of the youthful Abhimanyu on the field of battle, of the mighty-armed Karna who never retreated from fight, of the sons of Draupadi, and of other friends of theirs, those heroes became highly dispirited.

14. They could not get peace of mind upon repeatedly thinking that the Earth had become divested of both her heroes and her riches.

15. Draupadi had lost all her children, and the beautiful Subhadra also had become childless. They, too, were of cheerless hearts and grieved greatly.

16. Seeing, however, the son of Virata's daughter, *viz.*, your sire Parikshit, your grandsires somehow lived.

CHAPTER XXII.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Vaishampayana said:—

1. Those foremost of men, the heroic Pandavas,—those delighters of their mother—became greatly stricken with grief.

2. They who had formerly been always engaged in royal offices, did not at that time attend to those deeds at all in their capital.

3. Stricken with deep sorrow, they could not find pleasure from anything. If any body asked them, they never honored him with an answer.

4. Although those irresistible heroes were grave like the ocean, yet they were now deprived of their knowledge and their very senses by the grief they felt.

5. Thinking of their mother, the sons of Pandu became anxious as to how their emaciated mother was serving the old pair.

6. How, indeed, is that king, whose sons have all been killed and who is without refuge, living alone, with only his wife, in the forest haunted by beasts of prey?

7. Alas, how does that highly blessed queen, Gandhari, whose dear ones have all been killed, follow her blind husband in the solitary forest.

8. Such was the anxiety shown by the Pandavas when they talked with one another. They then set their hearts upon beholding the king in his forest asylum.

9. Then bowing down to the king, Sahadeva said,—"I think you wish to see our sire.

10. From my respect for you, however, I could not speedily speak on the subject of our journey to the forest. The time for that sojourn is now come.

11. By good luck I shall see Kunti performing penances, with matted locks on her head, practising severe austerities, and emaciated by sleeping on blades of Kusha and Kasha.

12. She was brought up in palaces, and nursed in every comfort and luxury. Alas, when shall I see my mother who is now toil-worn and plunged into great misery.

13. Forsooth, O chief of Bharata's race, the ends of men are exceedingly uncertain, since Kunti, who is a princess by birth, is now living in misery in the forest."

14. Hearing these words of Sahadeva, queen Draupadi, that foremost of all women duly honoring the king, said, with proper salutations,—

15. Alas, when shall I see queen Pritha, if, indeed, she is alive! I shall consider my life as not passed in vain if I succeed in seeing her once more, O king.

16. Let this sort of understanding be ever firm in you. Let your mind always take a pleasure in such virtue as is involved, O king of kings, in your desire of granting such a high boon on us.

17. Know, O king, that all these ladies of your house are staying with their feet raised for the journey, from desire of seeing Kunti and Gandhari, and my father-in-law.

18. Thus addressed by queen Draupadi, the king, O chief of Bharata's race, summoned all the leaders of his army to his presence and told them.—

19. 'Cause my army, full of cars and elephants, to march out. I shall see king Dhritarashtra who is now living in the forest.'

20. To the officers in charge of the ladies' ward, the king gave the order,—'Let various kinds of conveyances be properly equipt, as also all my closed litters counting by thousands.

21. Let carriages and granaries and wardrobes, and treasuries, be equipt and ordered out, and let mechanics have the command to march out. Let men in charge of treasuries go out on the way leading to the ascetic hermitage of Kurukshetra.

22. Whoever amongst the citizens wishes to see the king, is allowed to do so without any restriction. Let him proceed, properly protected.

23. Let cooks and superintendents of kitchens, and the whole culinary establishment, and various kinds of edibles and viands be ordered to be borne out on carts and conveyances.

24. Let it be proclaimed that we march out to-morrow. Indeed, let no delay take place. Let pavilions and resting houses of various kinds be erected on the way.

25. These were the commands which the eldest son of Pandu gave, with his brothers. When morning came, O monarch, the king started with a large following of women and old men.

26. Going out of his city, king Yudhishthira waited five days for such citizens as might accompany him and then went towards the forest.

CHAPTER XXIII.

(ASHRAMAVASIKA PARVA).—*Continued.*

Vaishampayana said:—

1. That foremost one of Bharata's race, then ordered his troops, which were protected by heroes who were headed by Arjuna, and who resembled the very guardians of the universe, to march out.

2. Immediately a loud clamour arose consisting of the words—'Equip, Equip'!—of horse-men, O Bharata, engaged in equipping their horses.

3. Some proceeded on carriages and vehicles, some on quick-coursing horses, and some on cars made of gold and effulgent like blazing fires.

4. Some proceeded on powerful elephants and some on camels, O king. Some proceeded on foot, which belonged to that class of combatants which is armed with tiger like claws.

5. The citizens and inhabitants of the provinces, desirous of beholding Dhritarashtra, followed the king on various kinds of conveyances.

6. The preceptor Kripa also, of Gotama's race, that great leader of army, taking all the forces with him, proceeded, at the command of the king, towards the old king's hermitage.

7—8. The Kuru king Yudhishthira, that perpetuater of Kuru's race, surrounded by a large number of Brahmana's, his praises lauded by a large band of Sutas and Magadhas and bards, and with a white umbrella held over his head, and surrounded by a large number of cars, started on his journey.

9. Vrikodara, the son of the Wind-God, went on an elephant huge as a hill, equipt with strong bow and machines and weapons of attack and defence.

10. The twin sons of Madri went on two quick-coursing horses, well cased in mail, well-protected, and equipt with banners.

11. Arjuna of great energy, with senses under restraint, proceeded on an excellent car effulgent like the sun to which were yoked excellent white horses.

12. The royal ladies headed by Draupadi proceeded in closed litters protected by the superintendents of women. They scattered showers of wealth as they went on.

13. Teeming with cars and elephants and horses, and echoing with the blare of trumpets and the music of *Vinas*, the Pandava army, O monarch, shone with great beauty.

14. Those chiefs of Kuru's race proceeded slowly, resting by delightful banks of rivers and lakes, O monarch.

15. Yuyutsu of great energy, and Dhaumya, the priest, at the command of Yudhishthira, were engaged in protecting the city.

16—17. By slow marches, king Yudhishthira, reached Kurukshetra, and then, crossing the Yamuna, that highly sacred river, he saw from a distance the hermitage, O you of Kuru's race, of the royal sage of great wisdom and of Dhritarashtra.

18. Then all the men became filled with joy and quickly entered the forest, filling it with loud sounds of joy, O chief of Bharata's race.

CHAPTER XXIV.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Vaishampayana said:—

1. The Pandavas got down at a distance, from their cars and proceeded on foot to the hermitage of the king, bending themselves in humility.

2. All the combatants also, and the citizens and the wives of the Kuru chiefs, followed them on foot.

3. The Pandavas then reached the sacred hermitage of Dhritarashtra which abounded with herds of deer and which was adorned with plantain plants.

4. Many ascetics of rigid vows, filled with curiosity, came there for seeing the Pandavas who had arrived at the hermitage.

5. The king, with tears in his eyes, asked them, saying,—'Where has my eldest sire the perpetuater of Kuru's race, gone?

6. They answered, O monarch, telling him that he had gone to the Yamuna, for his ablutions, as also for fetching flowers and waters.

7. Proceeding quickly on foot along the path pointed out by them, the Pandavas saw all of them from a distance.

8. Desirous of meeting with their sire they walked rapidly. Then Sahadeva ran quickly towards the spot where Pritha was.

9. Touching the feet of his mother, he began to weep aloud. With tears running down her cheeks, she saw her darling child.

10. Raising her son up and embracing him with her arms, she informed Gandhari of Sahadeva's arrival.

11. Then seeing the king Bhimasena, Arjuna, and Nakula, Pritha tried to advance quickly towards them.

12. She was walking in advance of the childless old pair, and was dragging them forward. Seeing her, the Pandavas fell down on the earth.

13. The powerful and the great monarch, gifted with great intelligence, recognising them by their voices and also by touch, comforted them one after another.

14. Shedding tears, those great princes, with due formalities, approached the old king and Gandhari, as also their own mother.

15. Indeed, regaining their senses, and once more consoled by their mother, the Pandavas took away from the king and their aunt and mother the jars full of water which they had been carrying.

16. The ladies of those leading men, and all the women of the royal household, as also all the inhabitants of the city and the provinces, then saw the old king.

17. King Yudhishthira presented all those individuals one after another to the old king, repeating their names and families and then himself adored his eldest sire with respect.

18. Surrounded by them all, the old monarch, with eyes bathed in tears of joy, considered himself as once more staying in the midst of the city of Hastinapore.

19. Saluted with respect by all his daughters-in-law headed by Krishna, king Dhritarashtra, gifted with great intelligence, with Gandhari and Kunti became filled with joy.

20. He then reached his forest-retreat which was highly spoken of by Siddhas and Charanas, and that then was filled up with vast crowds of men all desirous of seeing him, like the sky teeming with myriads of stars.

CHAPTER XXV.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Vaishampayana said:—

1. The king, O chief of Bharata's race, with those foremost of men, *viz.*, his brothers, who all had eyes resembling lotus-petals, took his seat in the hermitage of his eldest sire.

2. There sat around him many highly-blessed ascetics, coming from various regions, from desire of seeing the sons of that lord of Kuru's race, *viz.*, the Pandavas of wide chests.

3. They said,—'We wish to know who amongst these is Yudhishthira, who are Bhima and Arjuna, who the twins, and who is the illustrious Draupadi?'

4. Then the Suta, Sanjaya, in answer to their queries, pointed out to them the Pandavas, naming each, and Draupadi too as also the other ladies of the Kururace.

Sanjaya said :—

5. This one fair like pure gold, who is endued with a body which looks like that of a full-grown lion, who is possessed of a large aquiline nose, and wide and expansive eyes of a coppery hue, is the Kuru king.

6. This one whose tread is like that of an infuriate elephant, whose complexion is as fair as that of heated gold, whose frame is of large and expansive proportions, and whose arms are long and stout, is Vrikodara. See him well.

7. The powerful bowmen who sits besides him, of darkish color and youthful frame, who resembles the leader of an elephantine herd, whose shoulders are as high as those of a lion, who walks like a sporting elephant, and whose eyes are as expansive as the petals of a lotus, is the hero called Arjuna.

8. Those two foremost of men, who are sitting beside Kunti, are the twins, resembling Vishnu and Mahendra. In the entire world, they have not their equals in beauty and strength and excellence of conduct.

9. This lady having eyes expansive as lotus-petals, who seems to have touched the middle age of life, whose complexion resembles that of the blue lotus, and who looks like a goddess, is Krishna, the embodied form of the goddess of prosperity.

10. She who sits besides her, possessed of the complexion of pure gold, who looks like the embodied rays of the moon, in the midst of other ladies, O foremost of twice-born ones, si the sister that unrivalled hero who holds the discus.

11. This other, as fair as pure gold, is the daughter of the Naga king and wife of Arjuna. This other whose complexion is like that of pure gold or like that of Madhuka flowers, is the princess Chitrangada.

12. This one, whose complexion is like an assemblage of blue lotuses, is the sister of that monarch, that lord of hosts, who used to always challenge Krishna. She is the foremost wife of Vrikodara.

13. This is the daughter of the king of Magadha who was known by the name of Jarasandha. Possessed of the complexion of an assemblage of *Champakas*, she is the wife of the youngest son of Madravati.

14. Possessed of a complexion dark as the blue lotus, she who sits there on the earth, and whose eyes are as expansive as lotus-petals, she is the wife of the eldest son of Madravati.

15. This lady whose complexion is as fair as that of heated gold and who sits with her child on her lap, is the daughter of king Virata. She is the wife of that Abhimanyu who, while divested of his car, was killed by Drona and others fighting from their cars.

16. These ladies, the hair on whose heads shows not the parted line, and who are clad in white, are the widows of the killed sons of Dhritarashtra. They are the daughters-in-law of this old king, the wives of his hundred sons, now deprived of both their husbands and children who have been killed by heroic enemies.

17. I have now pointed them out in the order of precedence. On account of their devotion to Brahmanas, their understandings and hearts are divested of every kind of crookedness. Possessed of pure souls, they have all been pointed out by men,—these princesses of the Kauravа line,—in answer to your queries.

Vaishampayana said :—

18. Thus that aged king of Kuru's race, having met with those sons of him that was a celestial among men, enquired about their well-being after all the ascetics had departed.

19. The warriors who had accompanied the Pandavas, leaving the retreat, sat themselves down at a little distance, getting down from their cars and the animals they rode. Indeed, after all the crowd, *viz.*, the ladies the old men and the children, had been seated, the old king duly addressed them after making the usual polite enquiries.

CHAPTER XXVI.

(ASHRAMAVASIKA PARVA.)—

Continued.

Dhritarashtra said :—

1. O Yudhishthira, are you in peace and happiness, with all your brothers and the dwellers of the city and the provinces?

2. Are they who depend on you also happy? Are your ministers and servitors, and all your seniors and preceptors also, happy?

3. Are those also who live in your kingdom free from fear? Do you follow the old and traditional conduct of kings?

4. Is your treasury filled without disregarding the restraints imposed by justice and equity? Do you behave as you should towards foes, neutrals, and allies?

5—6. Do you duly look after the Brahmanas, always making them the *first* gifts? What need I say of the citizens, and your servants, and kinsmen, are your foes, O chief of Bharata's race pleased with your conduct? Do you, O king of kings, adore with devotion the Pitris and the deities?

7. Do you adore guests with food and drink, O Bharata? Do the Brahmanas in your kingdom perform the duties of their order, walk along the path of virtue?

8. Do the Kshatriyas and Vaishyas and Shudras also within your kinkdom, and all your relatives, perform their respective duties? I hope the women, the children, and the old, among your subjects, do not grieve (under distress) and not beg (the necessaries of life).

9. Are the ladies of your household duly honoured in your house, O best of men? I hope, O king, that this race of royal sages, having got you for their king, have not fallen away from fame and glory?

Vaishampayana said:—

10. To the old king who said so, Yudhishthira, knowing morality and justice and well-skilled in acts and speech, spoke as follows, putting some questions about his well-being.

Yudhishthira said:—

11. Does your peace, O king, your self-control, your tranquillity of heart, grow? Is this my mother able to serve you without fatigue and trouble.

12—13. Will, O king, her residence in the forest yield fruit? I hope this queen, who is my eldest mother, who is emaciated with (exposure to cold and wind and the toil of walking, and who is now given to the practice of severe austerities, no longer yields to grief for her children of great energy, all of whom performing the duties of the Kshatriyas, have been killed on the field of battle.

14. Does she accuse us, sinful wretches, who are responsible for their destruction? Where is Vidura, O king? We do not see him here. I hope this Sanjaya, performing penances, is in peace and happiness.

Vaishampayana said:—

15—16. Thus addressed, Dhritarashtra, answered king Yudhishthira, saying,—O son, Vidura is well. He is practising austere penances, living on air alone, for he abstains from all other food. He is emaciated and his arteries and nerves have become visible. Sometimes he is seen in this empty forest by Brahmanas.

17. While Dhritarashtra was saying this, Vidura was seen at a distance. He had matted locks on his head, and gravels in his mouth, and was greatly emaciated. He was perfectly naked. His body was besmeared all over with filth, and with the dust of various wild flowers.

18. When Kshattri, was seen from a distance, the fact was communicated to Yudhishthira. Vidura suddenly stopped, O king, looking towards the retreat.

19. King Yudhishthira pursued him alone, as he ran and entered the deep forest, sometimes seen and sometimes not seen by the pursuer.

20. He said aloud,—'O Vidura, O Vidura. I am king Yudhishthira, your favourite'—Exclaiming thus, Yudhishthira, with great exertion, followed Vidura.

21. Having reached a solitary spot in the forest, that foremost of intelligent men, *viz.*, Vidura, stood still, leaning against a tree.

22. He was greatly emaciated. He retained only the shape of a human being. Yudhishthira of great intelligence recognised him, however.

23. Standing before him, Yudhishthira addressed him saying,—'I am Yudhishthira.' Indeed, adoring Vidura properly, Yudhishthira said these words in the hearing of Vidura.

24. Meanwhile Vidura looked at the king steadfastly. Casting his look thus on the king, he stood motionless in Yoga.

25. Endued with great intelligence, he then (by his Yoga-power) entered the body of Yudhishthira, limb by limb. He united his vital airs with those of the king, and his senses with the king's senses.

26. Indeed, with the help of Yoga-power, Vidura, burning with energy, thus entered the body of king Yudhishthira the just.

27. Meanwhile, the body of Vidura continued to lean against the tree, with eyes fixed. The king soon saw that life had fled out of it.

28—29. At the same time, he felt that he himself had become stronger than before and that he had gained many additional virtues and accomplishments. Gifted with great learning and energy, O monarch, Pandu's son, king Yudhishthira the just, then recollected his own state before his birth among men. Possessed of mighty

energy, he had heard of Yoga practice from Vyasa.

30—31. King Yudhishthira the just, endued with great learning, became desirous of doing the last rites to the body of Vidura, and wished to cremate it duly. An invisible voice was then heard, saying,—'O king, this body which belonged to him called Vidura should not be cremated. In him is your body also. He is the eternal deity of Virtue.

32. Those happy regions which pass by the name of Santanika will be his, O Bharata. He performed the duties of Yatis. You should not, O scorcher of enemies, grieve for him at all.

33. Thus addressed, king Yudhishthira the just returned from the place, and represented everything to the royal son of Vichitraviryya.

34. At this, that effulgent king, all those men, and Bhimasena and others, became filled with wonder.

35. Hearing what had taken place, king Dhritarashtra became pleased and then, addressing the son of Dharma, said,—'Do you accept from me these gifts of water and roots and fruits! It has been said, O king, that one's guest should take what one takes himself.'

36. Thus addressed, Dharma's son answered the king, saying—'So be it!' The mighty-armed king ate the fruits and roots which he gave.

37. Then they all spread their beds under a tree and passed that night thus having eaten fruits and roots and drunk the water that the old monarch had given them.

CHAPTER XXVII.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Vaishampayana said:—

1. They passed that night which was marked out by auspicious constellations thus, O king, in that hermitage of pious ascetics.

2. The conversation that took place was marked by many reflections on morality and wealth. Consisting of delightful and sweet words, it was graced with various citations from the Shrutis.

3. The Pandavas, O king, leaving costly beds, laid themselves down, near their mother, on the naked earth.

4. Indeed, those heroes passed that night, having eaten the food which was the food of the great king Dhritarashtra.

5. After the night had passed away, king Yudhishthira, having performed his morning rites proceeded to survey that hermitage in the company of his brothers.

6. With the royal ladies, the servants, and his priest, the king roved about the hermitage in all directions as he pleased, at the command of Dhritarashtra.

7. He saw many sacrificial altars with sacred fires burning on them and with many ascetics seated on them, who had performed their oblations and poured libations in honour of the celestials.

8. Those altars were covered with fruits and roots of the forest, and with heaps of flowers. The smoke of clarified butter curled upwards from them. They were graced, besides, with many ascetics possessed of bodies which appeared like the embodied Vedas and with many laymen.

9. Herds of deer were grazing or resting here and there, shorn of fear. Countless birds also were there, engaged in uttering their sweet notes, O king!

10. The entire forest seemed to resound with the notes of peacocks and Datyuhas and Kokilas and the sweet songs of other warblers.

11. Some spots were echoed with the chaunt of Vedic hymns recited by learned Brahmanas. Some were adorned with large heaps of fruits and roots gathered from the forest.

12—13. King Yudhishthira then distributed amongst those ascetics golden or copper jars which he had brought for them, and many deer-skins and blankets and wooden sacrificial ladles and Kamandalus and wooden platters, and pots and pans, O Bharata.

14. Various kinds of vessels, made of iron, and smaller vessels and cups of various sizes, were also given away by the king, the ascetics taking them away, each as many as he liked.

15. Pious king Yudhishthira, having thus roved through the forest and seen the various retreats of ascetics and made many gifts, returned to the place where his uncle was.

16. He saw king Dhritarashtra, seated at ease, with Gandhari besides him, after having finished his morning rites.

17. The righteous-souled monarch beheld also his mother, Kunti, seated not

much remote from that place, like a disciple with bent head, gifted with humility.

18. He saluted the old king giving his name. 'Sit down,' were the wogis the old king said. With Dhritarashtra's permission, Yudhishthira sat himself down on a mat of Kusha grass.

19. Then the other sons of Pandu with Bhima among them, O you of Bharata's race, saluted the king and touched his feet and sat themselves down, with his order.

20. The old Kuru king, surrounded by them looked highly beautiful. Indeed, he blazed with a Vedic splendour like Vrihaspati in the midst of the celestials.

21. After they had sat themselves down, many great Rishis, *viz.*, Shatayupa, and others, who were inhabitants of Kurukshetra came there.

22. The illustrious and learned Vyasa, gifted with great energy and respected by even the celestial Rishis, showed himself at the head of his numerous disciples to Yudhishthira.

23. The Kuru king Dhritarashtra, Kunti's son Yudhishthira of great energy, and Bhimasena and others, stood up and going a few steps, saluted those guests.

24. Approaching near, Vyasa, surrounded by Shatayupa and others, addressed king Dhritrashtra, saying,—'Be seated.'

25. The illustrious Vyasa then took an excellent seat made of Kusha grass placed upon a black deer-skin and covered with a piece of silken cloth. They had reserved that seat for him.

26 After Vyasa had been seated, all those foremost of twice-born persons, gifted with profuse energy, sat themselves down, with the permission of Krishna-Dwaipayana.

CHAPTER XXVIII.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Vaishampayana said:—

1—2. After the noble Pandavas had all been seated, Satyavati's son Vyasa said,—'O Dhritarashtra of mighty-arms, have you been able to achieve penances? Is your mind, O king, pleased with your living in the forest?

3. Has your grief begotten of the destruction of your sons in battle, disappeared from your heart? Are all your perceptions, O sinless one, now clear?

4. Do you practise the ordinances of forest-life after having made your heart firm? Does my daughter-in-law, Gandhari, suffer herself to be overwhelmed by grief?

5. She is endued with great wisdom. Endued with intelligence, that queen understands both virtue and profit. She is well conversant with the truths which relate to both prosperity and adversity. Does she still grieve?

6. Does Kunti, O king, who for her devotion to the service of her seniors, left her children, attend to your wants and serve you with all humility?

7. Have the high-minded and great king Yudhishthira, the son of Dharma, and Bhima and Arjuna, and the twins, been sufficiently comforted?

8. Do you feel delight at seeing them? Has your mind become freed from every strain? Has your disposition, O king, become pure on account of the increase of your knowledge?

9. These three, O king, are the foremost of all concerns, O Bharata, *viz.*, abstension from injury to any creation, truth, and freedom from anger.

10. Does your forest-life any longer prove painful to you? Are you able to acquire with your own exertions the products of the forest for your food? Do fasts pain you now?

11. Have you learnt O king, how the great Vidura, who was Dharma's self, left this world?

12. Through the curse of Mandavya, the deity of Virtue became born as Vidura. He was gifted with great intelligence. Endued with high penances, he was great and high-minded.

13. Even Vrihaspati among the celestials, and Shukra among the Asuras, had not intelligence like that foremost of persons.

14. The eternal deity of Virtue was stupefied by the Rishi Mandavya with an expenditure of his penances acquired for a long time with great care.

15. At the command of the grandfather and through my own energy, the highly intelligent Vidura was procreated by me upon a soil owned by Vichitravirya.

16. A deity of deities, and eternal, he was, O king, your brother. The learned know him to be Dharma on account of his practices of concentration and abstraction.

17. He grows with truth, self-restraint, tranquility of heart, mercy, and gifts. He

s always engaged in penances, and is eternal.

18. From that deity of Virtue, through Yoga-Power, the Kuru king Yudhishthira also took his birth. Yudhishthira, therefore, O king, is Dharma of great wisdom and immeasurable intelligence.

19. Dharma exists both in this world and in the next, and is like fire or wind or water or earth or space.

20. He is, O king of kings, capable of going everywhere and exists, pervading the entire universe. He is capable of being seen by only those who are the foremost of the deities and those who are purged of every sin and crowned with ascetic success.

21. He who is Dharma, is Vidura; and he who is Vidura is the (eldest) son of Pandu. That son of Pandu, O king, is capable of being perceived by you. He is before you as your servitor.

22. Gifted with great Yoga-Power, your high-souled brother, that foremost of intelligent men, seeing the high-souled Yudhishthira, the son of Kunti has entered into his body.

23. O chief of Bharata's race, I shall unite you also with great benefit. Know, O son, that I am come here for removing your doubts.

24. I shall show you some feat which has never been accomplished before by any of the great Rishis—some wonderful effect of my penances.

25. What object is that, O king, whose accomplishment you wish from me? Tell me what is that which you wish to see or ask or hear? O sinless one, I shall accomplish it.

CHAPTER XXIX.

(PUTRADARSHANA PARVA).

Janamejaya said:—

1—3. Tell me, O learned Brahman, what that wonderful feat was, which the great Rishi Vyasa of great energy accomplished after he had his made promise to the old king, when Dhritarashtra, that foremost one of Kuru's race, had taken up his residence in the forest, with his wife, and with his daughter-in-law Kunti; and after, indeed, Vidura had left his own body and entered into Yudhishthira, and at the time when all the sons of Pandu were living in the hermitage.

4. For how many days did the Kuru king Yudhishthira of undecaying glory, stay with his men in the forest.

5. Of what food, O powerful one, did the great Pandavas support themselves with their men, and wives, while they lived in the forest? O sinless one, do you tell me this.

Vaishampayana said:—

6—7. With the permission of the Kuru king, the Pandavas, O monarch, with their troops and the ladies of their household, lived on various kinds of food and drink and passed about a month in great happiness in that forest. Towards the close of that period, O sinless one, Vyasa came there.

8. While all those princes sat around Vyasa, engaged in conversation on various topics, other Rishis came there.

9. They were Narada, Parvata, Devala of austere penances, Vishwavasu, Tumvuru, and Chitrasena, O Bharata.

10. Gifted with severe penances, the Kuru king Yudhishthira, with the permission of Dhritarashtra, adored them according to due rites.

11. Having got that worship from Yudhishthira, all of them sat down on sacred seats (made of Kusha grass as also on excellent seats made of peacock feathers.

12. After they had all been seated, the Kuru king of great intelligence took his seat there, surrounded by the sons of Pandu.

13. Gandhari, Kunti and Draupadi, and she of the Sattwata race, and other ladies of the royal household also sat down.

14. The conversation which then arose was excellent and had reference to subjects, connected with piety, and the Rishis of old, and the celestials and the Asuras.

15—21. At the close of that conversation the highly energetic Vyasa, that foremost of eloquent men, that first of all persons knowing the Vedas, highly pleased, addressed the blind monarch and once more said,—Burning as you are with grief on account of your children, I know, O king of kings, what object is cherished by you in your heart. I know the sorrow which always exists in the heart of Gandhari, that which exists in the heart of Kunti, and that also which is cherished by Draupadi in her heart, and that burning grief, on account of the death of her son, which Krishna's sister Subhadra also cherishes. Hearing of this meeting, O king, of yours with all these princes and princesses of your house, I have come here, O delighter of the Kauravas, for removing your doubts. Let the celestials and Gandharvas and all these great Rishis, see to-day the energy of those penances

which I have acquired for these long years. Therefore, O king, tell me what wish of yours I shall grant to-day.

22—25. I am powerful enough to grant you a boon. See the fruit of my penances.' Thus addressed by Vyasa of great understanding, king Dhritarashtra thought for a moment and then prepared to speak. He said,—'I am greatly fortunate. Lucky am I in obtaining your favour. My life is crowned with success to-day,—since this meeting has taken place between me and you all of great piety. To-day I shall attain to that highly happy end which is reserved for me, since, ye ascetics who have penances for wealth, ye who are equal to Brahma himself, I have succeeded in obtaining this meeting with you all. There is not the least doubt that this sight that I have obtained of you all has purged me of every sin.

26—27. O sinless ones, I have no longer any fear about my end in the next world. Full as I am of love for my children, I always remember them. My mind, however, is always pained by the recollection of the various acts of wrong which my wicked son of exceedingly evil understanding perpetrated. Having a sinful understanding, he always persecuted the innocent Pandavas.

28—30. Alas, the whole Earth has been devastated by him, with her horses, elephants and men. Many great kings, rulers of various kingdoms, came for helping my son and succumbed to death. Alas, leaving their beloved father and wives and their very life-breaths, all those heroes have become guests of the king of the dead. What end, O twice-born one, has been attained by those men who have killed, for the sake of their friend, in battle? What end also has attained by my sons and grandsons who have fallen in the battle? My heart is always pained at the thought of my having brought about the destruction of the powerful Bhishma, the son of Shantanu, and of Drona, that foremost of Brahmanas, through my foolish and sinful son who was an injurer of his friends.

33. Desirous of getting the sovereignty of the Earth, he caused the Kuru race, blazing with prosperity, to be annihilated. Thinking of all this, I burn day and night with grief.

34. Deeply afflicted with pain and grief, I am unable to get peace of mind. Indeed, O sire, thinking of all this, I have no peace of mind.'

Vishampayana said:—

35. Hearing these lamentations expressed in various ways, of that royal sage, the grief, O Janamejaya of Gandhari, became fresh.

36. The grief, also, of Kunti, of the daughter of Drupada, of Subhadra, and of the other members, male and female, and the daughters-in-law, of the royal house of Kuru became equally great.

37—38. Queen Gandhari, with bandaged eyes, joining her hands, addressed her father-in-law. Deeply afflicted with grief on account of the destruction of her sons, she said,—'O foremost of ascetics, this king has passed sixteen years grieving for the death of his sons and shorn of peace of mind.

39. Afflicted with grief on account of the destruction of his children, this king Dhritarashtra, always breathes heavily, and never sleeps at night, O great Rishi.

40. Through the power of your penances you are competent to create new worlds. What need I say then about showing this king his children who are now in the other world?

41. This Krishna, the daughter of Drupada, has lost all her kinsmen and children. Therefore, she who is the dearest of my daughters-in-law grieves greatly.

42. The sister of Krishna, *viz.*, Subhadra of sweet words, burning with the loss of her son, grieves as deeply.

43. This lady who is respected by all, who is the wife of Bhurishravas, stricken with grief on account of the fate of her husband, always indulges in heart-rending lamentations.

44. Her father-in-law was the intelligent Valhika of Kuru's race. Alas, Somadatta also was killed, along with his father, in the great battle.

45. Alas, a hundred sons, heroes who never retreated from battle, belonging to this son of yours, this king of great intelligence and great prosperity, has been killed in battle.

46. The hundred wives of those sons are all grieving and repeatedly increasing the grief of both the king and myself. O great ascetic, stricken by that great onslaught, they have gathered round me.

47. Alas, those great heroes, those great car-warriors, my fathers-in-law, Somadatta and others,—alas, what end has been theirs, O powerful one.

48. Through your favour, O holy one, that will take place for which this king, myself and this daughterin-law of yours, *viz.*, Kunti, shall all become freed from our grief.

49. After Gandhari had said so, Kunti, whose face had become wasted through observance of many hard vows, began to think of her secret-born son gifted with solar effulgence.

50. The boon-giving Rishi Vyasa, capable of both seeing and hearing what took place at a remote distance, saw that the royal mother of Arjuna was afflicted with grief.

51. To her Vyasa said,—'Tell me, O blessed one, what is in your mind. Tell me what you wish to say.'

52. At this, Kunti, bending her head to her-father-in-law, and overcome with bashfulness, said these words to him, recounting the past incidents of her life.

CHAPTER XXX.

(PUTRBDARSHANA PARVA.)—

Continued.

Kunti said:—

1. O holy one, you are my father-in-law and, therefore, my deity of deities. You are my god of gods. Hear my words of truth.

2—3. A twice-born ascetic named Durvasas, who is full of anger, came to my father's house for begging alms. I succeeded in pleasing him by the purity of my conduct and of my minds as also by refusing to notice the many wrongs he did. I did not yield to anger although there was much in his conduct quite capable of exciting that passion.

4. Served with care, the great ascetic became highly pleased with me and disposed to grant me a boon. 'You must accept the boon I shall give,' were his words to me.

5—6. Fearing his curse, I answered him saying,—'So be it.' The Rishi once more said to me,—'O blessed damsel, O you of beautiful face, you will become the mother of Dharma. Those deities whom you will summon will obey you.'

7. Having said these words, the twice-born one vanished away from my sight. I became filled with wonder. The *Mantra*, however, which the Rishi gave, has lived in my memory at all times.

8. One day, sitting within my chamber I saw the sun rising. Desiring to bring the maker of day before me, I recollected the words of the Rishi.

9. Without any consciousness of the fault I committed, I called the deity from mere childishness. The deity, of a thousand rays, came before me.

10. He divided himself in two parts. With one portion he was in the sky, and with the other he stood on the Earth before me. With one he heated the worlds and with another he came to me.

11. He told me, while I was trembling at his sight, these words:—'Do you ask a boon of me.' Bowing to him with my head I asked him to leave me.

12. He replied to me, saying,—'I cannot bear the idea of coming to you fruitlessly, I shall consume you as also that Brahmana who gave you the Mantra as a boon.

13. I wished to protect, from Surya's curse, the Brahmana who had done no evil. I, therefore, said,—'Let me have a son like you, O god.'

14. The deity of thousand rays then entered me with his energy and stupefied me completely. He then said to me,—'You will have a son,' and then returned to the firmament.

15. I continued to live in the inner apartments and desirous of saving the honour of my father, I cast into the waters my infant son named Karna who thus came into the world secretly.

16. Forsooth, through the grace of that god, I once more became a virgin, O twice-born one, even as the Rishi Durvasas had said to me.

17. Foolish that I am, although he knew me for his mother when he grew up, yet I did not try to acknowledge him. This burns me, O Rishi, as is well-known to you.

18. Whether it is sinful or not so, I have told you the truth. You should, O holy one, satisfy the craving I feel for seeing that son of mine.

19. O foremost of ascetics, let this king also, O sinless one, obtain the fruition to-day of that desire of his which he cherishes in his bosom and which has become known to you.'

20. Thus addressed by Kunti, Vyasa, that foremost of all persons, said to her in reply,—'Blessed be you, all that you have said to me will happen.

21. You are not to blame at all. You were restored to virginity. The deities are possessed of (Yoga) power. They are able enter human bodies.

22. There are many deities. They beget (offspring) by thought alone. By word, by sight, by touch, and by sexual union, also, they beget children. These are the five methods.

23. You belong to the order of humanity. You have no fault. Know this, O Kunti! Let the fever of your heart be removed.

24. Everything is becoming for those who are mighty. Everything is pure for those that are mighty. Everything is meritorious for those that are mighty. Everything is their own for those who are mighty.'

CHAPTER XXXI.

(PUTRADARSHANA PARVA.)—*Continued.*

Vyasa said:—

1. Blessed be you, O Gandhari, you shall see your sons and brothers and friends and kinsmen along with your sires this night like men risen from sleep.

2. Kunti also shall see Karna, and she of Yadu's race shall see her son Abhimanyu. Draupadi shall see her five sons, her fathers and her brothers also.

3. Even before you had asked me, this was the thought in my mind. I entertained this purpose when I was urged to that effect by the king, by you, O Gandhari, and by Kunti!

4. You should not grieve for those foremost of men. They met with death on account of their devotion to the practices of Kshatriyas.

5. O faultless one, the work of the *gods* could not but be done. It was for accomplishing that object that those heroes came down on earth. They were all portions of the celestials.

6—7. Gandharvas, Apsaras, Pishachas, Guhyakas and Rakshasas, many pure persons, many individuals crowned with success (of penances), celestial Rishis, deities and Danavas, and heavenly Rishis of spotless character, met with death on the battlefield of Kurukshetra.

8. It is heard that he who was the intelligent king of the Gandharvas, and named Dhritarashtra, took birth in the world of men as your lord Dhritarashtra.

9. Know that Pandu of unfading glory and distinguished above all others, originated from the Maruts. Kshattri and Yudhishthira are both portions of the deity of Virtue.

10. Know that Duryodhana was Kali, and Shakuni was Dwapara. O you of good features, know that Dusshasana and others were all Rakshasas.

11. Bhimasena of great power that chastiser of enemies, is from the Maruts. Know that this Dhananjaya, the son of Pritha, is the ancient Rishi Nara.

12—14. Hrishikesha is Narayana, and the twins are the Ashwins. That foremost of heat-giving ones, *viz.*, Surya, having divided his body in two parts continued with one portion to give heat to the worlds and with another to live as Karna. He who was born as the son of Arjuna, that gladdener of all, that heir of the properties of the Pandavas, who was killed by six car-warriors (fighting together), was Soma. He was of born Subhadra. Through Yoga-power he had divided himself in two parts.

15. Dhrishtadyumna who originated with Draupadi from the sacrificial fire, was an auspicious portion of the deity of fire. Shikhandin was a Rakshasa.

16. Know that Drona was a portion of Vrihaspati, and that Drona's son is born of a portion of Rudra. Know that Ganga's son Bhishma was one of the Vasus who became born as a man.

17. Thus, O you of great wisdom, the deities had taken birth as human beings, and after having accomplished their purposes have returned to the celestial region.

18. I shall to-day, dispel that sorrow which is in the hearts of you all, about the return of these to the other world.

19. Do you all go towards the Bhagirathi. You will then see all those who have been killed on the field of battle.

Vaishampayana said:—

20. All the persons there present having heard the words of Vyasa, raised a loud leonine shout and then went towards the Bhagirathi.

21. Dhritarashtra with all his ministers and the Pandavas, as also with all those foremost of Rishis and Gandharvas who had come there, started as directed.

22. Arrived at the banks of Ganga, that sea of men took up their abode as pleased them.

23. The king, endued with great intelligence, with the Pandavas, took up his abode in a desirable spot, along with the ladies and the aged ones of his household.

24. They passed that day as if it were a whole year, waiting for the approach of the night when they would see the deceased princes.

25. The Sun then reached the sacred mountain in the west and all those persons, having bathed in the sacred river finished their evening rites.

CHAPTER XXXII.

(PUTRADARSHANA PARVA.)—*Continued.*

Vaishampayana said :—

1. When night came, all those persons, having finished their evening rites, approached Vyasa.

2. Dhritarashtra, with purified body and with mind solely directed towards it, sat there with the Pandavas and the Rishis in his company.

3. The royal ladies sat with Gandhari in a secluded spot. All the citizens and the inhabitants of the provinces ranged themselves according to their years.

4—5. Then the great ascetic, Vyasa, of great energy, bathing in the sacred waters of the Bhagirathi, summoned all the deceased warriors, *viz.*, those who had fought on the side of the Pandavas, those who had fought for the Kauravas, including highly blessed kings belonging to the various kingdoms.

6. At this, O Janamejaya, a deafening uproar was heard to arise from within the waters, resembling that which had formerly been heard of the armies of the Kurus and the Pandavas.

7. Then those kings, headed by Bhishma and Drona, with all their armies, arose by thousands from the waters of the Bhagirathi.

8. There were Virata and Drupada, with their sons and forces. There were the sons of Draupadi and the son of Subhadra, and Rakshasa Ghatotkacha.

9. There were Karna, Duryodhana, and the powerful car-warrior Shakuni, and the other children, possessed of great strength, of Dhritarashtra, headed by Dusshasana.

10. There were the son of Jarasandha, Bhagadatta, Jarasandha of great energy, Bhurishravas, Shala, Shalya and Vrishasena with his younger brother.

11. There were prince Lakshmana, and the son of Dhrishtadyumna, and all the children of Sikhandin, and Dhrishtaketu with his younger brother.

12. There were Achala, Vrishaka, the Rakshasa Alayudha, Valhika, Somadatta, and the king Chekitana.

13. These and innumerable others, appeared on that occasion. All of them rose from the waters of the Bhagirathi, with shining bodies.

14. Those kings appeared, each clad in that dress and equipt with that standard and that vehicle which he had while fighting on the field.

15. All of them were dressed in celestial vestments and all had brilliant earrings. They were free from all animosity and pride and divested of anger and jealousy.

16. Gandharvas sang their praises, and bards waited on them, chaunting their deeds. Robed with celestial raiments and wearing celestial garlands, each of them was waited upon by bands of Apsaras.

17. At that time, through the power of his penances, the great ascetic, the son of Satyavati, gratified with Dhritarastra, gave him celestial vision.

18. Gifted with celestial knowledge and strength, the illustrious Gandhari beheld all her children as also all those who had been killed in battle.

19. All persons assembled there saw with steadfast gaze and hearts filled with wonder that amazing and inconceivale scene which made the hairs stand erect.

20. It looked like a high carnival of pleased men and women. That wondrous scene looked like a picture painted on the canvass.

21. Dhritarashtra seeing all those heroes with their celestial vision obtained through the favour of that sage, became full of joy, O chief of Bharata's race.

CHAPTER XXXIII.

(PUTRADARSHANA PARVA.)—*Continued.*

Vaishampayana said :—

1—2. Then those foremost of men, shorn of anger and jealousy, and purged of every sin, met with another, according to those high and auspicious ordinances which have been laid down by regenerate Rishis. All of them were happy of hearts and looked like celestials moving in celestial regions.

3. Son met with father or mother, wives with husbands, brother with brother, and friend with friend, O king.

4. The Pandavas full of joy, met with the powerful bowman Karna as also with the son of Subhadra, and the children of Draupadi.

5. With pleased hearts the son of Pandu approached Karna, O king, and became reconciled with him.

6. All those warriors, O chief of Bharata's race, meeting with one another through the favour of the great ascetic, became reconciled with one another.

7. Renouncing all unfriendliness, they became established on amity and peace. It was thus that all those foremost of men, *viz.*, the Kauravas and other kinsmen of theirs as also with their children. They passed in great happiness the whole of that night.

9—12. Indeed, the Kshatriya warriors, on account of the happiness they experienced, considered that place as Heaven itself. There was no grief, no fear, no suspicion, no discontent, no reproach in that region, as those warriors, O king, met with one another on that night. Meeting with their sires and brothers and husbands and sons, the ladies renounced all grief and felt great joy. Having sported with one another thus for one night, those heroes and those ladies, embracing one another taking one another's leave, came back to the places they had come from. Indeed, that foremost of ascetics dismissed that collection of warriors.

13—15. Within the twinkling of an eye that large crowd disappeared in the very sight of all those persons. Those great persons, plunging into the sacred river Bhagirathi, proceeded, with their cars and standards, to their respective abodes. Some went to the regions of the gods, some to the region of Brahman, some to the region of Varuna, and some to the region of Kuvera. Some among those kings went to the region of Surya.

16. Amongst the Rakshasas and Pishachas, some proceeded to the country of the Uttara-Kurus. Others, moving delightfully, went in the company of the celestials.

17—20. Thus did all those great persons disappear with their vehicles and animals and with all their followers. After all of them had departed, the great sage, who was standing in the waters of the sacred rivers, *viz.*, Vyasa of great virtue and energy, that benefactor of the Kurus, then addressed those Kshatriya ladies who had become widows, and said these words,—'Let those amongst these foremost of women who are desirous of attaining to the regions acquired by their husbands cast away all idleness and quickly plunge into the sacred Bhagirathi.'—Hearing these words of his, those foremost ladies, placing faith in them, took the permission of their father-in-law, and then plunged into the waters of the Bhagirathi.

21. Freed from human bodies, those chaste ladies then went, O king, with their husbands to the regions acquired by the latter.

22. Thus, those ladies of various conduct, devoted to their husbands, entering the waters of the Bhagirathi, became freed from their mortal bodies and attained to the companionship of their husbands in the regions acquired by them.

23. Possessed of celestial forms, and adorned with celestial ornaments, and wearing celestial garments and garlands they proceeded to those regions where their husbands were living.

24. Endued with excellent conduct and many virtues, their anxieties all removed, they were seen to ride on excellent cars, and gifted with every accomplishment, they found those regions of felicity which were theirs by right.

25. Devoted to the duties of piety, Vyasa, at that time, becoming a giver of boons, granted to all the men there collected the fruition of the desires they respectively cherished.

26. People of various kindoms, hearing of this meeting between the hallowed dead and living human beings, became highly pleased.

27. That man who duly listens to this discourse meets with everything that is dear to him. Indeed, he obtains all agreeable objects both in this world and in the next.

28—29. That man of learning and science that foremost of pious persons, who recites this narrative for the hearing of others wins great fame here and an auspicious end hereafter, as also a union with kinsmen and all desirable objects Such a man has not to work hard for his maintenance and meets with all sorts of auspicious objects in life. These are the rewards reaped by a person who gifted with devotion to Vedic studies and with penances, recites this narrative in the hearing of others.

30—31. Those persons who endued with good conduct, devoted to self-control, purged of all sins by the gifts they make, endued with sincerity, having tranquil souls, freed from falsehood and the desire of injuring others, adorned with faith, belief in the scriptures, and intelligence, listen to this wonderful book, surely attain to the highest end hereafter.

CHAPTER XXXIV.

(PUTRADARSHANA PARVA.)—*Continued.*

Sauti said :—

1. Hearing this story of the reappearance and departure of his forefathers, the highly intelligent king Janamejaya became greatly pleased.

2. Filled with joy, he once more asked Vaishampayana on the subject of the reappearance of dead men, saying,—'How is it possible for persons whose bodies have been destroyed to reappear in those very forms?

3. Thus asked, that foremost of twice-born persons, *viz*, the disciple of Vyasa, that first of speakers, possessed of great energy, thus answered Janamejaya.

Vaishampayana said :—

4. This is certain, *viz*, that acts are never destroyed. Bodies, O king, are born of acts; so also are features.

5. The great primal elements are eternal on account of the union with them of the Lord of all beings. They exist with what is eternal. Accordingly, they have no destruction when the non-eternal are destroyed.

6. Acts done without exertion are true, and foremost, and yield real fruit. The soul, united, however, with such acts as require exertion for their performance, enjoys pleasure and pain.

7. Though united so, yet it is a certain inference that the soul is never modified by them, like the reflection of creatures in a mirror. It is never destroyed.

8. As long as one's deeds are not exhausted (by enjoyment or endurance of their fruits good and bad), so long does he consider the body to be his ownself. The man, however, whose acts have been exhausted, without considering body to be self, takes the self to be something otherwise.

9. Various existent objects, attaining to a body, become united as one. Those very objects become eternal to men of knowledge who understand the difference.

10. In the Horse-Sacrifice, this Shruti is heard in the matter of the killing of the horse. The certain possessions of embodied creatures, *viz.*, their vital airs (and the senses, etc.) exist eternally even when they are borne to the other world.

11. 'I shall, you what is beneficial, if it be agreeable to you, O king. You have, while employed in your sacrifices, heard of the celestial paths.

12. When preparations were made for any sacrifice of yours, the celestials became beneficially inclined to you. When, indeed, the celestials were thus disposed and came to your sacrifice, they were lords in the matter of the passage.

13. Therefore, the eternal ones (*viz.*, Jivas), by adoring the deities in sacrifices, succeed in attaining to excellent ends. When the five primal elements are eternal, when the soul also is eternal, he called *Purusha* is equally so.

14. When such is the case, he who sees a creature as disposed to take various forms, is considered as having an erroneous understanding. He who indulges in too much grief at separation, is, I think, a foolish person.

15. He who sees evil in separation should give up union. By standing aloof, no unions are formed, and sorrow is renounced, for sorrow in the world is born of separation.

16. Only he who understands the distinction between body and self, and not another, becomes freed from the erroneous belief. He who knows the (other *viz.* self) attains to the highest understanding and becomes freed from error.

17. As regards creatures, they appear from an invisible state, and once more disappear into invisibleness. I do not know him. He also does not know me. As regards myself, renunciation is not yet mine.

18. He, who is not possessed of power, enjoys or endures the fruits of all his deeds in those bodies in which he does them.

19. If the act be a mental one, its fruits are enjoyed or endured mentally; if it be done with the body, its results are to be enjoyed or endured in the body.

CHAPTER XXXV.

(PUTRADARSHANA PARVA.)—*Continued.*

Vaishampayana said :—

1. King Dhritarashtra had never seen his own sons. Getting eye-sight through the favour of the Rishi, he saw for the first time, O perpetuater of Kuru's race, those children of his who were very like his own self.

2. That foremost of men, *viz.*, the Kuru king had learnt all the royal duties as also the Vedas and the Upanishadas, and had acquired certitude of understanding.

3. Highly wise Vidura acquired great success through the power of his penances. Dhritarashtra also acquired great success for having met the ascetic Vyasa.

Janamejaya said:—

4. If Vyasa, disposed to grant me a boon, kindly show me my father in that form which he had, clad as he used to be clad, and as old as he was when he left this world, I may then believe all that you have told me.

5. Such a sight will be most agreeable to me. Indeed, I shall consider myself crowned with success. I shall have gained a certainty of conclusion. O let my wish be satisfied through the favour of that foremost of Rishis!'

Sauti said:—

6. After king Janamejaya had said these words, the highly energetic and intelligent Vyasa, showed his favour and brought Parikshit.

7. King Janamejaya saw his royal father possessed of great beauty, brought down from the celestial region, in the same form that he had and of the same age as he was (at the time of leaving this world).

8. The great Shamika also, and his son Shringin, were similarly brought there. All the counsellers and ministers of the king saw them.

9. King Janamejaya, performing the final bath in his sacrifice, became highly pleased. He poured the sacred water on his father even as he caused it to be poured on himself.

10—11. Having performed the final bath, the king addressed the twice-born Astika who had originated from the race of the Vayavaras and who was the son of Jaratkaru, and said these words:—'O Astika, this sacrifice of mine is fraught with many wonderful incidents, since this my sire has been seen by me, he who has removed all my sorrows.

Astika said:—

12. The performer of that sacrifice in which the ancient Rishi, Dwaipayana Vyasa, that vast receptacle of penances, is present, is sure, O foremost one of Kuru's race, to conquer both the worlds.

13. O son of the Pandavas, you have heard a wonderful history. The snakes have been reduced into ashes and have followed the footsteps of your father.

14. Through your truthfulness, O king, Takshaka has with difficulty escaped a painful fate. The Rishis have been all adored. You have seen also the end that has been acquired by your great father.

15. Having heard this sin-cleansing history you have acquired abundant merit. The knots of your heart have been untied through seeing this foremost of persons.

16. They who are the supporters of the wings of Virtue, they who are of good conduct and excellent disposition, they on seeing whom sins disappear, we should all bow to them.

Sauti said:—

17. Having heard this from that foremost of twice-born ones, king Janamejaya adored that Rishi, repeatedly honouring him in every way.

18. Knowing all duties, he then asked the Rishi Vaishampayana of undecaying glory about the sequel, O best of ascetics, of king Dhritarashtra's residence in the forest.

CHAPTER XXXVI.

(PUTRADARSHANA PARVA.)—

Continued.

Janamejaya said:—

1. Having seen his sons and grandsons with all their friends and followers, what, indeed, did that king, *viz.*, Dhritarashtra, and king Yudhisthira also, do?

Vaishampayana said:—

2. Seeing that highly wonderful spectacle, *viz.*, the re-appearance of his children, the royal sage, Dhritarastra renounced his grief and returned to his hermitage.

3. The common people and all the great Rishis, sent away by Dhritarashtra, came back to the places they respectively wished.

4. The great Pandavas, accompanied by their wives, and with a small retinue, went to the hermitage of the great monarch.

5—7. Then Satyavati's son, who was honoured by twice-born Rishis and all other persons, arrived at the hermitage, addressed Dhritarashtra, saying,—'O mighty-armed Dhritarashtra, O son of Kuru's race, listen to what I say! You have heard various discourses from Rishis of great knowledge

and sacred deeds, having penances for wealth and excellence of blood, knowledge of the Vedas and their branches, of piety and years, and of great eloquence.

8. Do not set your mind again on sorrow. He who is wise is never moved at ill luck. You have also heard the mysteries of the deities from Narada of celestial form.

9. Your children have all attained, through performance of Kshatriya practices, to that auspicious end which is sanctified by weapons. You have seen how they move about at will in great happiness.

10. This Yudhishthira of great intelligence is awaiting your permission with all his brothers and wives and kinsmen.

11. Do you send him away. Let him return to his kingdom and rule it! They have passed more than a month in thus living in the forest.

12. The station of sovereignty should always be well-guarded, O king! O you of Kuru's race, kingdom has many enemies.'

13—14. Thus addressed by Vyasa of incomparable energy, the Kuru king, well-versed in words summoned Yudhishthira and said to him,—'O you having no enemies, blessings on you! Do you listen to me, with all your brothers! Through your grace, O king, grief no longer stands in my way.

15. I am living as happily, O son, with you here as if I were in the city of Hastinapore. With you as my protector, O learned one, I am enjoying all agreeable objects.

16. I have obtained from you all those services which a son renders to his sire. I am highly pleased with you. I have not the least dissatisfaction with you, O mighty-armed one. Go now, O son, without waiting here any longer.

17. Meeting with you, my penances are being slackened. This my body, gifted with penances, I have been able to sustain only on account of my meeting with you.

18. These two mothers of yours, living now upon fallen leaves of trees, and observing vows similar to mine, will not live long.

19. We have seen Duryodhana and others, who have become dwellers of the other world, through the power of Vyasa's penances and through (the merit of) this my meeting with you.

20. O sinless one, I have gained the object of my life. I now wish to practise the austerest of penances. You should grant me permission.

21. The obsequial cake, the fame and achievements, and the family of our ancestors, now depend upon you entirely, O mighty-armed one, do you then go either to-morrow or this very day. Do not tarry, O son.

22. O chief of Bharata's race, you have repeatedly heard what the duties are of kings. I do not see what more I can say to you. I have no longer any necessity with you, O you of great power.'

Vaishampayana continued:—

23. King Yudhishthira replied to the (old) king who said so, saying,—'O you who know every rule of virtue, you should not cast me off in this way. I am guilty of no fault.

24. Let all my brothers and followers go as they like. With steadfast vows I shall wait upon you and upon these two mothers of mine.'

25. Gandhari then said to him,—'O son, let it not be so. Listen, the family of Kuru is now dependant on you. The obsequial cake also of my father-in-law depends on you. Depart then, O son.

26. We have been sufficiently honoured and served by you. You should do what the king says. Indeed, O son, you should obey the command of your sire.

Vaishampayana continued:—

27. Thus addressed by Gandhari, king Yudhishthira, rubbing his eyes which were bathed in tears of affection, said these words bewailingly.

28. The king is renouncing me, as also the illustrious Gandhari. My heart, however, is bound to you. How shall I, stricken as I am with sorrow, leave you.

29. I do not, however, at the same time, venture to obstruct your penances, O righteous lady! There is nothing higher than penances. It is by penances that one acquires the Supreme.

30. O queen, my heart no longer turns as of old towards kingdom. My mind is wholly set upon penances now.

31. The entire Earth is empty now. O auspicious lady, she does not please me any longer! Our kinsmen have been reduced in number. Our strength is no longer what it was before.

32. The Panchalas have been wholly rooted out. Only nominally they exist. O auspicious lady, I do not see any one who may assist at their re-establishment and growth.

23. All of them have been reduced to ashes by Drona on the field of battle.

The remnant were killed by Drona's son at night.

34. The Chedis and the Matsyas, who were our friends, no longer exist. Only the tribes of the Vrishnis are all that remain, Vasudeva having kept them up.

35. Seeing only the Vrishnis I wish to live. My desire of life, however, is due to my wish of acquiring merit and not riches or enjoyment. Do you cast auspicious looks upon us all. It will be difficult for us to see you.

36—37. The king will commence to practice the most austere and unbearable of penances!' Hearing these words, that king of battle, the mighty-armed Sahadeva with eyes bathed in tears, addressed Yudhishthira, saying,—' O chief of Bharata race, I dare not leave my mother.

38—39. Do you return to the capital soon. I shall practise penances, O powerful one! Even here I shall reduce my body by penances, engaged in serving the feet of the king and of these my mothers!' To Kunti, after embracing that mighty-armed hero, addressed him thus,—Depart, O son! Do not say so.

40. Obey my behest'! Do all of you go hence. Let peace by yours! Ye sons, let happiness be yours!

41. By your stay here, our penances will be impeded. Fettered by the ties of my affection for you, I shall fall off from my high penances.

42. Therefore, O son, leave us. Short is the period of our existence, O you of great power.

43. By these and various other speeches of Kunti, the minds of Sahadeva and king Yudhishthira were composed. Those foremost ones of Kuru's race, having received the permission of their mother as also of the (old) monarch, saluted the latter and began to take his leave.

Yudhishthira said:—

44. Delighted by auspicious blessings, we shall return to the capital. Indeed, O king, having received your permission, we shall leave this hermitage freed from every sin.

45. Thus addressed by the great king Yudhishthira the just, that royal sage, *viz*., Dhritarashtra, blessed Yudhishthira and gave him permission.

46. The king comforted Bhima, that foremost of all persons gifted with great strength. Gifted with great energy and great intelligence, Bhima showed his submissiveness to the king.

47. Embracing Arjuna and clasping those foremost of men, *viz*., the twins also, and blessing them repeatedly, the Kuru king gave them permission to go.

48—49. They adored the feet of Gandhari and received her blessings also. Their mother Kunti then smelt their heads, and dismissed them. They then went round the king like calves, when prevented from sucking, their dams. Indeed, they repeatedly walked round him, looking steadfastly at him.

50. Then all the ladies of the Kaurava household, headed by Draupadi, adored their father-in-law according to the rites laid down in the scriptures, and departed.

51. Gandhari and Kunti embraced each of them, and blessing them bade them go. Their mothers-in-law instructed them as to how they should behave themselves. Getting leave, they then departed, with their husband.

52. Then loud sounds were heard, uttered by the charioteers that said,—'Yoke, yoke,'—as also of camels that grunted aloud and of horses that neighed briskly.

53. King Yudhishthira, with his wives and troops and all his kinsmen, started for Hastinapura.

CHAPTER XXXVII.

(NARADAGAMANA PARVA.)—

Vaishampayana said:—

1. After two years had passed from the date of the return of the Pandavas (from the retreat of their sire), the celestial Rishi, Narada, O king, came to Yudhishthira.

2—3. The mighty-armed Kuru king, that foremost of speakers, *viz*., Yudhishthira, having duly adored him, made him take a seat. After the Rishi had rested awhile, the king asked him, saying,—'It is after a long time that I see your holy self arrived at my court. Are you in peace and happiness, O learned Bhimasena?

4. What are those countries which you have passed through? What can I do for you? Do you tell me. You are the foremost of twice-born ones, and you are our highest refuge.

Narada said:—

5. I have not seen you for a long time. Hence it is that I have come to you from my asylum. I have seen many sacred

waters, and the sacred rivers Ganga, also, O king.

Yudhishthira said :—

6. People living on the banks of Ganga report that the great Dhritarashtra is practising the austerest of penances.

7. Have you seen him there? Is that perpetuater of Kuru's race in peace? Are Gandhari and Pritha, and the Suta's son Sanjaya also, in peace?

8. How, indeed, is that royal sire of mine doing? I wish to hear this, O holy one, if you have seen the king.

Narada said :—

9. Listen, O king, with calmness to me as I tell you what I have heard and seen in that asylum.

10. After your return from Kurukshetra, O delighter of the Kurus, your sire, O king, proceeded towards Gangadwara.

11. That intelligent king took with him his (sacred) fire, Gandhari and his daughter-in-law Kunti, as also Sanjaya of the Suta caste, and all the Yajakas.

12. Having penances for wealth, your sire set himself to the practice of severe austerities. He held pebbles of stone in his mouth and had air alone for his food, and abstained altogether from speech.

13. Engaged in severe penances, he was adored by all the ascetics in the forest. In six months the king was reduced to only a skeleton.

14. Gandhari lived on water alone, while Kunti took a little food at intervals of a month. Sanjaya, O Bharata, lived, eating a little every sixth day.

15. The sacred fire, O monarch, (belonging to the Kuru king) was duly adored by the sacrificing assistants who were with him, with libations of clarified butter poured on it. They did this whether the king saw the rite or not.

16. The king had no fixed dwelling. He became a wanderer through those forests. The two queens, as also Sanjaya, followed him.

17. Sanjaya acted as the guide on even and uneven land. The faultless Pritha, O king, became the eye of Gandhari.

18. One day, that best of kings went to a spot on the margin of Ganga. He then bathed in the sacred river and finishing his ablutions turned his face towards his hermitage.

19. The wind rose high. A fierce wild fire set in. It began to burn that forest all around.

20. When the herds of animals were being burnt all around, as also the snakes which inhabited that region, herds of wild boars began to take themselves to the nearest marshes and waters.

21. When that forest was thus afflicted on all sides and such distress came upon all the living creatures living there, the king, who had taken no food, was incapable of moving or exerting himself at all.

22—23. Your two mothers also, exceedingly emaciated, could not move. The king, seeing the fire approach him from all sides, addressed the Suta Sanjaya, that foremost of skillful charioteers, saying,—'Go, O Sanjaya, to such a place where the fire may not burn you.

24. 25. As regards ourselves, we shall allow our bodies to be destroyed by this fire and attain to the greatest end. To him, Sanjaya, that foremost of speakers, said,—'O king, this death, brought on by a fire that is not sacred, will prove calamitous to you. I do not, however, see any means by which you can escape from this fire.

26—28. That which should next be done should be marked by you. Thus addressed by Sanjaya the king once more said,—'This death cannot be calamitous to us, for we have left our home of our own accord. Water, fire, wind, and abstention from food, are laudable for ascetics. Do you, therefore, leave us, O Sanjaya, forthwith.' Having said these words to Sanjaya, the king concentrated his mind.

29. Facing the east, he sat down, with Gandhari and Kunti. Seeing him in that attitude, Sanjaya walked round him.

30. Gifted with intelligence, Sanjaya said,—'Do you concentrate your mind, O powerful one!' The son of a Rishi, and himself endued with great wisdom, the king acted as he was told.

31. Governing all the senses, he remained like a post of wood. The highly blessed Gandhari, and your mother Pritha too, remained in the same attitude.

32. Then your royal sire was overtaken by the wild-fire. Sanjaya, his minister, succeeded in escaping from that fire.

33. I saw him on the banks of Ganga in the midst of ascetics. Gifted with great energy and great intelligence, he bade them farewell and then started for the mountains of Himavat.

34. Thus the great Kuru king met with his death, and it was thus that Gandhari

and Kunti, your two mothers, also met with death, O monarch.

35. In course of my wanderings at will, I saw the bodies of that king and those two queens, O Bharata.

36. Many ascetics came to that asylum, having heard of the end of king Dhritarashtra. They did not at all grieve for that end of theirs.

37. There, O best of men, I heard all the details of how the king and the two queens, O son of Pandu, had been burnt.

38. O king of kings, you should not grieve for him. The monarch, of his own will, as also Gandhari and your mother, got that contact with fire.

Vaishampayana said :—

39. Hearing of the departure of Dhritarashtra from this world, the great Pandavas all bewailed.

40. Loud sounds of wailing were heard within the inner apartments of the palace. The citizens also, hearing of the end of the old king, bewailed aloud.

41. 'O fie,' cried king Yudhishthira in great agony, raising his arms aloft. Thinking of his mother, he wept like a child. All his brothers too, headed by Bhimasena, did the same.

42. Hearing that Pritha had met with such a fate, the royal ladies bewailed aloud in grief.

43. All the people grieved upon hearing that the old king, who had become childless, had been burnt to death and that the helpless Gandhari too had shared his fate.

44. When those sounds of wailing ceased or a while, king Yudhishthira the just, stopping his tears by summoning all his patience, said these words.

CHAPTER XXXVIII.

(NARADAGAMANA PARVA.)—*Continued.*

Yudhishthira said :—

1—2. When such a fate overtook that great king who was engaged in austere penances, despite the fact of his having such kinsmen as ourselves all alive, it seems to me, O twice-born one, that the end of human beings is difficult to guess. Alas, who would have thought that the son of Vichitraviryya would thus be burnt to death.

3. He had a hundred sons each gifted with mighty-arms and possessed of great prosperity! The king himself had the strength of ten thousand elephants. Alas, even he has been burnt to death in a wild fire.

4. Alas, he who had formerly been fanned with palm leaves by the fair hands of beautiful women, was fanned by vultures with their wings after he had been burnt to death in a wild fire.

5. He was formerly roused from sleep every morning by bands of Sutas and Magadhas had to sleep on the naked earth through the acts of my sinful self.

6. I do not grieve for the famous Gandhari who had been deprived of all her children. Observing the same vows as her husband, she has acquired those very regions which have become his.

7. I grieve, however, for Pritha who, renouncing the blazing prosperity of her sons, became desirous of living in the forest.

8. Fie on this sovereignty of ours, fie on our prowess, fie on the practices of Kshatriyas! Though alive, we are really dead.

9. O foremost of superior Brahmanas, the course of Time is very subtle and difficult to understand, inasmuch as Kunti, casting off sovereignty, became desirous of living in the forest.

10. How is it that she who was the mother of Yudhishthira, of Bhima, of Vijaya, was burnt to death like a hepless creature! Thinking of this I become stupefied.

11. In vain was the god of fire pleased at Khandava by Arjuna! Ingrate that he is, forgetting that service, he has burnt to death the mother of his benefactor.

12. Alas, how could that deity burn the mother of Arjuna! Putting on the guise of Brahmana, he had formerly come to Arjuna, for begging a favour! Fie on the deity of fire! Fie on the celebrated success of Partha's arrows.

13—14. This is another incident, O holy one, which appears to me to be productive of greater misery, for that king, met with death by union with a fire that was not sacred! How could such a death overtake that royal sage of Kuru's family who, after having governed the whole Earth, was engaged in the practice of penances! In that great forest there were fires that had been sanctified with Mantras. Alas, my father has made his departure from this world, coming in contact with an unsanctified fire.

15. I suppose that Pritha, emaciated and reduced to a form in which all her

nerves became visible, must have trembled in fear and cried aloud, saying,—O son Yudhishthira!—and awaited the terrible approach of the fire.

16. She must have also said,—O Bhima, save me from this danger!—when she, my mother, was surrounded on all sides by that dreadful fire.

17. Among all her sons, Sahadeva was her darling. Alas, that heroic son of Madravati did not rescue her!'

18. Hearing these bewailings of the king, all those persons who were present there began to weep, embracing each other. In fact, the five sons of Pandu were so stricken with grief that they resembled living creatures at the time of the dissolution of the universe.

19. The sound of lamentations uttered by those weeping heroes, filling the spacious chambers of the palace, escaped therefrom and penetrated the very sky.

CHAPTER XXXIX.

(NARADAGAMANA PARVA.)

Concluded.

Narada said:—

1. The king has not been burnt to death by an unsanctified fire. I have heard this there. I tell you, O Bharata, such has not been the fate of Vaichitraviryya.

2. We have heard that when the old king gifted with great intelligence and living on air alone entered the forest (after his return from Gangadwara), he caused his sacrificial fires to be duly ignited. Having performed his sacred rites therewith, he abandoned them all.

3. Then the Yajaka Brahmanas he had with him cast off those fires in a solitary part of the forest and went away as they liked, O foremost one of Bharata's race.

4. The fire that cast off grew in the forest. It then produced a general conflagration in the forest. This is what I have heard from the ascetics living on the banks of Ganga.

5. United with that (sacred) fire of his own, O chief of the Bharatas, the king, as I have already said to you, met with death on the banks of Ganga.

6. O sinless one, this is what the ascetics have told me, those, *viz.*, whom I saw on the banks of sacred Bhagirathi, O Yudhishthira.

7. Thus, O lord of Earth, king Dhritarashtra, coming into contact with his own sacred fire, departed from this world and attained to that high end that has been his.

8. Through service rendered by her to her seniors, your mother, O king, has acquired very great success. There is not the slightest doubt of this.

9. You should, O king of kings, now perform the rites of water to their honour, with all your brothers. Let, therefore, the necessary steps be taken.

Vaishampayana said:—

10. Then that lord of Earth, that foremost of men, that upholder of the burthens of the Pandavas, went out, accompanied by all his brothers as well as the ladies of his household.

11. The inhabitants of the city as also those of the provinces, actuated by their loyalty, also went out. They all proceeded towards the banks of Ganga, every one clad in only a single piece of cloth.

12. Then all those foremost of men, having plunged into the river, placed Yuyutsu at their head, and began to offer oblations of water to the great king. And they also gave similar oblations to Gandhari and Pritha, naming each separately and mentioning their families.

13. Having finished those rites which purify the living, they returned but without entering their capital lived outside of it. They also sent a number of trusted people well conversant with the ordinances relating to the cremation of the dead, to Gangadwara where the old king had been burnt to death.

14. The king, having rewarded those men beforehand, commanded them to perform those rites of cremation which the bodies of Dhritarashtra and Gandhari and Kunti still awaited.

15. On the twelfth day, the king, properly purified, duly performed the Shraddhas of his deceased relations, which were marked by profuse gifts.

16. Referring to Dhritarashtra, Yudhishthira made many gifts of gold and silver, of kine and costly beds.

17. Uttering the names of Gandhari and Pritha, the king, gifted with great energy, made many excellent gifts.

18. Every man received what thing he wished and as much of it as he wished. Beds and foods, and cars and conveyances, and jewels and gems, and other wealth were given away profusely.

19. Indeed, the king, referring to his two mothers, gave away cars and conveyances, dresses and coverlets, various kind, of food, and female slaves adorned with various ornaments.

20. Having thus made many kinds of gift in profusion, that king then entered his capital named Hastinapore.

21. Those men men who had gone to the banks of Ganga at the command of the king, having disposed of (by cremation) the remains of the king and the two queens, returned to the city.

22. Having duly honoured those remains with garlands and scents of various kinds and disposed of them, they informed Yudhishthira of the accomplishment of their task.

23. The great Rishi Narada, having comforted king Yudhishthira of righteous soul, went away to where he liked.

24. Thus did king Dhritarashtra make his departure from this world after having passed three years in the forest and fifteen years in the city.

25. Having lost all his children in battle, he had made many gifts in honour of his kinsmen, relatives, and friends, his brethen and own people.

26. King Yudhishthira, after the death of his uncle, became very cheerless. Deprived of his kinsmen and relatives, he somehow bore the burthen of sovereignty.

27. One should listen with attention to this Ashramavasika Parvan, and having heard it recited, one should feed Brahmanas with Habishya, honouring them with scents and garlands."

FINIS AHSRAMAVASIKA PARVA.

A PROSE ENGLISH TRANSLATION

OF

THE MAHABHARATA.

(TRANSLATED LITERALLY FROM THE ORIGINAL SANSKRIT TEXT.)

MAUSALA PARVA.

VOL. XVI.

EDITED & PUBLISHED BY

MANMATHA NATH DUTT, *(Shastri)* **M.A., M.R.A.S.**

RECTOR, KESHUB ACADEMY.

Author of the English Translation of the Ramayana, Vishnu Puranam, Srimad-Bhagavatam, Kamandakiya Nitisara, Bhagavad-Gita, and many other works.

40, *Nayan Chand Dutt's Street, Calcutta.*

CALCUTTA:

PRINTED BY H. C. DASS, ELYSIUM PRESS,
40, *Nayan Chand Dutt's Street.*

1905.

MAUSALA PARVA.

TABLE OF CONTENTS.

CHAPTER I.—Yudhishthira marks many unusual portents—p. 1.

CHAPTER II.—Vasudeva orders the Vrishnis to make a pilgrimage to the sea-coast for bathing in the sacred water of the ocean—p. 2.

CHAPTER III.—The Vrishnis and the Andhakas start on a pilgrimage and meet with their doom—p. 3.

CHAPTER IV.—Ascension of Vasudeva—p. 5.

CHAPTER V.—Arrival of Arjuna at Dwaraka—p. 6.

CHAPTER VI.—Arjuna starts to see his maternal uncle—p. 7.

CHAPTER VII.—Arjuna's departure from Dwaravati and his adventures in the Land of the Five Rivers—p. 8.

CHAPTER VIII.—Arjuna sees Vyasa at his hermitage and bemoans his loss. Vyasa's counsels to Arjuna—p. 11.

THE MAHABHARATA.

(IN ENGLISH.)

MAUSALA PARVA.

CHAPTER I.

Having saluted Narayana and Nara the best of male beings, as also Saraswati the Goddess of Learning, let us cry success.

Vaishampayana said :—

1. When the thirty-sixth year (after the battle) arrived, the delighter of the Kurus, *viz*, Yudhishthira, saw many unusual portents.

2. Winds, dry and strong, and showering gravels, blew from all sides. Birds began to wheel, making circles from right to left.

3. The great rivers ran in opposite courses. The horizon on every side seemed to be always covered with fog. Meteors, showering coals, dropped on the Earth from the sky.

4. The Sun's disc, O king, seemed to be always covered with dust. At its rise, the Sun was shorn of splendour and seemed to be crossed by headless trunks.

5. Terrible circles of light were seen every day around both the Sun and the Moon. These circles showed three colors. Their edges seemed to be black and rough and ashy-red in color.

6. These and many other omens, foreshadowing fear and danger, were seen, O king, and struck the hearts of men with anxiety.

7. A little while after the Kuru king Yudhishthira heard of the wholesale destruction of the Vrishnis on account of the iron bolt.

8. The son of Pandu, hearing that only Vasudeva and Rama had escaped alive, summoned his brothers and consulted with them as to what they should do.

9. Meeting with one another, they became greatly stricken with sorrow upon hearing that the Vrishnis had met with destruction through the Brahmana's rod of punishment.

10. Those heroes could not believe the death of Vasudeva, like the drying up of the ocean. In fact, they could not believe the destruction of the holder of Sharnga.

11. Informed of the incident about the iron bolt, the Pandavas became stricken with grief and sorrow. In fact, they sat down, utterly cheerless and stricken with blank despair.

Janamejaya said :—

12. Indeed, O holy one, how was it that the Andhakas along with the Vrishnis, and those great car-warriors, *viz.*, the Bhojas, met with destruction before the very eyes of Vasudeva?

Vaishampayana said :—

13. When the thirty-sixth year arrived (after the great battle) a great calamity overtook the Vrishnis. Moved by Time, they all met with destruction on account of the iron bolt.

Janamejaya said :—

14. Cursed by whom did those heroes, *viz.*, the Vrishnis, Andhakas and the Bhojas, met with destruction? O foremost of twice-born persons, do you fully explain all this to me.

Vaishampayana said :—

15. One day, the Vrishni heroes numbering Sarana amongst them, saw Vishwamitra and Kanwa and Narada arrived at Dwaraka.

16—17. Afflicted by the rod of punishment held by the celestials, those heroes, causing Shamva to be disguised like a woman, approached those ascetics and said,—'This one is the wife of Vabhru of great energy who is desirous of having a son. Ye Rishis, do you know for certain what this one will produce?'

18—19. Hear now, O king, what those ascetics, attempted to be thus imposed on,

said,—'This heir of Vasudeva, by name Shamva, will produce a dreadful iron bolt for the destruction of the Vrishnis and the Andhakas.

20. O wicked and cruel ones, intoxicated with pride, through that iron bolt you will become the exterminators of your family with the exception of Rama and Janarddana.

21. The blessed hero armed with the plough will enter the ocean, renouncing his body, while a hunter of the name of Jara will pierce the great Krishna while lying on the ground.'

22. Attempted to be deceived by those wicked ones, those ascetics, with eyes red in anger, looked at each other and uttered those words. Having said so they then went to see Keshava.

23. The destroyer of Madhu, informed of what had occurred, summoned all the Vrishnis and told them of it. Gifted with great intelligence and fully acquainted with what the end of his family would be, he simply said that that which was destined would surely take place.

24. Hrishikesha having said so, entered his palace. The Lord of the universe did not wish to ordain otherwise.

25. When the next day came, Shamva actually produced an iron bolt through which all the individuals in the family of the Vrishnis and the Andhakas became reduced to ashes.

26. Indeed, for the destruction of the Vrishnis and the Andhakas, Shamvas brought forth, through that curse, a dreadful iron bolt that looked like a huge messenger of death. The fact was duly reported to the king.

27. In great distress of mind, the king (Ugrasena) caused that iron bolt to be reduced into fine powder. Men were engaged, O king, to cast that powder into the sea.

28—30. At the command of Ahuka, of Janarddana, of Rama, and of great Vabhru, it was, again, proclaimed throughout the city, that from that day, among all the Vrishnis and the Andhakas no one should manufacture wines and intoxicating liquors of any kind, and that whoever would secretly manufacture wines and spirits should be impaled alive with all his kinsmen.

31. Through fear of the king, and knowing that it was the order of Rama also of unimpeachable deeds, all the citizens bound themselves by a rule and abstained from manufacturing wines and spirits.

CHAPTER II.

(MAUSALA PARVA.)—*Continued.*

Vaishampayana said:—

1. While the Vrishnis and the Andhakas were thus trying (to avoid the impending calamity), the embodied form of Time (Death) every day wandered about their houses.

2. He looked like a man of terrible and fierce aspect. Of bald head, he was black and of twany color. Sometimes he was beheld by the Vrishnis as he peered into their houses.

3. The powerful bowmen among the Vrishnis shot hundreds and thousands of arrows at him, but none of these succeeded in piercing him, for he was none else than the Destroyer of all creatures.

4. Day by day strong winds blew, and many were the evil omens which arose, awful and foreboding the destruction of the Vrishnis and the Andhakas.

5. The streets swarmed with rats and mice. Earthen pots showed cracks or broken from no visible cause. At night, the rats and mice ate away the hair and nails of sleeping men.

6. Sharikas chirped, sitting within the houses of the Vrishnis. The noise made by those birds ceased not for even a short while by day or by night.

7. The Sarashas were heard to imitate the hooting of the owl, and goats imitated the cries, O Bharata, of jackals.

8. Many birds appeared, moved by Death, which were pale of color, but that had legs red of hue. Pigeons were seen to always disport in the houses of the Vrishnis.

9. Asses were born of kine, and elephants of mules. Cats were born of bitches, and mouse of the mungoose.

10. The Vrishnis, committing sinful deeds, were not seen to feel any shame. They showed disregard for Brahmanas and the departed manes and the celestials.

11. They insulted and humiliated their preceptors and elders. Only Rama and Janarddana acted differently. Wives deceived their husbands, and husbands deceived wives.

12. Fires, when ignited, cast their flames towards the left. Sometimes they threw out flames whose color was blue and red.

13. The Sun, whether when rising or setting over that city, seemed to be sur-

rounded by headless trunks of human beings.

14. In cook-rooms, upon food that was clean and well-boiled, were seen, when it was served out for eating, innumerable worms of various kinds.

15. When Brahmanas, receiving gifts, blessed the day or the hour fixed for this or that undertaking) or when great men were engaged in silent recitations, the heavy trend was heard of many men running about but no one could be seen to whom the sound of such sound could be ascribed.

16. The constellations were repeatedly seen to be struck by the planets. None amongst the Yadavas could, however, see the constellation of his birth.

17. When the Panchajanya was blown in their houses, asses of dissonant and awful voice, brayed aloud from all sides.

18. Seeing these signs which showed the perverse course of Time, and seeing that the day of the new moon coincided with the thirteenth (and the fourteenth) lunation, Hrishikesha, summoning the Yadavas, said to them these words:—

19. 'The fourteenth lunation has been made the fifteenth by Rahu once more. Such a day had appeared at the time of the great battle of the Bharatas. It has once more appeared, it seems, for our destruction.'

20—21. The destroyer of Keshi, *viz.*, Janarddana, thinking upon the omens that Time showed, understood that the thirty-sixth year had come, and that what Gandhari, burning with grief on account of the death of her sons, and deprived of all her kinsmen, had said was about to take place.

22. 'The present is exactly similar to that time which Yudhishthira had marked at sight of those dreadful omens which appeared when the two armies were arranged in battle-order.

23. Vasudeva, having said so, tried to bring about those occurrences which would make Gandhari's words true. That chastiser of enemies commanded the Vrishnis to make a pilgrimage to some sacred water.

24. The messengers immediately proclaimed at the command of Keshava that the Vrishnis should make a journey to the sea-coast for bathing in the sacred waters of the ocean.

CHAPTER III.

(MAUSALA PARVA.)

Continued.

Vaishampayana said:—

1. At that time the Vrishni ladies dreamt every night that a woman of black color and white teeth, entering their abodes, laughed aloud and ran through Dwaraka, snatching from them the auspicious threads in their wrists.

2. The men dreamt that dreadful vultures, entering their houses and fire-chambers, gorged themslves on their bodies.

3. Their ornamments and umbrellas and standards and armour were seen to be taken away by dreadful Rakshasas.

4. Before the very eyes of the Vrishnis, the discus of Krishna, given by Agni, made of iron and having its nave composed of hardest adamant, ascended into the sky.

5. In the very sight of Daruka, the excellent car of Vasudeva, effulgent like the sun, and properly equipt, was taken away by the horses yoked to it. Those foremost of horses, numbering four, and fleet like the mind, fled away, dragging the car after them along the surface of the ocean.

6. The two great standards of Krishna's car and Valadeva's car, having the emblems of Garuda and palmyra, which were reverently adored those two heroes, were taken away by Apsaras who, day and night, called upon the Vrishnis and the Andhakas to start on a pilgrimage to some sacred water.

7. When these omens were seen and heard, those foremost of men, *viz.*, the powerful car-warriors of the Vrishnis and the Andhakas, became desirous of setting out, with their whole families, on a pilgrimage to some sacred water.

8. They prepared various kinds of viands and edibles and various kinds of wines and meat.

9. The troops of the Vrishnis and the Andhakas, blazing with beauty and gifted with fierce energy, then set out from the city on cars and horses and elephants.

10. The Yadavas then, with their wives, proceeded to Prabhasa and took up their residence there, each in the (temporary) habitation which was assigned to him, and all having profuse provisions consisting of edibles and drink.

11. Hearing that they had taken up their abode on the sea-coast, Uddhava, the wisest of men, who was, besides, well-versed in Yoga, went there and took their leave (for departing).

12. Krishna, with joined hands, saluted Uddhava, and seeing him bent on departing (from the world) and knowing that the destruction of the Vrishnis was nigh, did not feel any disposition to prevent him.

13. The powerful car-warriors among the Vrishnis and the Andhakas, whose hour had come, then saw Uddhava proceed on his great journey, filling the entire sky with his effulgence.

14. The Vrishnis, mixing with wine the food that had been cooked for great Brahmanas, gave it away to monkeys and apes.

15. Those heroes of fierce energy then began to revel with drink, at Prabhasa. The entire field echoed with the blare of hundreds of trumpets and abounded with actors and dancers.

16. In the very sight of Krishna, Rama began to drink, with Kritavarman, Yuyudhana and Gada and Vabhru also did the same.

17—18. Then Yuyudhana, inebriated with wine, derisively laughing at and insulting Kritavarman in the midst of that assembly, said,—'What Kshatriya is there who, armed with weapons, will kill men locked in the embraces of sleep and, therefore, already dead? Hence, O son of Hridika, the Yadavas will never tolerate what you have done.'

19. When Yuyudhana had said these words, Pradyumna, that foremost of car-warriors, applauded them, expressing his disregard for the son of Hridika.

20. Greatly enraged at this, Kritavarman, emphasising his disregard for Satyaki by pointing to him with his left hand, said these words:—

21. 'Professing yourself to be a hero, how could you so cruelly kill the armless Bhurishravas who, on the field of battle, sat fasting.

22. Hearing these words of his, Keshava, that destroyer of hostile heroes, giving way to anger, cast an angry look at Kritavarman.

23 Then Satyaki informed the destroyer of Madhu as to how Kritavarman had behaved towards Satrajit for taking away from him the celebrated gem Syamantaka.

24 Hearing the narrative, Satyabhama, giving way to anger and tears, approached Keshava, and, sitting on his lap, increased his anger (for Kritavarman).

25—27. Then rising up in anger, Satyaki said,—'I swear to you by Truth that I shall soon cause this one to follow the five sons of Draupadi, and of Dhrishtadyumna and Shikhandin,—they, *viz.*, who were killed by this sinful wretch, while they were asleep, with the help of Drona's son. O you of slender waist, Kritavarman's period of life and fame has come to an end.'

28. Having said these words, Satyaki rushed at Kritavarman and cut off his head with a sword in the very sight of Keshava.

29 Yuyudhana, having performed this feat, began to strike down others there present. Hrishikesha ran to prevent him from doing further mischief.

30 At that time, however, O king, the Bhojas and Andhakas moved by the perverseness of the hour that had come upon them, all became as one man and surrounded the son of Shini.

31. Janarddana of great energy, knowing the character of the hour stood unmoved without giving way to anger, seeing those heroes rushing in anger at Satyaki from every side.

32. Urged by fate and inebriated with drink, they began to strike Yuyudhana with the pots from which they had been eating.

33. When the son of Shini was being thus assaulted, Rukmini's son became greatly enraged. He rushed forward for rescuing Satyaki who was engaged with the Bhojas and the Andhakas.

34. Gifted with might of arms and wealth of energy, those two heroes acted with great courage. But as the odds were overwhelming, both of them were killed before the very eyes of Krishna.

35. Seeing his own son, and the son of Shini too, killed, the delighter of the Yadus took up, in anger, a handful of the Eraka grass which grew there.

36. That handful of grass became a terrible bolt of iron gifted with the energy of the thunder-bolt. With it Krishna destroyed all those who came before him.

37. Then the Andhakas and the Bhojas, the Shaineyas and the Vrishnis, urged by Time, struck one another in that dreadful fight.

38. Indeed, O king, whoever amongst them took up in anger a few blades of the Eraka grass, these, in his hands, became soon converted into a thunder-bolt, O powerful one.

39. Every blade of grass there was seen to be converted into a terrible iron bolt.

All this, know, O king, was due to the curse imprecated by Brahmanas.

40. He who hurled a blade of grass saw that it pierced through even such things as were utterly impenetrable. In fact, every blade was seen to become a dreadful bolt having the force of thunder.

41. Son killed father, and father killed son, O Bharata! Inebriated with wine, they rushed and fell upon one another.

42. The Kukuras and the Andhakas met with destruction like insects rushing at a burning fire. As they were thus being destroyed, no one among them thought of escaping by flight.

43. Knowing that the hour of destruction had come, the mighty-armed Keshava stood there, seeing everything. Indeed, the destroyer of Madhu stood, raising a bolt of Iron formed of a blade of grass.

44. Seeing that Shamva was killed, as also Charudeshna and Pradyumna and Aniruddha, Madhava became filled with anger.

45. Seeing Gada lying dead on the ground, his anger became enhanced. The holder of Sharnga and the discus and the mace then rooted the Vrishnis and the Andhakas.

46. Hear, O king, what that conquerer of hostile towns, *viz.*, Vabhru of great energy, and Daruka, then said to Krishna,

47. 'O holy one, a very large number of men has been killed by you. Turn now to where Rama has gone! We wish to go there where he has gone.'

CHAPTER IV.

(MAUSALA PARVA.)—*Continued.*

Vaishampayana said:—

1. Then Daruka, Keshava and Vabhru left that place following Rama. They saw that hero of great energy sitting thoughtfully, reclining his back against a tree, in a solitary place.

2. Finding Rama of great soul, Krishna ordered Daruka, saying,—'Going to the Kurus, inform Partha of this great carnage of the Yadus.

3. Let Arjuna come here speedily, hearing of the destruction of the Yadavas through the Brahmanas' curse.' Thus addressed Daruka, deprived of his senses by sorrow, proceeded on a car to the capital of the Kurus.

4. After Daruka had departed, Keshava, seeing Vabhru waiting on him, told him these words:—'Do you go speedily for protecting the ladies. Let not robbers do them any injury, tempted by the riches.

5 Thus ordereded by Keshava, Vabhru, still helpless with wine but cheerless at the destruction of his kinsmen, went away. He had rested for a while by the side of Keshava, but as soon as he had gone to a distance, the iron-bolt, attached to a mallet in the hands of a hunter, suddenly sprang of itself upon that solitary survivor of the Yadava family and killed him who also had been included in the curse of the Brahmanas.

6. Seeing Vabhru killed, Keshava of great energy addressed his elder brother and said,—'Do you, O Rama, wait for me here till I put the ladies under the care of kinsmen.

7. Entering the city of Dwaravati, Janarddana said these words to his father,—'Do you protect all the ladies of our house, till Dhananjaya comes.

8. At the skirts of the forest Rama is waiting for me. I shall meet him to-day. This great destruction of the Yadus has been seen by me even as I beheld before the carnage of those Kshatriyas who were the foremost ones of Kuru's race.

9. It is impossible for me to see this city of the Yadavas without the Yadus beside me. Know that going to the forest I shall practise penances with Rama in my company.'

10. Having said these words, Krishna touched the feet of his father with his head, and quickly left him. Then a loud wail of sorrow arose from the ladies and children of his house.

11. Hearing that loud sound of wailing uttered by the weeping ladies, Keshava returned and said to them,—Arjuna will come here. That foremost of men will relieve you of your sorrow.

12. Proceeding then to the forest, Keshava saw Rama sitting in a solitary place. He also saw that Rama had set himself to Yoga and that from out his mouth was issuing a powerful snake.

13. The color of that snake was white. Leaving the human body, that great Naga, of a thousand heads and having a form as large as that of a mountain, endued besides with red eyes, proceeded along the way leading to the ocean.

14—16. Ocean himself, and many celestial snakes, and many sacred Rivers were there, for receiving him with honor. There were Karkotaka, Vasuki, Takshaka,

Prithushravas, and Varuna, Kunjara, Mishri, Shankha and Kumuda, and Pundarika, and the great Dhritarashtra, and Hrada and Kratha and Shitikantha of fierce energy, and Chakramanda and Atishanda, and that foremost of Nagas called Durmukha, and Amvarisha, and king Varuna himself, O king. Advancing forward and offering him the Arghya and water to wash his feet, and with various other rites, they all adored the powerful Naga and saluted him by making the usual enquiries.

17. After his brother had thus gone from the (human) world, Vasudeva of celestial vision, who was fully acquainted with the end of all things, wandered for sometime in that solitary forest thoughtfully. Gifted with great energy he then sat down on the naked earth.

18. He had thought before this of every thing which had been foreshadowed by the words uttered by Gandhari in former days. He also recollected the words that Durvasas had spoken at the time his body was smeared by that Rishi with the residue of the *Payasa* he had eaten.

19. The high-souled one, thinking of the destruction of the Vrishnis and the Andhakas, as also of the previous destruction of the Kurus, concluded that the hour (for his own departure from the world) had come. He then controlled his senses (in Yoga).

20. Knowing the truth of every topic, Vasudeva, though he was the Supreme Deity, wished to die for removing all doubts and establishing a certainty of results, simply for upholding the three worlds and for making the words of Atri's son true.

21. Having controlled all his senses, speech, and mind, Krishna laid himself down in high Yoga. A fierce hunter of the name of Jara then came there, for finding a deer.

22. The hunter mistaking Keshava, who was stretched on the earth in high Yoga, for a deer, pierced at him at the heel with an arrow and quickly came to that spot for capturing his prey.

23. Coming up, Jara saw a man dressed in yellow robes, rapt in Yoga, and gifted with many arms. Considering himself an offender, and filled with fear, he touched the feet of Keshava.

24. The high-souled one comforted him and then ascended upwards, filling the entire sky with splendour.

25. When he reached the celestial region, Vasava and the twin Ashwins and Rudra and the Adityas and the Vasus and the Vishwedevas, and Munis and Siddhas and many foremost ones among the Gandharvas, with the Apsaras, advanced to receive him.

26. Then, O king, the illustrious Narayana of dreadful energy, the Creator and Destroyer of all,—that preceptor of Yoga—filling Heaven with his splendour, reached his own inconceivable region.

27. Krishna then met the deities and (celestial) Rishis and Charanas, O king, and the foremost ones among the Gandharvas and many beautiful Apsaras and Siddhas and Saddhyas. All of them bending in humility, adored him.

28. The celestials all saluted him, O monarch, and many foremost of ascetics and Rishis adored him as the Lord of all. The Gandharvas waited on him, singing his praises, and Indra also joyfully praised him.

CHAPTER V.

(MAUSALA PARVA.)—*Continued.*

Vaishampayana said:—

1. Meanwhile Daruka, going to the Kurus and seeing those powerful car-warriors, *viz.*, the sons Pritha, informed them of how the Vrishnis had killed one another with iron bolts.

2. Hearing that the Vrishnis along with the Bhojas and Andhakas and Kukuras had all been killed, the Pandavas, burning with grief, became highly moved.

3. Then the Arjuna, the dear friend of Keshava, bidding them farewell, started for seeing his maternal uncle. He said that destruction would soon overtake every thing.

4. Proceeding to the city of the Vrishnis with Daruka in his company, O powerful king, that hero saw that the city of Dwaraka looked liked a woman reft of her husband.

5. Those ladies who had, before this, the very Lord of the universe for their protector, were now lordless. Seeing that Partha, had come for protecting them, they all bewailed aloud.

6. Sixteen thousand ladies had been wedded to Vasudeva. Indeed, as soon as they beheld Arjuna arrive, they uttered a loud cry of sorrow.

7. As soon as the Kuru prince met those beautiful ladies deprived of the protection

of Krishna and of their sons as well, he was unable to look at them, his vision being obstructed by tears.

8—10. The Dwaraka-river had the Vrishnis and the Andhakas for its water, horses for its fishes, cars for its rafts, the sound of musical instruments and the rattle of cars for its waves, houses and mansions and public squares for its lakes. Gems and precious stones were its moss. The walls of adamant were the garlands of flowers that floated on it. The streets and roads were the strong currents running in eddies along its surface. The great open squares were the large lakes in its course. Rama and Krishna were its two mighty alligators. That agreeable river now seemed to Arjuna to be the dreadful Vaitarani bound up with Time's net.

11. Indeed, the son of Vasava, gifted with great intelligence, beheld the city to look even thus, reft as it was of the Vrishni heroes.

12. Shorn of beauty, and perfectly cheerless, it presented the aspect of a lotus flower in the season of winter. Seeing the sight that Dwaraka presented, and seeing the numerous wives of Krishna, Arjuna bewailed aloud with eyes bathed in tears and fell down on the earth.

13. Then Satya the daughter of Satrajit, and Rukhmini too, O king, fell down beside Dhananjaya and bewailed.

14. Raising him then they caused him to be seated on a golden seat. The ladies sat around that great one, giving expression to their feelings.

15. Praising Govinda and talking with the ladies, the son of Pandu comforted them and then proceeded to see his maternal uncle.

CHAPTER VI.

(MAUSALA PARVA.)—*Continued.*

Vaishampayana said:—

1. The Kuru prince saw the heroic and great Anakadundubhi lying on the ground, and burning with grief on account of his sons.

2. The broad-chested and mighty-armed son of Pritha, more afflicted than his uncle with his eyes bathed in tears, touched his uncle's feet, O Bharata.

3. The mighty-armed Anakadundubhi wished to smell the head of his sister's son, but could not do it, O destroyer of enemies.

4. The old man of mighty-arms, deeply afflicted, embraced Partha with his arms and wept aloud, remembering his sons, brothers, grandsons, daughter's sons, and friends.

Vasudeva said:—

5. Without seeing those heroes, O Arjuna, who had subjugated all the kings of the Earth and the Daityas a hundred times, I am still alive! I see, that I cannot die!

6. Those two heroes who were the dear disciples of Arjuna, and who were much respected by him, alas, O Partha, through their fault, the Vrishnis have been destroyed.

7—8. Those two who were considered as Atirathas amongst the foremost of the Vrishnis, and referring to whom in course of conversation you were wont to indulge in pride, and who, O chief of Kuru's race, were ever dear to Krishna himself,—alas, those two, O Dhananjaya, have been the chief causes of the destruction of the Vrishnis.

9 I do not censure the son of Shini or the son of Hridika, O Arjuna! I do not censure Akrura or the son of Rukmini. No doubt, the curse (of the Rishis) is the sole cause.

10—12. How is it that that lord of the universe, *viz.*, the destroyer of Madhu, who had shown his prowess for killing Keshin, Kansa, and Chaidya swelling with pride, and Ekalavya the son of the king of the Nishadas, and the Kalingas and the Magadhas, and the Gandharas and the king of Kashi, and many rulers assembled together in the midst of the desert, many heroes belonging to the East and the South, and many kings of the mountainous regions,—alas, how could he remain indifferent to such a calamity as the curse denounced by the Rishis?

13. Yourself, Narada, and the Munis, knew him to be the eternal and sinless Govinda, the Deity of unfading glory.

14. Alas, being powerful Vishnu himself, he saw without interfering, the destruction of his kinsmen! My son must have himself allowed all this to happen.

15. He was the Lord of the universe. He did not, however, wish to falsify the words of Gandhari and the Rishis, O destroyer of enemies.

16. Before the very eyes, O hero, your grandson, who had been killed by Ashwatthaman, was revived through his energy.

17—18. That friend, however, of yours did not wish to protect his kinsmen. Seeing his sons and grandsons and brothers and friends lying dead, he said to me these words, O Bharata's race,—The destruction of this our family has at last come.

19. Vibhatsu will come to this city, *viz.*, Dwaravati. Tell him what has taken place *viz.*, this great destruction of the Vrishnis.

20. I have no doubt that as soon as he will hear of the destruction of the Yadus, that hero of mighty energy will come here forthwith.

21. Know, O father, that I am Arjuna and Arjuna is myself. That should be done by you which he would say.

22. The son of Pandu will do what is best for the women and the children. Even he will perform your funeral rites.

23. This city of Dwaravati, after Arjuna's departure, will, with its walls and edifices, be speedily swallowed up by the ocean.

24. As for myself, retiring to some sacred place, I shall pass my time with the intelligent Rama in my company, observing strict vows all the while.

25. Having said these words to me, Hrishikesha of inconceivable prowess, leaving me with the children, has gone away some where which I do not know.

26. Thinking of those two great brothers of yours as also of the dreadful destruction of my kinsmen, I have abstained from all food, and am emaciated with grief.

27. I shall neither eat, nor live. By good luck you meet me, O son of Pandu. Do you accomplish all, O Partha, that Krishna has said.

28. This kingdom, with all these women, and all the wealth here, is your now, O son of Pritha! As for myself, O destroyer of foes, I shall renounce my life however dear it may be.

CHAPTER VII.

(MAUSALA PARVA.)—

Continued.

Vaishampayana said:—

1—2. That scorcher of enemies, *viz.*, Vibhatsu, thus addressed by his maternal uncle, replied, with great cheerlessness of heart, to Vasudeva who was equally cheerless, saying,—'O uncle, I am unable to look at this Earth when she is reft of that hero of Vrishni's race and those my other kinsmen.

3. The king and Bhimasena and Sahadeva and Nakula and Yajnaseni, are of the same mind with myself, in this matter.

4. The time has come for the departure of the king also. Know this that the hour of our departure too is near. You are the foremost of those who are well conversant with the course of time.

5. I shall, however, O chastiser of enemies, first remove to Indraprastha the women of the Vrishni race as also the children and the aged.'

6. Having said so to his uncle, Arjuna, next addressed Daruka, saying;—'I wish to see forthwith the chief officers of the Vrishni heroes.'

7. Having uttered these words, the heroic Arjuna, grieving for those great car-warriors, entered the great hall of the Yadavas, called Sudharma.

8. When he had taken his seat there, all the citizens, including the Brahmanas, and all the ministers of state, came and stood surrounding him.

9. Then Partha, more grieved than they, addressed those grieving and cheerless citizens and officers who were more dead than alive, and said these words which were well suited to the occasion.

10. 'I shall take away with me the remnants of the Vrishnis and the Andhakas! The sea will soon engulf this city.

11. Equip all your cars and place on them all your riches. This Vajra will be your king at Shakraprastha.

12. On the seventh day from this, at sunrise, we shall start. Make your preparations immediately.'

13. Thus addressed by Pritha's son of pure deeds, all of them hastened their preparations with eagerness for securing their safety.

14. Arjuna passed that night in the palaces of Keshava. He was suddenly overwhelmed with great sorrow and stupefaction.

15. When morning dawned, Vasudeva of great energy and prowess attained, through the help of Yoga, to the highest end.

16. A loud and heart-rendering sound of wailing was heard in Vasudeva's palace, uttered by the weeping ladies.

17. They were seen with dishevelled hair and divested of ornaments and garlands. Beating their breasts with their hands, they indulged in heart-rendering lamentations.

18. Those foremost of women, *viz.*, Devaki and Bhadra and Rohini and Madira threw themselves on the bodies of their lord.

19. Then Partha caused the body of his uncle to be carried out on a rich vehicle borne on the shoulders of men.

20. It was followed by all the citizens of Dwaraka and the people of the provinces, all of whom, greatly stricken with grief, had been well-disposed towards the deceased hero.

21. Before that vehicle were borne the umbrella which had been held over his head at the conclusion of the horse-sacrifice he had performed while living, and also the burning fires he had daily adored, with the priests who had used to attend to them.

22. The body of the hero was followed by his wives decked in ornaments and surrounded by thousands of women and thousands of their daughters-in-law.

23. The last rites were then performed at that spot which he liked while he was alive.

24. The four wives of that heroic son of Shura ascended the funeral pyre and were consumed with the body of their husband. All of them attained to those happy regions which were his.

25. The son of Pandu burnt the body of his uncle together with those four wives of his, using various kinds of scents and perfumed wood.

26. As the funeral pyre blazed up, a loud sound was heard of the burning wood and other combustible materials, along with the clear chaunt of Samans and the lamentation of the citizens and others who saw the rite.

27. After it was all over, the boys of the Vrishnis and Andhaka races, headed by Vajra, as also the ladies, offered oblations of water to the great hero.

28. Phalguna, who was careful in observing every duty, having caused this duty to be performed, went, O chief of Bharata's race, next to the place where the Vrishnis were killed.

29. The Kuru prince, seeing them lying killed all around, became exceedingly cheerless. He, however, did what required to be done in view of that which had taken place.

30. The last rites were performed, according to the order of seniority, to the bodies of those heroes killed by the iron bolts born, by virtue of the curse denounced by the Brahmanas, of the blades of *Eraka* grass.

31. Searching out the bodies then of Rama and Vasudeva, Arjuna caused them to be burnt by expert persons.

32. The son of Pandu, having next performed duly those rites that are done to the manes of the dead, quickly started on the seventh day, mounting on his car.

33. The widows of the Vrishni heroes wailing aloud, followed the great son of Pandu, *viz.*, Dhananjaya, on cars drawn by bullocks and mules and camels.

34. All were in deep sorrow. The servants of the Vrishnis, their horsemen, and their car-warriors too, followed the procession.

35. The citizens and the inhabitants of the country, at the command of Pritha's son, started at the same time and proceeded, surrounding that cavalcade destitute of heroes and numbering only women and the aged and the children.

36. The warriors who fought from the backs of elephants proceeded on elephants as huge as hills. The infanty also set out, together with the reserves.

37—38. The children of the Andhaka, and the Vrishni races, all followed Arjuna. The Brahmanas and Kshatriyas, and Vaishyas, and rich Shudras, started, keeping before them the sixteen thousand women who had formed Vasudeva's harem, and Vajra, the grandson of the intelligent Krishna.

39. The widows of the other heroes of the Bhoja, the Vrishni and the Andhaka races, lordless now, that started with Arjuna, numbered many millions.

40. That foremost of car-warriors, that conqueror of hostile towns, *viz.*, the son of Pritha, escorted this huge procession of Vrishnis, which still abounded with wealth, and which looked like a veritable ocean.

41. After all the people had started, the ocean, that home of sharks, and alligators, flooded Dwaraka, which still teemed with riches of every kind, with its waters.

42. Whatever portion of the ground was passed over, ocean immediately flooded over with his waters.

43 Seeing this wonderful spectacle, the inhabitants of Dwaraka walked faster and faster, saying,—'Wonderful is the course of fate.'

44. Dhananjaya, after abandoning Dwaraka, proceeded by slow marches, causing the Vrishni women to rest in charming forests and mountains and by the sides of delightful rivers.

45. Arrived at the country of the five waters, the powerful Dhananjaya encamped

in the midst of a land that abounded with corn and kine and other animals.

46. Seeing those widows escorted by Pritha's son alone, O Bharata, the robbers felt a great temptation.

47. Then those sinful wretches, with hearts possessed by cupidity, *viz.*, those Abhiras of ill omen, assembled together and held a consultation.

48. They said,—'Here there is only one bowman, *viz.*, Arjuna. The party consists of children and the old. He escorts them, alone. The warriors (of the Vrishnis) are without energy.'

49 Then those robbers, numbering by thousands, and armed with clubs, rushed towards the procession of the Vrishnis for looting them.

50. Urged by the perverse course of time, they fell upon that party, frightening it with loud leonine shouts and desirous of slaughter.

51—52. The son of Kunti, suddenly ceasing to advance along the path, turned, with his followers, towards the place where the robbers had attacked the party. Smiling the while, that mighty-armed warrior addressed the assailants, saying,—'Ye sinful wretches, stop, if ye love your lives! Ye will rue this when I cut your bodies with my arrows and take your lives.'

53. Though thus addressed by that hero, they disregarded his words, and though repeatedly dissuaded, they fell upon Arjuna.

54. Then Arjuna tried to string his large, indestructible, celestial bow with some effort.

55. He succeeded with great difficulty in stringing it, when the battle had become furious. He then began to think of his celestial weapons but they would not come to his mind.

56. Seeing that furious battle, the loss of the might of his arm, and the non-appearance of his celestial weapons, Arjuna became greatly ashamed.

57. The Vrishni warriors including the infantry, the elephant-warriors, and the car-men, failed to rescue those Vrishni women who were being snatched away by the robbers.

58. The concourse was very large. The robbers attacked it at different points. Arjuna tried his best to protect it, but could not succeed.

59 Before the eyes of all the warriors, many foremost of ladies were dragged away, while others went away with the robbers of their own accord.

60. The powerful Arjuna, supported by the servants of the Vrishnis, struck the robbers with arrows shot off Gandiva.

61. Soon, however, O king, his arrows were exhausted. In former days his arrows had been inexhaustible. Now, however, they proved otherwise.

62. Finding his arrows exhausted, he became deeply afflicted with grief. The son of Indra then began to strike the robbers with the horns of his bow.

63. Those Mlechchhas, however, O Janamejaya, in the very sight of Partha, retreated, taking away with them many foremost ladies of the Vrishnis and Andhakas.

64—65. The powerful Dhananjaya considered it all as the work of destiny. Filled with sorrow he breathed heavy sighs, at the thought of the non-appearance of his (celestial) weapons, the loss of the might of his arms, the refusal of his bow to obey him; and the exhaustion of his arrows.

66. Considering it all as the work of destiny, he became greatly cheerless. He then ceased, O king, to make further efforts, saying, he had not the power which he had before.

67. The high-souled one, taking with him the residue of the Vrishni women, and the wealth that was still with them, reached Kurukshetra.

68. Thus bringing with him the remnant of the Vrishnis, he established them at different places.

69 He established the son of Kritavarman at the city called Marttikavat, with the remnant of the women of the Bhoja king.

70. Escorting the remainder, with children and old men, and women, the son of Pandu established them, who were reft of heroes, in the city of Indraprastha.

71. The dear son of Yuyudhana, with a number of old men and children and women, the righteous-souled Arjuna established on the banks of the Saraswati.

72. The rule of Indraprastha was given to Vajra. The widows of Akrura then wished to retire into the forest. Vajra asked them repeatedly to desist, but they did not hear him.

73 Rukmini, the princess of Gandhara, Shaivya, Haimavati, and queen Jamvavati, ascended the funeral pyre.

74. Satyabhama and the other dear wives of Krishna entered the forest, O king, resolved to practise penances.

75. They began to live on fruits and roots and pass their time in the contemplation of

Hari. Going beyond the Himavat, they took up their residence in a place called Kalapa.

76. Those men who had followed Arjuna from Dwaravati, were divided into groups, and bestowed upon Vajra.

77. Having done all these acts suited to the occasion, Arjuna, with eyes bathed in tears, then entered the hermitage of Vyasa. There he saw the Dwaipayana seated at his ease.

CHAPTER VIII.

(MAUSALA PARVA.)—

Concluded.

Vaishampayana said :—

1. As Arjuna entered the hermitage of the truthful Rishi, he saw the son of Satyavati seated in a solitary spot.

2. Approaching that Rishi of high vows and gifted with a knowledge of all duties, he said —'I am Arjuna'—and then awaited his pleasure.

3. Satyavati's son, endued with high penances, answered, saying,—'Welcome!' Of tranquil soul, the great ascetic further said,—'Take your seat.'

4—5. Seeing that the son of Pritha was greatly cheerless and breathing heavy sighs repeatedly and filled with despair, Vyasa, addressed him, saying,—Have you been sprinkled with water from anybody's nails or hair or the end of anybody's cloth, or from the mouth of a jar? Did you know any woman before the cessation of her menses? Have you killed a Brahmana?

6. Have you been defeated in battle? You look like one shorn of prosperity! I do not know that you have been defeated by any one. Why then, O chief Bharata's race, this exceedingly dejected look! You should, O of Pritha, tell me all, if, indeed, there be no harm in telling it.

Arjuna said :—

7. He whose complexion was like that of a cloud, he whose eyes were like pair of large lotus petals, *viz*, Krishna, has, with Rama, renounced his body and ascended to heaven.

8 At Prabhasa, through iron bolts caused by the curse denounced by Brahmanas, the destruction has taken place of the Vrishni heroes. That destruction has been awful and not even a single hero has escaped.

9. The heroes of the Bhoja, the Andhaka, and the Vrishni races, O Brahmana, who were all gifted with high-souls, great might, and leonine pride, have killed one another in battle.

10. Possessed of arms which looked like maces of iron, and capable of bearing the strokes of heavy clubs and darts, alas, they have all been killed with blades of *Eraka* grass. See the perverse course of Time.

11. Five hundred thousand mighty-armed warriors have thus been killed. Encountering one another, they have met with destruction.

12. Thinking repeatedly of this destruction of the Yadava warriors of immeasurable energy and of the illustrious Krishna, I cannot get peace of mind.

13 The death of the holder of Sharnga is as incredible as the drying up of the ocean, the displacement of a mountain, the falling down of the heaven, or the cooling property of fire.

14. Deprived of the company of the Vrishni heroes, I wish not to live in this world.

15. Another event has taken place that is more painful than this, O you having penances for wealth. Repeatedly thinking of it, my heart is breaking.

16. In my very sight, O Brahmana, thousands of Vrishni ladies were carried away by the Abhiras of the country of the five waters, who attacked us.

17. Taking up my bow, I found myself unequal to even string it. The power that had existed in my arms seemed to have disappeared on that occasion.

18. O great ascetic, my weapons of various kinds failed to appear. Soon, again, my arrows became exhausted.

19 That person of immeasurable soul, of four arms, holding the conch, the discus, and the mace, clad in yellow robes, dark of complexion, and possessing eyes resembling lotus-petals, is no longer seen by me! Alas, reft of Govinda, what have I to live for, dragging my life in sorrow?

20. He who used to stalk in advance of my car, that divine form gifted with great splendour and unfading power, consuming as he proceeded all hostile warriors, can no longer be seen by me.

21—22. No longer seeing him who by his energy first burnt all hostile troops whom I afterwards killed with arrows shot off Gandiva, I am filled with grief and my head swims, O best of men! Penetrated with cheerlessness and despair, I cannot get peace of mind.

23. I dare not live, reft of the heroic Janarddana. As soon as I heard that Vishnu had left the earth, my eyes became dim and all things disappeared from my vision.

24. O best of men, you should tell me what is good for me now, for I am now a wanderer with an empty heart, despoiled of my kinsmen and of my prowess.

Vyasa said :—

25. The powerful car-warriors of the Vrishni and the Andhaka races have all been consumed by the Brahmana's curse. O chief of Kuru's race, you should not grieve for their destruction.

26. That which has taken place, had been ordained. It was the destiny of those great warriors. Krishna allowed it to take place although he was fully competent to baffle it.

27. Govinda was able to alter the very course of the universe with all its mobile and immobile creatures. What need then be said of the curse of even great Brahmanas?

28. He who used to proceed in front of your car, armed with discus and mace, through affection for you, was the four-armed Vasudeva, that ancient Rishi.

29 That great one of expansive eyes, *viz*. Krishna, having lightened the burthen of the Earth and cast off his (human) body, has attained to his own high seat.

30. By you also, O foremost of men, with Bhima for your helpmate and the twins, O mighty-armed hero, has the great work of the gods been done.

31. O foremost one of Kuru's race, I regard you and your brothers as crowned with success, for you have accomplished the great purpose of your lives! The Time has come for your departure from the world. Even this, O powerful one, is what is beneficial for you now.

32. Even thus, understanding and prowess and foresight, O Bharata, arise when days of prosperity have not gone. These very acquisitions disappear when the hour of adversity comes.

33. All this has Time for its root. Time is, indeed, the seed of the universe, O Dhananjaya! It is Time, again, which withdraws everything at its pleasure.

34. One becomes powerful, and, again, losing that power, becomes weak. One becomes a master and rules others, and again, losing that position, becomes a servant for obeying the orders of others.

35. Your weapons, having achieved success, have gone away to the place they came from. They will, again, come into your hands when the Time for their coming approaches.

36. The Time has come, O Bharata, for you all to attain to the highest end. This is what I consider to be highly beneficial for you all, O chief of Bharata's race.

Vaishampayana said :—

37. Having heard these words of Vyasa of great energy, the son of Pritha, receiving his permission, returned to the city of Hastinapur.

38. Entering it, the hero approached Yudhishthira and informed him of all that had taken place about the Vrishnis.

FINIS MAUSALA PARVA.

A PROSE ENGLISH TRANSLATION

OF

THE MAHABHARATA.

(TRANSLATED LITERALLY FROM THE ORIGINAL SANSKRIT TEXT.)

MAHAPRASTHANA PARVA.

VOL. XVII.

EDITED & PUBLISHED BY

MANMATHA NATH DUTT, *(Shastri)* **M.A., M.R.A.S.**

RECTOR, KESHUB ACADEMY.

Author of the English Translation of the Ramayana, Vishnu Puranam, Srimad-Bhagavatam, Kamandakiya-Nitisara, Bhagavad-Gita, and many other works.

40, *Nayan Chand Dutt's Street, Calcutta.*

CALCUTTA:

PRINTED BY H. C. DASS, ELYSIUM PRESS,
40, *Nayan Chand Dutt's Street.*

1905.

TABLE OF CONTENTS.

CHAPTER I.—The King leaves the world after hearing Krishna's departure—p. 1.

CHAPTER II.—The departure of Pandava princes from the world—p. 2.

CHAPTER III.—Shakra comes to the King and informs that he will see all his relatives and kinsmen—p. 4.

THE MAHABHARATA:

(IN ENGLISH.)

MAHAPRASTHANIKA PARVA.

CHAPTER I.

Having saluted Narayana and Nara the best of male beings, as also Saraswati the Goddess of Learning, let us cry success.

Janamejaya said :—

1. Having heard of that fighting with iron bolts between the heroes of the Vrishni and the Andhaka races, and having been informed also of Krishna's departure from this world, what did the Pandavas do?

Vaishampayana said :—

2—3. Having heard the particulars of the great destruction of the Vrishnis, the Kaurava king was determined on leaving the world. He addressed Arjuna saying,—'O you of great intelligence, it is Time which cooks every creature (in his cauldron), I think that what has taken place is due to the cords of Time (with which he binds us all). You should also see it.'

4. Thus addressed by his brother, the son of Kunti only repeated the word—'Time, Time!'—and fully endorsed the view of his eldest brother endued with great intelligence.

5. Knowing the resolution of Arjuna, Bhimasena and the twins fully endorsed the words which Arjuna had said.

6. Determined upon retiring from the world for acquiring merit, they brought Yujutsu before them. Yudhishthira made over the kingdom to the son of his uncle by his Vaishya wife.

7—8. Installing Parikshit also on their throne, as king, the eldest brother of the Pandavas, filled with sorrow, addressed Subhadra, saying,—'This son of your son will be the king of the Kurus. The survivor of the Yadus, *viz.*, Vajra, has been made a king.

9. Parikshit will rule in Hastinapur, while the Yadava prince, Vajra, will rule in Shakraprastha. You should protect him. Never set your heart on sin.'

10—11. Having said these words, king Yudhishthira, the just, along with his brothers, promptly offered oblations of water to Vasudeva of great intelligence, as also his old maternal uncle, and Rama and others. He then duly performed the Shraddhas of all those kinsmen.

12. The king, in honor of Hari, and naming him repeatedly, fed the Dwaipayana Vyasa, and Narada, and Markandeya having penances for wealth, and Yajnavalkya of Bharadwaja race, with many delicious food.

13—15. In honor of Krishna, he also gave away many jewels and gems, and dresses and clothes, and villages, and horses and cars, and female slaves by hundreds and thousands to foremost of Brahmanas. Calling the citizens, Kripa was installed as the preceptor and Parikshit was made over to him as his disciple, O chief of Bharata's race! Then Yudhishthira once more summoned all his subjects.

16—17. The royal sage informed them of his desire. The citizens and the villagers, hearing the king's words, became stricken with anxiety and disapproved of them. 'This should never be done'—said they to the king.

18. The king, knowing the changes brought about by time, did not listen to their advice. Possessed of righteous soul, he persuaded the people to submit his views.

19—22. He then made up his mind to leave the world. His brothers also formed the same resolution. Then Dharma's son Yudhishthira, the king of the Kurus, renouncing his ornaments, wore barks of trees. Bhima and Arjuna and the twins, and the illustrious Draupadi similarly clad themselves in barks of trees, O king. Having caused the preliminary rites of religion, O chief of Bharata's race, which were to

bless them in the accomplishment of their design, those foremost of men renounced their sacred fires to the water. Seeing the princes in that guise the ladies wept aloud.

23. They seemed to look as they had looked formerly when with Draupadi forming the sixth in number they had left the capital after their defeat at dice. All the brothers, however, were infinitely delighted at the prospect of their retirement.

24—25. Ascertaining the desire of Yudhishthira and seeing the destruction of the Vrishnis, no other course of action could satisfy them then. The five brothers, with Draupadi forming the sixth, and a dog forming the seventh, started on their journey. Thus did king Yudhishthira depart, himself heading a party of seven, from the city of Hastinapur. The citizens and the royal ladies followed them for some distance.

26. None of them, however, could venture to address the king for persuading him to give up his intention. The citizens then returned.

27. Kripa and others stood around Yuyutsu as their centre. Ulupi the daughter of the Naga chief, O you of Kuru's race, entered the waters of Ganga.

28. The princess Chitrangada started for the capital of Manipur. The other ladies who were the grandmothers of Parikshit gathered around him.

29. Meanwhile the great Pandavas, O you of Kuru's race, and the illustrious Draupadi, having observed the preliminary fast, started with their faces towards the east.

30. Setting themselves on Yoga, those great ones, resolved to observe the religion of Renunciation, passed through various countries and reached various rivers and seas.

31—32. Yudhishthira proceeded first. Behind him was Bhima; next walked Arjuna; after him were the twins in the order of their birth; behind them all, O foremost one of Bharata's race, went Draupadi, that first of women, endued with great beauty, of dark complexion, and having eyes like lotus petals.

33. While the Pandavas started for the forest, a dog followed them. Proceeding on, those heroes reached the sea of red waters.

34. Dhananjaya had not thrown off his celestial bow Gandiva nor his couple of inexhaustible quivers, actuated, O king, by the cupidity for valuable things.

35. The Pandavas there saw the God of Fire standing before them like a hill. Closing their way, the god stood there in his embodied form.

36. The deity of seven flames then addressed the Pandavas, saying.—'O heroic sons of Pandu, know me as the God of Fire.

37. O mighty-armed Yudhishthira, O Bhimasena who are a scorcher of enemies, O Arjuna, and O twins of great courage, listen to what I say!

38. O foremost ones of Kuru's race, I am the God of Fire. The forest of Khandava was burnt by me, through the power of Arjuna and of Narayana himself.

39. Let your brother Phalguna proceed to the forest after casting off Gandiva, that great weapon. He has no longer any necessity for it.

40. That precious discus, which was with the great Krishna, has disappeared (from the world). When the time again comes, it will return into his hands.

41. This foremost of bows, *viz.*, Gandiva, was procured by me from Varuna for the use of Partha. Let it be made over to Varuna himself.'

42. At this, all the brothers requested Dhananjaya to do what the god said. He then threw into the waters (of the sea) both the bow and the couple of inexhaustible quivers.

43. After this, O chief of Bharata's race, the God of Fire disappeared then and there. The heroic sons of Pandu, next went on, with their faces turned towards the south.

44. Then, by the northern coast of the salt sea, those princes of Bharata's race, went to the south-west.

45. Turning next towards the west, they saw the city of Dwaraka covered by the ocean.

46. Turning next to the north, those foremost ones went on. Observant of Yoga, they were desirous of going round the whole earth.

CHAPTER II.

(MAHAPRASTHANIKA PARVA.)—*Continued.*

Vaishampayana said:—

1. Those princes of controlled souls and devoted to Yoga, proceeding to the north, saw Himavat, that huge mountain.

2. Crossing the Himavat, they saw a vast desert of sand. They then saw the powerful mountain Meru, the foremost of all high-peaked mountains.

3. As those powerful ones were proceeding quickly, all rapt in Yoga, Yajnaseni, falling off from Yoga, dropped down on the Earth.

4—5. Seeing her fallen down, Bhimasena of great strength addressed king Yudhishthira the just, saying,—'O scorcher of enemies, this princess never did any sinful deed. Tell us what the cause is for which Krishna has fallen down on the Earth.'

Yudhishthira said:—

6. She had great partiality for Dhananjaya in particular. She obtains the fruit of that conduct to-day, O best of men.

Vaishampayana said:—

7. Having said this, that foremost one of Bharata's race went on. Of righteous soul, that foremost of men, gifted with great intelligence, went on, with mind intent on itself.

8—9. Then the all wise Sahadeva dropped down on the Earth. Seeing him drop down, Bhima addressed the king, saying,—'He who with great humility used to serve us all, alas, why is that son of Madravati fallen down on the Earth?'

Yudhishthira said:—

10. He never thought anybody his equal in wisdom. It is for that sin that prince has dropped down.

Vaishampayana said:—

11. Having said this, the king proceeded, leaving Sahadeva there. Indeed, Kunti's son Yudhishthira went on, with his brothers and with the dog.

12. Seeing both Krishna and the Pandava Sahadeva fallen down, the brave Nakula, whose love for kinsmen was very great, fell down himself.

13—14. Upon the falling down of the heroic Nakula of great beauty, Bhima once more addressed the king, saying,—'This brother of ours who was gifted with full righteousness and who always obeyed our commands, this Nakula who was peerless for beauty, has fallen down!'

15. Thus addressed by Bhimasena, Yudhishthira said, with respect to Nakula, these words:—'He was of righteous soul and the foremost of all persons gifted with intelligence.

16. He, however, thought that there was nobody who equalled him in personal beauty. Indeed, he considered himself as superior to all in that matter.

17. It is for this that Nakula has fallen down. Know this, O Vrikodara! That, O hero, which has been ordained for a person, must have to be borne by him.'

18. Seeing Nakula and the others fall down Pondu's son Arjuna of white horses, that destroyer of hostile heroes, fell down in great grief of heart.

19—20. When that foremost of men, who was gifted with the energy of Shakra, had fallen down, indeed, when that invincible hero was on the point of death, Bhima said to the king,—'I do not recollect any untruth uttered by this great one. Indeed, not even in jest did he say anything false. What then is that for whose evil consequence this one has dropped down on the Earth?'

Yudhishthira said:—

21. Arjuna had said that he would consume all *our* enemies in a single day. Proud of his heroism, he did not, however, do what he had said. Hence has he fallen down.

22. This Phalguna disregarded all wielders of bows. One desirous of prosperity should never entertain such thoughts.

Vaishampayana said:—

23—24. Having said so, the king went on. Then Bhima fell down, Havilling fallen down, Bhima addressed king Yudhishthira the just, saying,—'O king, see! I who am your darling have fallen down! Why have I dropped down? Tell me if you know it.'

Yudhishthira said:—

25. You were a great eater, and you used to boast of your strength. You never did attend, O Partha, to the wants of others while eating. It is for that, O Bhima, that you have fallen down.

26. Having said these words, the mighty-armed Yudhishthira went on, without looking back. He had only one companion, *viz.*, the dog of which I have repeatedly spoken to you which followed him now.

CHAPTER III.

(MAHAPRASTHANIKA PARVA.)—*Concluded.*

Vaishampayana said :—

1. Causing the Heaven and the Earth to be filled by a loud sound, then Shakra came to the son of Pritha on a car and asked him to ascend it.

2—3. Seeing his brothers fallen on the Earth, king Yudhishthira the just said to that deity of a thousand eyes these words,—'My brothers have all dropped down here! They must go with me. Without them by me I do not wish to go to the celestial region, O lord of all the celestials.

4. The delicate princess (Draupadi) deserving of every comfort, O Purandara, should go with us! You should permit this.'

Shakra said :—

5. You shall behold your brothers in the celestial region. They have reached it before you. Indeed, you shall see all of them there, with Krishna. Do not give way to grief, O chief of the Bharatas!

6. Having renounced their human bodies they have gone there, O chief of Bharata's race! As for you, it is fordained that you shall go there in this very body of yours.

Yudhishthira said :—

7. This dog, O lord of the Past and the Present, is highly devoted to me. He should go with me. My heart is full of mercy for him.

Shakra said :—

8. You have acquired to-day Immortality and a status equal to mine, O king, prosperity extending in all directions, and high success, and all the felicities of heaven. Do you cast off this dog. In this there will be no cruelty.

Yudhishthira said :—

9. O you of a thousand eyes, O you, who are of righteous conduct, it is extremely difficult for one that is of righteous conduct to perpetrate an act which is unrighteous. I do not wish that union with prosperity for which I shall have to cast off one that is devoted to me.

Indra said :—

10. There is no place in the celestial region for persons with dogs. Besides the Krodhavashas take away all the merits of such persons. Thinking of this, act, O king Yudhishthira the just! Do you abandon this dog. There is no cruelty in this.'

Yudhishthira said :—

11. It has been said that the abandonment of one that is devoted is sinful beyond measure. It is equal to the sin of Brahminicide. Hence, O great Indra, I shall not cast off this dog to-day from desire of my happiness.

12. This is my vow, *viz.*, that I never give up a person that is terrified, nor one that is devoted to me, nor one that seeks my help, saying, that he is destitute, nor one that is afflicted, nor one that has come to me, nor one that is weak in protecting oneself, nor one that begs for life. I shall never give up such a one till my own life goes away.

Indra said :—

13. Whatever gifts, or sacrifices spread out, or libations poured on the sacred fire, are seen by a dog, are taken away by the Krodhavashas. Do you, therefore, renounce this dog. By renouncing this dog you will acquire the region of the celestial.

14. Having abandoned your brothers and Krishna, you have, O hero, acquired a region of happiness by your own deeds. Why are you so stupefied? You have renounced everything. Why then do you not renounce this dog?

Yudhishthira said :—

15. This is well known in all the worlds that there is neither friendship nor enmity with the dead. When my brothers and Krishna died, I was unable to revive them. Hence it was that I renounced them. I did not, however, renounce them as long as they were alive.

16. To frighten one that has sought protection, the killing of a woman, the theft of what belongs to a Brahmana, and injuring a friend, each of these four, O Shakra, is, I think, equal to the abandonment of one that is devoted.

Vaishampayana said :—

17. Hearing these words of king Yudhishthira the just, (the dog became transformed into) the deity of Virtue, who well pleased, said words to him in a sweet voice fraught with praise.

Dharma said :—

18. You are well-born, O king of kings, and endued with the intelligence and the good conduct of Pandu! You have mercy for all creatures, O Bharata, of which this is a bright example!

19. Formerly, O son, you were once examined by me in the forest of Dwaita, where your brothers of great prowess met with (an appearance of) death.

20. Disregarding both your brothers Bhima and Arjuna, you did wish for the revival of Nakula from your desire of doing good to your (step) mother.

21. On the present occasion, thinking the dog to be devoted to you, you have renounced the very car of the celestials instead of renouncing him. Hence, O king, there is no one in Heaven that is equal to you.

22. Hence, O Bharata, regions of inexhaustible happiness are yours? You have acquired them, O chief of the Bharatas, and yours is a celestial and high end.

Vaishampayana said:—

23—24. Then Dharma and Shakra, and the Maruts, and the Ashwins and other deities and the celestial Rishis, causing Yudhishthira to ascend on a car, went to the celestial region. Those beings crowned with success and capable of going everywhere at will, rode their respective cars.

25. King Yudhishthira, that perpetuater of Kuru's race, riding on that car, ascended quickly, causing the entire sky to blaze with his effulgence.

26—27. Then Narada, that foremost of all speakers, gifted with penances, and conversant with all the worlds, from amidst that concourse of celestials, said these words:—'All those royal sages who are here have their achievements transcended by hose of Yudhishthira.

28. Covering all the worlds by his fame and splendour and by his wealth of conduct, he has attained to the celestial region in his own (human) body! None else than the son of Pandu has been heard to achieve this.'

29—30. Hearing these words of Narada, the righteous-souled king, saluting the celestials and all the royal sages there present, said,—'Happy or miserable, whatever the region be that is now (my brothers), I wish to proceed to. I do not wish to go anywhere else.'

31—32. Hearing this speech of the king, the chief of the celestials, Purandara, said these words pregnant with noble meaning,—'Do you live in this place, O king of kings, which you have acquired by your meritorious deeds! Why do you still cherish human affections?

33. You have acquired great success, the like of which no other man has ever been able to attain. Your brothers, O delighter of the Kurus, have succeeded in acquiring happy regions.

34. Human affections still touch you. This is Heaven. See these celestial Rishis and Siddhas who have attained to the region of the gods.'

35—36. Endued with great intelligence, Yudhishthira answered the king of the deities once more, saying,—'O conqueror of Daityas, I venture not to live anywhere, separated from them! I wish to go there where my brothers have gone!

37. I wish to go there where that foremost of women, Draupadi, of ample proportions and darkish complexion and gifted with great intelligence and righteousness of conduct, has gone!'

FINIS MAHAPRASTHANIKA PARVA.

A PROSE ENGLISH TRANSLATION

OF

THE MAHABHARATA.

(TRANSLATED LITERALLY FROM THE ORIGINAL SANSKRIT TEXT.)

SWARGAROHANIKA PARVA.

VOL. XVIII.

EDITED & PUBLISHED BY

MANMATHA NATH DUTT, *(Shastri)* **M.A., M.R.A.S.**

RECTOR, KESHUB ACADEMY.

Author of the English Translation of the Ramayana, Vishnu-Puranam, Srimad-Bhagavatam, Kamandakiya-Nitisara, Bhagavad-Gita, and many other works.

40, *Nayan Chand Dutt's Street, Calcutta.*

CALCUTTA:

PRINTED BY H. C. DASS, ELYSIUM PRESS,
40, *Nayan Chand Dutt's Street.*

1905.

[*All rights reserved.*]

SWARGAROHANIKA PARVA.

TABLE OF CONTENTS.

CHAPTER I.—Arrived at Heaven, king Yudhishthira sees Duryodhana blazing with effulgence and seated on an excellent seat—Dialogue between Yudhishthira and Narada—p. 1.

CHAPTER II.—Yudhishthira's solicitude for his brothers and kinsmen and the Princess of Panchala—p. 2.

CHAPTER III.—The advent of the deities, and their adulation of the conduct of Yudhishthira—Yudhishthira plunges in the celestial Ganga and assumes a celestial body—Yudhishthira proceeds, in company with the deities, to share with his brothers and kinsmen the region which they have acquired for themselves—p. 4.

CHAPTER IV.—Yudhishthira sees Govinda in his effulgent Brahma-form as also all his brothers and relations—the Princess of Panchala and her sons, his own father and mothers—grandsire and preceptor, uncle and grandsons—the Vrishni and Andhaka heroes—p. 5.

CHAPTER V.—Janamejaya's query regarding the period the heroes of Kurukshetra would remain in the celestial region—Vaishampayana's reply—Termination of Janamejaya's Snake-Sacrifice—His return from Takshashila to his capital after having dismissed the sacrificial priests with profuse gifts—The merits of the Mahabharata—The Savittri of the Mahabharata—p. 6.

CHAPTER VI.—Janamejaya's query as to the ordinances relating to the manner of listening to a recitation of the Bharata and the fruits it yields—Vaishampayana's reply—p. 9.

THE MAHABHARATA.

(IN ENGLISH.)

SWARGAROHANIKA PARVA.

CHAPTER I.

Having saluted Narayana and Nara the best of male beings, as also Saraswati the Goddess of Learning, let us cry success.

Janamejaya said :—

1. Having attained to Heaven, what regions were respectively attained by my grandsires of old, *viz.*, the Pandavas, and the sons of Dhritarashtra?

2. I wish to hear this. I think that you know everything, having been taught by the great Rishi Vyasa of wonderful feats.

Vaishampayana said :—

3. Listen now to what your grandsires, Yudhishthira and others, did after having attained to Heaven, that place of the deities.

4. Arrived at Heaven, king Yudhishthira the just, saw Duryodhana gifted with prosperity and seated on an excellent seat.

5. He was effulgent like the sun and wore all the signs of heroic glory. And he was in the company of many celestials of blazing effulgence and of Sadhyas of righteous deeds.

6. Yudhishthira, seeing Duryodhana and his prosperity, became suddenly overpowered with anger and turned back from the sight.

7. He loudly addressed his companions, saying,—'I do not wish to share regions of bliss with Duryodhana who was stained by cupidity and possessed of little foresight.

8. It was for him that friends, kinsmen, over the whole Earth, destroyed by us were whom he had greatly afflicted in the deep forest.

9. It was for him that the virtuous princess of Panchala, Draupadi of faultless features, our wife, was dragged into the midst of the courtiers before all our elders.

10. Ye gods, I have no wish to even see Suyodhana! I wish to go there where my brothers are.'

11. Narada, smiling, told him,—'It should not be so, O king of kings! In Heaven, all enmities cease.

12. O mighty-armed Yudhishthira, do not say so about king Duryodhana. Hear my words.

13. Here is king Duryodhana. He is adored with the celestials by those righteous men and those foremost of kings, who are now dwellers of Heaven.

14. By causing his body to be poured as a libation on the fire of battle, he has obtained the end which consists in attainment of the region for heroes. You and your brothers, who were veritable gods on Earth, were always persecuted by this one.

15. Yet through his observance of Kshatriya practices he has acquired this region. This king was not terrified in a dreadful situation.

16. O son, you should not bear in mind the woes inflicted on you on account of the match at dice. You should not remember the sufferings of Draupadi.

17. You should not remember the other miseries which you suffered for the deeds of your kinsmen,—the miseries, *viz.*, that were due to battle or to other situations.

18—26. Do you meet Duryodhana now politely. This is Heaven, O king! There can be no enmities here!'—Though thus addressed by Narada, the Kuru king Yudhishthira, gifted with great intelligence, enquired about his brothers and said,—'If these eternal regions reserved for heroes be Duryodhana's, that unrighteous and sinful wretch, that man who was the destroyer of friends and of the whole world, that man for whose sake the entire Earth was devastated with all her horses and elephants and human beings, that man for whose sake we were burnt with anger in thinking of how best we might remedy our wrongs, I wish to see what regions have been attained by those great heroes, my brothers of high

vows, steady achievers of promises, truthful in speech, and distinguished for courage. The great Karna, the son of Kunti, incapable of being baffled in battle, Dhrishtadyumna, Satyaki, the sons of Dhrishtadyumna and those other Kshatriyas who met with death in the observance of Kshatriya duties, where are those kings, O Brahmana? I do not see them here, O Narada! I wish to see, O Narada, Virata and Drupada and the other great Kshatriyas headed by Dhrishtaketu, as also Shikhandin, the Panchala prince, the sons of Draupadi, and Abhimanyu, irresistible in battle.'

CHAPTER II.

(SWARGAROHANIKA PARVA.)—*Continued.*

Yudhishthira said:—

1—2. 'Ye deities, I do not see here Radha's son of incomparable prowess, as also my large-hearted brothers, and Yudhamanyu and Uttamaujas, those great car-warriors who poured their bodies (as libations) on the fire of battle, those kings and princes who met with death for my sake in battle.

3. Where are those great car-warriors who possessed of the prowess of tigers? Have those foremost of men gained this region?

4. If those great car-warriors have obtained these regions, then only do you know, O gods, that I shall live here with those great ones.

5. If this auspicious and eternal region has not been gained by those kings, then, know, O gods, that without those brothers and kinsmen of mine, I shall not live here.

6. At the time of celebrating the water rites (after the battle), I heard my mother say,—Do you offer oblations of water to Karna! From the time of hearing those words of my mother, I am burning with grief.

7—8. I grieve also continually at this, O gods, that when I marked the resemblance between the feet of my mother and those of Karna of high soul, I did not immediately place myself under the orders of that destroyer of hostile ranks! Ourselves joined with Karna, Shakra himself would have been unable to defeat in battle.

9. Wherever may that child of the Sun be, I wish to see him. Alas, not knowing his relationship with us, I caused him to be killed by Arjuna.

10—11. Bhima also of dreadful prowess and dearer to me than my life. Arjuna too, resembling Indra himself, the twins also who resembled the Destroyer himself in prowess, I wish to see! I wish to see the princess of Panchala, of good conduct. I wish not to stay here. I tell you the truth.

12. O foremost of the deities, what is Heaven to me if I am separated from my brothers? That is Heaven where those brothers of mine are. This, in my opinion, is not Heaven.'

The deities said:—

13. 'If you wish to be there, go then, O son, forthwith. At the command of the king of the celestials, we are ready to do what you like.'

Vaishampayana said:—

14—15. Having said so, the celestials then ordered the celestial messenger, O destroyer of enemies, saying—'Do you show to Yudhishthira his friends and kinsmen'—Then the royal son of Kunti and the celestial messenger went together, O foremost of kings, to that place where those chiefs of men were.

16. The celestial messenger went first, followed by the king. The path was difficult and trodden by men of sinful deeds.

17—18. It was covered with thick darkness, and covered with hair and moss forming its grassy vesture. Polluted with the smell of sinners, and miry with flesh and blood, it was filled with gad-flies and stinging bees and gnats and was endangered by the inroads of grisly bears. Rotting corpses lay here and there.

19. Overspread with bones and hair, it was noisesome with worms and insects. It was bounded all along with a burning fire.

20. It was infested by crows and other birds and vultures, all having beaks of iron, as also by evil spirits with long mouths pointed like needles. And it was filled with inaccessible fastnesses like the Vindhya mountains.

21. Human corpses were scattered over it, smeared with fat and blood, with arms and thighs cut off, or with entrails torn out and legs severed.

22. Along that path so disagreeable with the stench of corpses and awful with other incidents, the righteous-souled king went filled with various thoughts.

23. He saw a river full of boiling water and, therefore, difficult to cross, as also a forest of trees whose leaves were sharp swords and razors.

24. There were plains full of fine white sand highly heated, and rocks and stones made of iron. There were many jars of iron all around, with boiling oil in them.

25. Many a Kuta-shalmalika was there, with sharp thorns, and, therefore, greatly painful to the touch. The son of Kunti saw also the tortures inflicted upon sinful men.

26. Seeing that inauspicious region full of every sort of foulness, Yudhishthira asked the celestial messenger, saying,—'How far shall we go along a path like this?

27. You should tell me where those brothers of mine are. I wish also to know what region is this of the celestials.'

28. Hearing these words of king Yudhishthira the just, the celestial messenger stopped in his course and replied, saying,—'Thus far is your way.

29. The dwellers of the celestial region ordered me that having come thus far, I am to stop! If you are tired, O king of kings, you may return with me.'

30. Yudhishthira, however, was sorely disconsolate and stupefied by the foul stench. Resolved to return, O Bharata, he retraced his steps.

31. Stricken with sorrow and grief, the righteous-souled king turned back. Directly then he heard piteous cries all around.

32. 'O son of Dharma, O royal sage, O you of holy birth, O son of Pandu, do you stay a moment for favouring us.

33. At your approach, O invincible one, a delightful breeze has begun to blow, bearing the sweet smell of your body. We have been greatly relieved at this.

34. O foremost of kings, seeing you, O first of men, we have been highly pleased. O son of Pritha, let that happiness last longer through your stay here for a few moments more.

35. Do you remain here, O Bharata, for even a short time! As long as you are here, O you of Kuru's race, tortures cease to afflict us.'

36. The king heard there these and many similar words, uttered piteously by persons in distress, reaching his ears from all sides.

37. Hearing those words of beings in distress, Yudhishthira of compassionate heart exclaimed aloud,—'Alas, how painful!' and the king stood still.

38. The words of those woe-begone and afflicted persons seemed to the son of Pandu to be uttered in voices that he had heard before although he could not, then, recognise them.

39. Unable to recognise the voices, Dharma's son, Yudhishthira, enquired, saying,—'Who are you? Why also do you stay here?'

40. Thus addressed, they answered him from all sides, saying,—'I am Karna!'—'I am Bhimasena!'—'I am Arjuna!'

41. 'I am Nakula'—'I am Sahadeva!'—'I am Dhrishtadyumna!'—'I am Draupadi!'—'We are the sons of Draupadi!'—thus O king, did those voices speak.

42. Hearing those cries, O king, uttered in voices of pain suitable to that place, the royal Yudhishthira asked himself—'What perverse destiny is this?

43—44. What are those sinful deeds which were committed by those great beings, *viz.*, Karna and the sons of Draupadi and the slender-waisted princess of Panchala, so that they have been compelled to live in this region of fœtid smell and great distress. I am not aware of any sin that can be attributed to these persons of auspicious deeds.

45. What is that deed by doing which Dhritarashtra's son, king Suyodhana, with all his sinful followers, has acquired such prosperity?

46. Gifted with prosperity like that of the great Indra himself, he is reverently worshipped. What is that deed for which these (high-souled ones) have fallen into Hell?

47. All of them knew duty, were heroes, were devoted to truth and the Vedas; were observant of Kshatriya practices; were righteous in their deeds; were performers of sacrifices; and givers of large presents to Brahmanas.

48. Am I asleep or awake? Am I conscious or unconscious? Or, is all this an aberration of the intellect?'

49. Overwhelmed by sorrow and grief, and with his senses ruffled by anxiety, king Yudhishthira indulged in such thoughts for a long time.

50. The royal son of Dharma was, then filled with righteous indigatio. Indeed, Yudhishthira then censured the celestials as also Dharma himself.

51. Afflicted by the very foul smell, he addressed the celestial messenger, saying,—'Return to the presence of those whose messenger you are.

52. Tell them that I shall not return to where they are, but shall stay even

here; since, on account of my companionship, these afflicted brothers of mine have become comforted.'

53. Thus addressed by the intelligent son of Pandu, the celestial messenger returned to the place where the king of the celestials was, *viz.*, he of a hundred sacrifices.

54. He represented to him the acts of Yudhishthira. Indeed, O king, he informed Indra of all that Dharma's son had said.

CHAPTER III.

(SWARGAROHANIKA PARVA.)—*Continued.*

Vaishampayana said:—

1. King Yudhishthira the just, the son of Pritha, had not waited there for more than a moment when, O you of Kuru's race, all the celestials headed by Indra came there.

2. The God of Righteousness, in his embodied form, also came to that place where the Kuru king was for seeing that monarch.

3. Upon the coming of those celestials of resplendent bodies and sanctified and noble deeds, the darkness that had covered that region immediately disappeared.

4—5. The tortures undergone by beings of sinful deeds were no longer seen. The river Vaitarani, the thorny Shalmali, the iron jars, and the boulders of rock, so terrible to look at, also vanished from sight. The various repulsive corpses also, which the Kuru king had seen, disappeared at the same time.

6. Then a breeze, delicious and fraught with pleasant smell, pefectly pure, and delightfully cool, O Bharata, began to blow on that spot on account of the presence of the celestials.

7—8. The Maruts, with Indra, the Vasus with the twin Ashwins, the Sadhyas, the Rudras, the Adityas, and the other dwellers of Heaven, as also the Siddhas; and the great Rishis, all came there where Dharma's royal son of great energy was.

9—10. Then Shakra, the lord of the celestials, gifted with blazing prosperity, addressed Yudhishthira and consoling him, said,—'O Yudhishthira of mighty arms, come, come, O king! These illusions have ended, O powerful one.

11. You have acquired success, O mighty-armed one, and have attained to eternal happy regions. You should not give way to anger. Listen to these words of mine.

12. Hell, O son, should, forsooth, be seen by every king. There is enough of good and bad, O king.

13. He who enjoys first the fruits of his good deeds must afterwards suffer Hell. He, on the other hand, who first endures Hell, must afterwards enjoy the celestial region.

14. He whose sinful deeds are many, enjoys the celestial region first. It is for this, O king, that desirous of doing you good, I caused you to be sent for having a view of Hell.

15. You had by a pretence, deceived Drona about his son. You have, therefore, been shown Hell by an act of deception.

16. Like yourself, Bhima and Arjuna and Draupadi, have all been shown the place of sinners by an act of deception.

17. Come, O king, all of them have been purged of their sins.

18. All those kings who had sided you and who have been killed in battle, have all acquired the celestial region. Come and see them, O foremost one of Bharata's race.

19. Karna, the powerful bowman, that foremost of all wielders of weapons, for whom you are grieving, has also acquired high success.

20. See, O powerful one, that foremost of men, *viz.*, the son of the Sun. He is in that place which is his own, O mighty-armed one. Kill this grief of yours, O king.

21. Look at your brother, and others, those kings, that is, who had taken your side. They have all attained to their respective places. Let the fever of your heart be removed.

22. Having suffered a little misery first, from this time, O son of Kuru's race, do you sport with me in happiness, shorn of grief and all ailments.

23. O mighty-armed one, do you now enjoy, O king, the rewards of all your virtuous deeds, of those regions which you have acquired yourself by your penances, and of all your gifts.

24. Let celestials and Gandharvas, and celestial Apsaras, dressed in pure robes and beautiful ornaments, wait upon and serve you for your happiness.

25. Do you, O mighty-armed one, enjoy now those happy regions which you have acquired through the Rajasuya-Sacrifice performed by you and whose felicities have been increased by the sacrificial scimitar

employed by you. May you enjoy the great fruit of your penances.

26. Your regions, O Yudhishthira, are above, far above, those of kings. They are equal to those of Harishchandra, O son of Pritha. Come, and sport there in bliss!

27. Sharing the blissful region acquired by the royal sage Mandhatri, king Bhagiratha, Dushmanta's son Bharata, you will sport there in bliss.

28. Here is the celestial river, sacred and santifying the three worlds. It is called celestial Ganga. Plunging into it, you will go to your own regions.

29. Having bathed in this river, you will be divested of your humau nature. Indeed, your grief dispelled, your ailments conquered, you will be freed from all enmities.'

30—31. While, O Kuru king, the chief of the celestials was saying so to Yudhishthira, the god of Righteousness, in his embodied form, then addressed his own son and said,—'O king, I am highly pleased, O you of great wisdom, with you, O son, by your devotion to me, by your truthfulness of speech, and forgiveness, and self-control.

32. This, indeed, is the third test, O king, to which I put you. You are incapable, O son of Pritha, of being swerved from your nature or reason.

33 Before this, I had examined you in the Dwaita forest by my questions, when you had come to that lake for recovering a couple of fire-sticks. You stood it well.

34. Assuming the shape of a dog, I examined you once more, O son, when your brothers with Draupadi had fallen down.

35. This has been your third test; you have expressed your wish to stay at Hell for the sake of your brothers. You have become cleansed, O highly blessed one. Purified of sin, be you happy.

36. O son of Pritha, your brothers, O king, were not such as to deserve Hell. All this has been an illusion created by the king of the celestials.

37. Forsooth, all kings, O son, must once see Hell. Hence have you for a little while been subjected to this great sorrow.

38. O king, neither Arjuna, nor Bhima, nor any of those foremost of men, *viz.*, the twins, nor Karna, ever thruthful in speech and endued with great courage, could be deserving of Hell for a long time.

39. The princess Krishna too, O Yudhithira, could not be deserving of that place of sinners. Come, come, O foremost of the Bharatas, see Ganga, who spreads her current over the three worlds.'

40. Thus addressed, the royal sage, *viz.*, your grandsire, proceeded with Dharma and all the other celestials.

41. Having bathed in the celestial river Ganga, sacred and purifying and ever worshipped by the Rishis, he renounced his human body.

42. Assuming then a celestial form, king Yudhishthira the just, on account of that bath, became divested of all his enmities and grief.

43. Surrounded by the celestials, the Kuru king Yudhishthira then went away from that place. He was accompanied by Dharma, and the great Rishis uttered his praises.

44. Indeed, he reached that place where those foremost of men, those heroes, *viz.*, the Pandavas and the Dhartarashtras, freed from (human) wrath, were enjoying each his respective position.

CHAPTER IV.

(SWARGAROHANIKA PARVA.)—*Continued.*

Vaishampayana said:—

1. King Yudhishihira, thus honored by the celestials, the Maruts, and the Rishis, went to that place where those foremost ones of Kuru's race were.

2. He saw Govinda gifted with his Brahma-form. It took after that form of his which had been seen before and which, therefore, helped the recognition.

3. Shining in that form of his, he was adorned with celestial weapons, such as the dreadful and discus and others in their respective embodied forms.

4. He was being worshipped by the heroic Phalguna, who also was gifted with a blazing effulgence. the son of Kunti saw the destroyer of Madhu in also his own form.

5. Those two foremost of Beings, worshipped by all the celestials, seeing Yudhishthira, received him with proper honours.

6. In another place, the delighter of the Kurus saw Karna, that foremost one among all holders of weapons, resembling a dozen Suns in splendour.

7. In another part he saw Bhimasena of great power, sitting in the midst of Maruts, and gifted with a blazing form.

8. He was sitting by the side of the god of wind in his *embodied form*. Indeed he was then in a celestial form gifted with

great beauty, and had acquired with highest success.

9. In the place belonging to the Ashwins, the delighter of the Kurus saw Nakula and Shahadeva, each blazing with his own effulgence.

10. He also saw the princess of Panchala, decked in garlands of lotuses. Having acquired the celestial region, she was sitting there, gifted with a form effulgent like the Sun.

11—12. King Yudhishthira suddenly wished to question her. Then the illustrious Indra, the king of the celestials, spoke to him,—'This one is goddess of prosperity herself. It was for your sake that she took birth, as the daughter of Drupada, among human beings, coming not from any mother's womb, O Yudhishthira, gifted with agreeable perfume and capable of delighting the entire world.

13. For your satisfaction she was created by the wielder of the trident. She was born in the race of Drupada and was enjoyed by you all.

14. These five highly blessed Gandharvas gifted with the effulgence of fire, and endued with great energy, were, O king, the sons of Draupadi and yourself.

15. Look at Dhritarashtra, the king of the Gandharvas, endued with great wisdom. Know that this one was the eldest brother of your father.

16. This one is your eldest brother, the son of Kunti, gifted with the effulgence of fire. The son of Surya, your eldest brother the foremost of men, even this one was known as the son of Radha.

17—18. He moves in the company of the Sun-God. Behold this foremost of Beings! Among the tribes of the Shadhyas, the celestials, the Vishwedevas, and the Maruts, see, O king of kings, the mighty car-warriors of the Vrishnis and the Andhakas, *viz.*, those heroes having Satyaki for their first, and those powerful ones among the Bhojas.

19. Look at the son of Subhadra, invincible in battle, now staying with Soma. He is the powerful bowman Abhimanyu, now gifted with the gentle effulgence of the Moon.

20. Here is the powerful bowman Pandu, now united with Kunti and Madri. Your father frequently comes to me on his excellent car.

21. Look at the royal Bhishma, the son of Shantanu, now in the midst of the Vasus. Know that this one by the side of Vrishaspati is your preceptor Drona.

22. These and other kings, O son of Pandu, who had fought on your behalf now walk with the Gandharvas or Yakshas or other sacred beings.

23. Some have attained to the dignity of Guhyakas, O king. Having renounced their bodies, they have conquered the celestial region by the merit they had acquired through word, thought, and deed.'

CHAPTER V.

(SWARGAROHANIKA PARVA.)—*Continued.*

Janamejaya said:—

1—4. Bhishma and Drona, those two great persons, king Dhritarashtra, and Virata and Drupada, and Shankha and Uttara, Dhrishtaketu and Jayatsena, and king Satyajit, the sons of Duryodhana, and Shakuni the son of Suvala, Karna's sons of great prowess, king Jayadratha, Ghatotkacha and others whom you have not mentioned, the other heroic kings of shining forms,—tell me for what period they remained in the celestial region.

5. O best of twice-borns, did they live in Heaven for ever? What was the end acquired by those best of men when their acts terminated.

6. I wish to hear this, O foremost of twice-born persons, and, therefore, have I asked you. By virtue of your blazing penances you see all things.

Sauti said:—

7. Thus accosted, that twice-born Rishi, receiving the permission of the great Vyasa, began to answer the question of the king.

Vaishampayana said:—

8. Every one, O king, is not capable of returning to his own nature at the end of his deeds. Whether this is so or not, is, undoubtedly, a good question asked by you.

9—10. Hear, O king, this which is a mystery of the celestials, O chief of Bharata's race! It was explained (to us) by Vyasa of great energy, celestial vision, and great prowess, that ancient ascetic, O Kauravya, who is the son of Parashara and who always practises high vows, who is of immeasurable understanding, who is omniscient, and who, therefore, knows the end of all deeds.

11. Bhishma of great energy and great effulgence acquired the dignity of the Vasus. Eight Vasus, O chief of Bharata's race, are now seen.

12. Drona entered into Vrihaspati, that foremost one of Angirasa's descendants. Hridika's son Kritavarman entered the Maruts.

13. Pradyumna entered Sanatkumara whence he had come. Dhritarashtra obtained the regions, so difficult of acquisition, belonging to Kuvera.

14. The famous Gandhari gained the same regions with her husband Dhritarashtra. With his two wives, Pandu went to the abode of the great Indra.

15—17. Both Virata and Drupada, and king Dhrishtaketu, as also Nishatha, Akrura, Shamva, Bhanukampa, and Viduratha, and Bhurishravas and Shana and king Bhuri, and Kansa, and Ugrasena, and Vasudeva, and Uttara, that foremost of men, with his brother Shankha,—all these foremost of persons entered the celestials.

18. Soma's son of great prowess, named Varchas of mighty energy, became Abhimanyu, the son of Phalguna, that foremost of men.

19. Having fought, according to Kshatriya practices, with bravery such as none else had ever been able to show,—that mighty-armed and righteous-souled being entered Soma. Killed on the field of battle, O foremost of men, Karna entered the Sun. Shakuni entered into the Dwapara, and Dhrishtadyumna into the God of Fire.

21. The sons of Dhritarashtra were all Rakshasas of great power. Sanctified by death caused by weapons, those great beings of great prosperity all succeeded in acquiring the celestial region.

22. Both Kshattri and king Yudhishthira entered into the God of Virtue. The holy and illustrious Ananta (who had taken birth as Valarama) went to the region below the Earth.

23. Through the command of the Grandsire, he, helped by his Yoga power, supported the Earth. Vasudeva was a part of that eternal god of gods, called Narayana. Accordingly, he entered into Narayana.

24. Sixteen thousand women had been married to Vasudeva as his wives. When the time came, O Janamejaya, they plunged into the Saraswati.

25. Renouncing their (human) bodies there, they re-ascended to the celestial region. Transformed into Apsaras, they approached the presence of Vasudeva.

26. Those heroic and powerful car-warriors, *viz.*, Ghatotkacha and others, who were killed in the great battle, attained to the status, some of celestials and some of Yakshas.

27. Those who had fought on the side of Duryodhana are said to have been Rakshasas. Gradually, O king, they have all attained to excellent regions of happiness.

28. Those foremost of men have gone, some to the abode of Indra, some to that of highly intelligent Kuvera of great intelligence, and some to that of Varuna.

29. I have now told you, O you of great splendour, everything about the acts, O Bharata, of both the Kurus and the Pandavas.

Sauti said:—

30. Hearing this, O foremost of twice-born ones, at the intervals of sacrificial rites, king Janameya became filled with wonder.

31. The sacrificial priests then finished the rites which remained to go through. Astika, having rescued the snakes (from a fiery death) became filled with joy.

32. King Janamejaya then pleased all the Brahmanas with profuse presents. Thus adored by the king, they returned to their respective abodes.

33. Having dismissed those learned Brahmanas, king Janamejaya returned from Takshashila to Hastinapur.

34. I have now told you everything that Vaishampayana described, at the command of Vyasa, to the king at his snake sacrifice.

35. Called a history, it is sacred, purifying and excellent. It has been composed by the ascetic Krishna, O Brahmana, of truthful speech.

36—37. He is omniscient, conversant with all ordinances, endued with a knowledge of all duties, gifted with piety, capable of perceiving what is beyond the perception of the senses, pure, having a soul purified by penances, possessed of the six high attributes, and devoted to Sankhya Yoga. He has composed this, seeing everything with a celestial eye which has been cleansed (strengthened) by varied lore.

38. He has done this, desiring to spread the fame, throughout the world, of the great Pandavas as also of other Kshatriyas endued with profuse energy.

39. That learned man who recites this history on sacred days in the midst of an attentive audience becomes purged of every sin, conquers the celestial region, and attains to the status of Brahma.

40. Of that man who listens with rapt attention to the recitation of the whole of this Veda composed by (the Island-born)

Krishna, a million sins, numbering such grave ones as Brahmanicide and the rest, are washed off.

41. The departed manes of that man who recites even a small portion of this history at a Shraddha, obtain inexhaustible food and drink.

42. The sins that one commits during the day by one's senses or the mind are all washed off before evening by reciting a portion of the Mahabharata.

43. Whatever sins a Brahmana may commit at night in the midst of women, are all washed off before dawn by reciting a portion of the Mahabharata.

44. The great race of the Bharatas is its topic. Hence it is called Bharata. And because of its grave meaning as also of the Bharatas being its topic, it is called Mahabharata.

45. He who is versed in interpretations of this great work becomes purged of every sin. Such a man lives in virtue, profit and pleasure, and acquires Liberation also, O chief of Bharata's race.

46. That which is in this is elsewhere. That which does not occur here occurs nowhere else. This history is known by the name of Jaya. It should be heard by every one desirous of Liberation.

47. It should be read by Brahmanas, by kings, and by women big with children. He who desires Heaven attains to Heaven; and he who desires victory achieves it.

48. The woman big with child gets either a son or a daughter highly blessed. The powerful Island-born Krishna, who will not have to come back, and who is Liberation incarnate, made an abstract of the Bharata, moved by the desire of helping the cause of virtue.

49. He made another compilation consisting of sixty lakhs of verses.

50. Thirty lakhs of these were placed in the region of the celestials. In the region of the Pitris, fifteen lakhs, it should be known, are current; while in that of the Yakshas fourteen lakhs are current.

51—52. One lakh is current among human beings. Narada recited the Mahabharata to the gods; Asita-Devala to the Pitris; Shuka to the Rakshasas and the Yakshas; and Vaishampayana to human beings. This history is sacred, and of deep significance, and considered as equal to the Vedas.

53. That man, O Shaunaka, who hears this history, placing a Brahmana before him, acquires both fame and the fruition of all his desires.

54—55. He who, with fervid devotion, listens to a recitation of the Mahabharata, attains (hereafter) to great success on account of the merit that becomes his through understanding even a very small part thereof. All the sins of that man who recites or listens to this history with devotion are washed off.

56. Formerly, the great Rishi Vyasa, having composed this work, caused his son Shuka to read it with him, along with these four verses.

57. Thousands of mothers, and fathers, and hundreds of sons and wives arise in the world and depart from it. Others will arise and similarly go away.

58. There are thousands of occasions for joy and hundreds of occasions for fear. These affect only him who is ignorant but never him that is wise.

59. With uplifted arms I am crying aloud but nobody hears me. From Virtue originate Profit and Pleasure. Why should not Virtue, therefore, be sought?

60. For the sake neither of pleasure, nor of fear, nor of cupidity should any one renounce Virtue. Indeed, for the sake of even life, one should not renounce Virtue. Virtue is eternal. Pleasure and Pain are not eternal. Jiva is eternal. The cause, however, of Jiva's being covered with a body is not so.

61. That man who, rising early in the morning, reads this Savittri of the Bharata, acquires all the rewards attached to a recitation of this history and ultimately attains to the highest Brahma.

62. As the sacred Ocean, as the Himavat mountain, are both considered as mines of precious gems, so is this Bharata.

63. The learned man, by reciting to others this Veda or Agama composed by (the Island-born) Krishna, acquires wealth. There is no doubt in this that he who, with rapt attention, recites this history called Bharata, acquires great success.

64. What need has that man of a sprinkling of the waters of Pushkara who attentively listens to this Bharata, while it is recited to him? It represents the nectar that dropped from the lips of the Island-born. It is immeasurable, sacred, sanctifying, sin-cleansing, and auspicious.

CHAPTER VI.

(SWARGAROHANIKA PARVA.)

Continued.

Janamejaya said:—

1. O holy one, according to what rites should the learned listen to the Bharata? What are the fruits? What deities are to be adored during the several Paranas?

2. What should be the gifts that one should make, O holy one, at every Parva or sacred day (during the continuance of the recitation)? What should be the qualifications of the reciter to be engaged? Tell me all this.

Vaishampayana said:—

3. Hear, O king, what that procedure is, and what the fruits, O Bharata, are which will originate from one's listening (to a recitation of the Bharata). This, O king of kings, is what you ask me.

4. The deities, O king, came to this world for sport. Having achieved their task, they ascended once more to the celestial region.

5. Listen to what I tell you briefly. In the Mahabharata is to be found the births of Rishis and deities on the Earth.

6—9. In this work, called Bharata, O foremost one of Bharata's race, are to be seen in one place the eternal Rudras, the Saddhyas, and the Vishwedevas; the Adityas, the two deities named the Ashwins, the regents of the World, the great Rishis, the Guhyakas, the Gandharvas, the Nagas, the Vidyadharas, the Siddhas, the diverse deities, the Self-born visible in a body, with many ascetics; the Hills and Mountains, Oceans and Seas, and Rivers; the various tribes of Apsaras; the Planets, the Years, the Half-Years, and the Seasons; and the whole universe of mobile and immobile objects, with all the celestials and Asuras.

10. Hearing their celebrity, and on account of a recitation of their names and achievements, a man, who has committed even terrible sins, will be cleansed.

11—14. Having, with a concentrated soul and purified body, heard this history duly, from the beginning, and having reached its end, one should make Shraddha-offerings, O Bharata, to them (of whom one has heard). To the Brahmanas also, O chief of Bharata's race, should, with due devotion and according to one's power, be made large gifts and various kinds of gems, and kine, and vessels of white brass for milking kine, and maidens decked with every ornament, and possessed of every accomplishment suited to the enjoyment, as also various kinds of conveyances, beautiful palaces, plots of land and cloths.

15. Animals also should be given, such as horses and elephants, and beds, and covered conveyances borne on the shoulders of men, and well-decked cars.

16. Whatever objects are in the house, of the foremost kind, whatever wealth of great value is in it, should be given away to Brahmanas. Indeed, one should give away one's ownself, wives and children.

17. One desirous of hearing the Bharata, should hear it without a doubting heart, with cheerfulness and joy; and as he goes on listening to its recitation, he should, according to the extent of his power, make gifts with great devotion.

18. Hear how a person who is devoted to truth and sincerity, who is self-controlled, pure (in mind), and observant of those deeds which lead to purity of body, that is endued with faith, and that has subjugated anger, acquires success.

19—20. He should appoint as reciter one who is pure (of body), who is endued with good and pious conduct, who should be robed in white, who should have a complete mastery over his passions, who is cleansed of all offences, who is conversant with every branch of learning, who is endued with faith, who is free from malice, who is possessed of handsome features, who is blessed, self-controlled, truthful and with passions under control, and who is beloved of all for the gifts he makes and the honors of which he is the possessor.

21—22. The reciter, seated at his ease, free from all bodily complaints, and with rapt attention, should recite the text without slowness, without a labouring voice, without being fast or quick, quietly, with sufficient energy, without confusing the letters and words together, in a sweet intonation and with such accent and emphasis as would show the sense, giving full utterance to the three and sixty letters of the alphabet from the eight places of their formation.

23. Saluting Narayana, and to Nara, that foremost male-beings, as also to the goddess Saraswati, should the word *Jaya* be uttered.

24. Listening to the Bharata, O king, when recited, O you of Bharata's race, by a reader of this kind, the listener, observant of vows the while and purified by purificatory rites, acquires valuable fruits.

25. When the first *Parana* is reached,

the hearer should satisfy Brahmanas with presents of all desirable objects.

25. By doing this, one acquires the fruits of the Agnishtoma sacrifice.

26. He acquires a large (celestial) car full of various orders of Apsaras. With a glad heart and with the celestials in his company, he proceeds to the celestial region, his heart rapt (in felicity).

27. When the second *Parana* is reached, the hearer acquires the fruits of the *Atiratra* vow. Indeed, he ascends a celestial car made entirely of costly gems.

28. Wearing celestial garlands and dresses, and decked with celestial unguents and always shedding a celestial fragrance around, he receives great honours in the celestial region.

29. When the third *Parana* is reached, he acquires the fruits of the *Dwadashaha* vow. Indeed, he lives in the celestial region for myriads of years, like a god.

30—31. At the fourth *Parana* he acquires the fruits of the Vajapeya sacrifice. At the fifth, he acquires twice those fruits. Ascending a celestial car which resembles the rising sun or a blazing fire, and with the deities for his companions, he goes to the celestial region and sports happily for myriads of years in the abode of Indra.

32—34. At the sixth *Parana*, he acquires twice, and at the seventh, thrice those fruits. Ascending a celestial car which resembles the summit of the Kailasa mountains (in beauty), which is equipt with an altar made of stones of *lapis lazuli* and other precious gems, that is surrounded by beautiful objects of various kinds, that is decked with gems and orals, that moves at the will of the rider, and that teems with waiting Apsaras, he roves through all the happy regions, like a second deity of the Sun. At the eighth *Parana* he acquires the fruits of the Rajasuya sacrifice.

35. He ascends a car as beautiful as the rising moon, and to which are yoked horses white as the rays of the moon and fleet like thought.

36. He is served by most beautiful women whose faces are more charming than the moon. He hears the music of the garlands that encircle their waists and the *Nupuras* encircling their ankles.

37. Sleeping with his head resting on the laps of women of great beauty, he awakes greatly refreshed. At the ninth *Parana*, he acquires, O Bharata, the fruits of that foremost of sacrifices, *viz.*, the Horse-Sacrifice.

28. Ascending on a car equipt with a chamber consisting of a top supported by columns of gold, furnished with a seat made of stones of *lapis lazuli*, with windows on all sides made of pure gold, and full of Apsaras and Gandharvas, and other celestials, he blazes forth in splendour.

39—40. Wearing celestial garlands and dresses, and decked with celestial unguents, he sports happily, with deities for his companions, in the celestial region, like a second deity himself.

41—43. Reaching the tenth *Parana* and pleasing Brahmanas, he acquires a car which tinkles with innumerable bells, which is decked with flags and banners, which is equipt with a seat made of precious gems, which has many arches made of *lapis lazuli*, which has a net-work of gold all round, which has turrets made of corals, which is adorned with Gandharvas and Apsaras expert in singing, and which is fit for the residence of the Righteous.

44—45. Crowned with a diadem of the complexion of fire, decked with ornaments of gold, his body smeared with celestial sandalpaste, garnished with celestial garlands, he passes through all celestial regions, enjoying all celestial objects of enjoyment, and gifted with great splendour, through the grace of the deities.

46—49. Thus accoutred, he receives great honours in the celestial region for many long years. With Gandharvas in his company, for full twenty-one thousand years, he sports in bliss with Indra himself in the abode of Indra. He roves at pleasure every day through the various celestial regions, riding on celestial cars and conveyances, and surrounded by celestial damsels of great beauty. He is able to go to the abode of the Sun, of the Moon, and of Shiva, O king. Indeed, he succeeds in living in the same region with Vishnu himself. It is even so, O monarch. There is no doubt in this.

50. A person listening with faith, becomes even so. My preceptor has said this. To the reciter should be given all such objects as he may wish.

51—52. Elephants and horses and cars and conveyances, especially animals and the vehicles they draw, a bracelet of gold, a pair of ear-rings, sacred threads, beautiful dresses, and perfumes in especial (should be given. By adoring him as a deity one acquires the regions of Vishnu.

53—54. After this I shall declare what should be given away, as each Parvan is reached of the Bharata in course of its recitation, to Brahmanas, after ascertaining their birth country, truthfulness, and greatness,

O chief of Bharata's race, as also their inclination for piety, and to Kshatriyas too, O king, after ascertainment of similar details.

55. Causing the Brahmanas to utter benedictions, the business of recitation should be begun. When a Parvan is finished, the Brahmanas should be adored to the best of one's power.

56. At first, the reciter, clad in good dresses, and smeared with perfumed paste, should, O king, be duly fed with honey and frumenty of the best kind.

57. When the Astika Parva is being recited, Brahmanas should be entertained with fruits and roots, and frumenty, and honey and clarified butter, and rice boiled with raw sugar.

58. When the Sabha Parva is being recited, Brahmanas should be fed with Habishya along with Apupas and Pupas and Modakas, O king.

59. When the Aranyaka Parva is being recited, great Brahmanas should be fed with fruits and roots. When the Arani Parva is reached, water-pots full of water should be distributed.

60. Many superior kinds of sweet food, also rice and fruits and roots, and good food, should be presented to the Brahmanas.

61—66. During the recitation of the Virata Parva, various kinds of dresses should be given away; and during that of the Udyoga Parva, O chief of the Bharatas, the twice-born ones, after being decked with perfumes and garlands, should be entertained with good food. During the recitation of the Bhishma Parva, O king of kings, after giving them excellent cars and conveyances, food should be given which is pure and well-cooked and possessed of every desirable quality. During the Drona Parva food of every superior kind should be given to learned Brahmanas, as also beds, O monarch, and bows, and good swords. During the recitation of the Karna Parva, food of the foremost kind, which is, besides, pure and well-cooked, should be presented to the Brahmanas by the householder with rapt mind. During the recitation of the Shalya Parva, O king of kings, food with confectionery and rice boiled with raw sugar, as also cakes of wheat and soothing and nutritive articles of food, and drink should be presented. During the recitation of the Gada Parva, Brahmanas should be treated with food mixed with Mudga.

67—68. During the recitation of the Stree Parva, foremost of Brahmanas should be served with gems and precious stones: and during the recitation of the Aishika Parva, rice boiled in clarified butter should first be given, and then food pure and well-cooked, and possessed of every desirable attribute, should be presented. During the recitation of the Shanti Parva, the Brahmanas should be fed with Habishya.

69. When the Ashwamedhika Parva is reached, agreeable food should be served and when the Ashramavasika is reached, Brahmanas should be served with Habishya.

70. When the Mausala is reached, scents and garlands should be given away. During the Mahaprasthanika, similar presents should be made, possessed of every good quality.

71. When the Swarga Parva is reached, the Brahmanas should be fed with Habishya. Upon the conclusion of the Harivansha, a thousand Brahmanas should be fed.

72. To each of them should be presented a cow accompanied with a piece of gold. Half of this should be presented to each poor man, O king.

73. Upon the conclusion of all the Parvas, the wise householder should give to the reciter a copy of the Mahabharata with a piece of gold.

74. When the Harivansha Parva is being recited, Brahmanas should be fed with frumenty at each successive Parana, O king.

75—76. Having finished all the Parvas, one versed in the scriptures, dressing himself in white, wearing garlands, decked with ornaments, and properly purified, should place a copy of the Mahabharata on an auspicious spot and cover it with a piece of silken cloth and adore it, according to due rites, with scents and garlands, offering each at a time.

77. Indeed, O king, the several volumes of this work should be adored by one with devotion and rapt mind. Offerings should be made to them of various kinds of food and garlands and drinks and various auspicious articles of enjoyment.

78. Gold and other precious metals should be given as Dakshina. The names should then be taken of all the celestials as also of Nara and Narayana.

79. Then, worshipping the persons of some foremost of Brahmanas with scents and garlands, they should be satisfied with various kinds of gifts of enjoyable and very superior or costly articles.

80. By doing this, one acquires the merits of the Atiratra sacrifice. Indeed, at each successive Parva, he acquires the merits which belong to the performance of a sacrifice.

81. The reciter, O chief of the Bharatas, should be endued with learning and endued with a good voice and a clear utterance about both letters and words. Such a man should, O chief of the Bharatas, recite the Bharata.

82. After entertaining a number of foremost Brahmanas, presents should be made to them according to the ordinances. The reciter also, O chief of the Bharatas, should be decked with ornaments and fed sumptuously.

83. The reciter being satisfied, the householder acquiring an excellent and auspicious contentment. If the Brahmanas are satisfied, all the deities are gratified.

84. After this, O chief of the Bharatas, Brahmanas should be duly served with various kinds of enjoyable articles and superior things.

85. I have thus indicated the ordinances, O foremost of men, (about the manner of reciting these scriptures) in response to your enquiries. You should observe them with faith.

86. In listening to a recitation of the Bharata and at each Parana, O best of kings, one who desires to acquire to the highest good should listen with the greatest care and attention.

87. One should listen to the Bharata every day. One should proclaim the merits of the Bharata every day. One who has the Bnarata in his house, has in his hands all those scriptures which are known by the name of Jaya.

88. The Bharata is purifying and sacred. In the Bharata are various topics. The Bharata is adored by the very gods. The Bharata is the highest end.

89. The Bharata, O chief of the Bharatas, is the foremost of all scriptures. One acquires Liberation through the Bharata. This that I tell you is certain truth.

90. One who proclaims the merits of this history called the Mahabharata, of the Earth, of the cow, of Saraswati (the goddess of speech), of Brahmanas, and of Keshava, has never to languish.

91. In the Veda, in the Ramayana and in the sacred Bharata, O chief of Bharata's race, Hari is sung in the beginning, the middle, and the end.

92. That in which occurs excellent discourse about Vishnu, and the eternal Shrutis, should be listened to by men desirous of acquiring the highest end.

93. This treatise is purifying. This is the highest indicator as regards duties; this is endued with every merit. One desirous of prosperity should listen to it.

94. Sins committed by means of the body, by means of words, and by means of the mind, are all dissipated (through listening to the Bharata) as Darkness at sunrise.

95. One devoted to Vishnu acquires (through this) that merit which is acquired by listening to the eighteen Puranas. There is no doubt in this.

96. Men and women (by listening to this) would certainly acquire the status of Vishnu. Women desirous of children should certainly listen to this which proclaims the fame of Vishnu.

97. One desirous of acquiring the fruits which belong to a recitation of the Bharata should, according to one's power, give unto the reciter Dakshina as also an honorarium in gold.

98. One desirous of one's own behoof should give to the reciter a Kapila cow with horns cased in gold and accompanied by her calf, covered with a cloth.

99. Ornaments, O chief of Bharata's race, for the arms, as also those for the ears, should be given. Besides these, other kinds of riches should be presented.

100. To the reciter, O king of men, gift of land should be made. No gift like that of land could ever be or will be.

101. The man who listens (to the Bharata) or that recites it to other people, becomes purged of all his sins and acquires at last the status of Vishnu.

102. Such a man rescues his ancestors to the eleventh degree, as also himself with his wives and sons, O chief of Bharata's race. After concluding a recitation of the Bharata, one should, O king, perform a Homa with all its ten parts.

103. I have thus, O king, told everything in your presence.

104. He who listens with devotion to this Bharata from the beginning becomes purged of every sin even if he be guilty of Brahmanicide or the violation of his preceptor's bed, or even if he be a drinker of alcohol or a robber of other people's goods, or even if he be born in the Chandala order.

105. Destroying all his sins like the maker of day destroying darkness, such a man, forsooth, sports happily in the region of Vishnu like Vishnu himself.

FINIS SWARGAROHANIKA PARVA.

THE EIGHTEEN PARVAS OF THE MAHABHARATA ARE THUS COMPLETED.

Digitized with financial assistance from

Ms.Swati Thakar

on 13 March, 2020